

EVANGELICAL ALLIANCE.

R E P O R T

OF THE

PROCEEDINGS OF THE CONFERENCE,

HELD AT FREEMASONS' HALL,

LONDON,

FROM AUGUST 19TH TO SEPTEMBER 2ND INCLUSIVE,

1846.

Published by Order of the Conference.

LONDON :

PARTRIDGE AND OAKEY, PATERNOSTER ROW.

EDINBURGH : J. J. JOHNSTONE. GLASGOW : D. ROBERTSON. DUBLIN : CURRY.
AND ALL BOOKSELLERS.

1847.

ADVERTISEMENT.

AT the last Session of the Conference, held on Wednesday, September 2nd, T. PERCIVAL BUNTING, Esq., moved, J. S. BLACKWOOD, Esq., LL.D., seconded:—

“That a Committee, consisting of the following persons, be appointed to prepare and publish a *Digest of the Proceedings of the Conference* :—

Sir Culling Eardley Smith,	Rev. Dr. Morison,
Rev. Edward Bickersteth,	Rev. G. Osborn,
Rev. Dr. Jabez Burns,	Rev. John Scott,
Rev. W. M. Bunting,	Rev. Dr. Steane,
Rev. W. Bevan,	Rev. A. S. Thelwall,
Rev. W. Chalmers,	Rev. Algernon Wells.”
Rev. J. H. Hinton,	

Carried.

Rev. W. M. BUNTING moved, Rev. OWEN CLARKE seconded :—

“That Rev. E. Craig be added to the Committee appointed to superintend the publication of the *Proceedings of the Conference*.”

Carried.

The Committee appointed by the Conference which formed the Evangelical Alliance, to superintend and publish a *Digest of the proceedings of that Body*, at its Meetings, held from August 19th to September 2nd, inclusive, do hereby authorize the present publication, which has been prepared by Editors selected by them.

The Committee much regret, that—as the duty of Editorial Revision was found much more onerous than could have been anticipated—the issue of the volume has been very considerably and undesirably delayed. They trust, however, that its general accuracy will, in some measure, compensate for this delay.

By direction of the Committee,

(Signed)

CULLING EARDLEY SMITH,

Chairman.

Feb. 5th, 1847.

*** It is expected that a Report of the Proceedings of the Conference, held at Manchester in November last, for the Formation of the British Organization, will be published in a few days.*

CONTENTS.

	Page.		Page.
FIRST SESSION, Wednesday, Aug. 19, 1846,		IV. Resolution, THE BASIS, Rev. E.	
at 10 A.M.	1	Bickersteth	77
Rev. F. Bickersteth addressed the Conference	2	Rev. Dr. S. H. Cox	82
Sir Culling Eardley Smith, Bart., took the Chair	4	„ Dr. Byrth's Amendment	93
Preliminary Resolution	6	„ J. H. Hinton and Rev. T. Binney ..	95
Appointment of Chairmen	8	„ R. H. Herschell	97
„ Secretaries	12	„ Dr. Massie	98
„ Committees	13	„ Dr. Cunningham	99
Vote of thanks to Dr. King for his Narrative	18	„ Dr. Morison	103
		„ J. Angell James	104
		„ Dr. Wardlaw	107
		„ Dr. Beecher	109
SECOND SESSION, at 5 P.M.	19	SIXTH SESSION, at 5 P.M.	110
Rev. Dr. Patton addressed the Conference	23	Rev. Dr. Patton	111
„ E. N. Kirk	25	„ J. Haldane Stewart	115
„ M. Richey	27	Hon. and Rev. B. W. Noel	117
„ Prof. Tholuck	30	The Amendment negatived	121
„ Adolphe Monod	33	Discussion on the Clauses	ib.
„ Prof. La Harpe	36	Rev. E. S. Pryce's Amendment	ib.
		Articles I. — III. adopted	122
THIRD SESSION, Thurs., Aug. 20, at 10 A.M.	38	„ IV. and V. discussed and adopted ..	ib.
Public Meetings — Hon. and Rev. B. W. Noel and Rev. M. Audebez	40	„ VI. and VII. adopted	128
I. Resolution on the subject of Christian Union, Rev. Dr. Wardlaw	44	„ VIII.; Dr. Beaumont and Rev. J. H. Hinton propose Amendments	129
Rev. Dr. Olin	46	Rev. Dr. Reed	130
„ S. L. Pomroy	49		
„ M. Vernet	52	SEVENTH SESSION, Sat., Aug. 22, at 10 A.M.	133
II. Resolution — Rev. John Jordan	54	Letter from Rev. James Hamilton	ib.
Rev. M. Fisch	58	Arrangements for Preaching on August 23rd	134
„ W. Anderson moved an Amendment ..	59	Discussion on Article VIII. continued ..	135
„ James Begg seconded	60	Rev. E. Bickersteth	136
„ Dr. Cunningham offered a suggestion	61	„ Dr. Hoby	138
		„ Dr. Morison	141
FOURTH SESSION, at 5 P.M.	62	„ J. H. Hinton	142
III. Resolution — Rev. Dr. Buchanan ..	64	„ W. W. Ewbank	143
Rev. Dr. De Wit	68	„ O. Winslow and Dr. Beaumont	146
J. P. Plumptre, M.P.	70	„ Ad. Monod	147
Rev. E. Kuntze	71	„ C. Hargrove	149
„ R. W. Kyle	73	„ T. Binney	150
FIFTH SESSION, Frid., Aug. 21, at 10 A.M.	76	Hon. and Rev. B. W. Noel	151
		Article VIII adopted	152

	Page.		Page.
The Ordinances of the Christian Sabbath, August 23	153	Rev. R. W. Overbury.....	235
EIGHTH SESSION, Monday, Aug. 24, at 10 A.M. 160		XII. Resolution—Rev. Dr. Massie.....	237
Article IX. Rev. Dr. Lefschild	163	Rev. Dr. Baird	238
Amendments proposed by Rev. R. S. Hutchinson, Rev. Dr. F. A. Cox, Rev. G. B. Kidd, Rev. S. A. Walker, Rev. F. W. Gotch, Dr. Blackwood, Rev. E. Kuntze, R. A. McFie, Esq., Rev. T. Binney	163-169	XIII. Resolution OBJECTS, Rev. J. Angell James.....	240
Supplementary Clause—Rev. Dr. Cun- ningham's Amendment	170	Rev. J. G. Onken.....	241
Rev. E. Bickersteth, Rev. Dr. S. H. Cox, Rev. Dr. Wardlaw, Rev. J. S. Taylor, Rev. Dr. Bunting, Rev. T. Scales, Rev. Dr. Holy, and Rev. Dr. R. J. Brown. Amendment referred to a Committee	177	Various Amendments.....	243
V. Resolution, Rev. Dr. F. A. Cox, and Rev. Dr. Redford	178	Rev. Dr. Smyth	244
NINTH SESSION, at 5 o'clock, P. M. 181		„ S. A. Walker, Rev. W. Johnstone, Earl of Roden	245
Rev. Dr. Bunting brings in Report of Committee.....	182	„ T. Frossard	247
Order of the Articles changed	183	„ Dr. Bunting	248
IV. Resolution, as amended—Rev. E. Bickersteth	189	„ W. McIlwaine	249
Rev. Dr. S. H. Cox.....	190	„ T. Binney's proposal.....	250
„ J. Jordan and others	191	TWELFTH SESSION, Thu., Aug. 27, at 10 A.M. 253	
Resolution adopted <i>nem. con.</i>	193	A Fourth Public Meeting proposed	256
TENTH SESSION, Tuesday, Aug. 25, at 5 P.M. 194		Paper read by Rev. P. La Trobe.....	258
VI. Resolution, Rev. Dr. W. Symington	195	Rev. T. Binney's Motion as to Objects	260
Rev. Alexander McLeod.....	199	„ A. Tidman seconds it	263
VII. Resolution. Rev. W. W. Ewbank	202	„ Dr. Beecher	264
Rev. Dr. King	204	„ J. Angell James	265
Rev. J. H. Hinton, and Hon. and Rev. B. W. Noel.....	206	„ Dr. Baird	266
Rev. W. M. Bunting	207	„ E. N. Kirk	267
Rev. J. Preston, and Rev. T. Scales	208	„ Ad. Monod	269
VIII. Resolution—Rev. Dr. J. Smith.....	209	The subject referred to a Special Com- mittee.....	270
Rev. C. Cook	210	THIRTEENTH SESSION, Fri. Aug. 28, at 10 A.M. 272	
„ Pharellus Church.....	211	Report of Finance Committee	274
IX. Resolution—Rev. Dr. Peck	212	„ of Special Committee, Rev. J. H. Stewart	276
Rev. Dr. J. Carlile	215	Rev. E. Bickersteth	276
„ A. Thomson	216	„ Dr. F. A. Cox proposes a Periodical	279
„ Edward Fraser	217	„ W. W. Ewbank seconds it	280
„ Dr. Beecher	218	„ Dr. S. H. Cox and others oppose	281
ELEVENTH SESSION, Wed., Aug. 26, at 10 A.M. 221		XIV. Resolution—Rev. J. Scott.....	282
X. Resolution, Rev. J. Haldane Stewart	225	J. Trotter, Esq., Rev. Dr. Bunting.....	283
Rev. Prof. Campbell	226	Rev. Dr. Robson's Motion—deferred	284
„ A. King and others propose Amend- ments	227	XV. Resolution—ORGANIZATION	286
XI. Resolution—Rev. T. R. Birke	229	Rev. Dr. Schmucker moves	287
J. M. Strachan, Esq.....	230	„ Dr. Bunting seconds	288
Rev. S. L. Pomroy	231	First Clause, Rev. J. H. Hinton's Amendment 290	
„ W. Anderson's Amendment	231	Rev. J. V. Himes seconds it	296
„ C. Hargrove and Rev. A. D. Camp- bell	233	„ J. Angell James	297
		„ T. Brainerd and W. Patterson	298
		„ H. Girdlestone	299
		„ S. L. Pomroy	300
		„ Dr. Smyth	304
		FOURTEENTH SESSION, at 5 P.M.	310
		Rev. Dr. Patton continues the Discus- sion.....	311
		Rev. President Emory	317
		„ Dr. Wardlaw	322
		„ W. W. Ewbank	325
		„ Dr. Baird	327
		„ Dr. Urwick	328
		„ Dr. Skinner.....	329
		„ James Pringle.....	333

	Page.		Page.
Rev. Adolphe Monod.....	336	Resolution be placed among the Miscellaneous Resolutions	387
„ Dr. F. A. Cox moves, Rev. E. Bickersteth seconds, That the subject be referred to a Committee.....	338	Rev. Dr. Schmucker seconds it.....	ib.
Rev. T. Scales offers a suggestion	339	„ Gorham D. Abbott explains the position of the American Brethren	388
Committee appointed	340	Rev. Dr. Olin further explains.....	389
FIFTEENTH SESSION, Saturday, August 29th,		Hon. Justice Crampton regrets the Resolution, and the discussion is renewed ...	390
at 10 A.M.....	342	Rev. Dr. Beecher	395
Devotional Exercises continued, during the absence of the Committee	344	„ Dr. Massie	397
XVI. Resolution MISCELLANEOUS RESOLUTIONS moved by Rev. H. Girdlestone,	348	„ J. Macleod.....	399
Seconded by Rev. Pharellus Church,...	ib.	„ Dr. Skinner	400
XVII. Resolution, Rev. Lord Wriothesley Russell	350	Sidney E. Morse, Esq. reads a paper	402
Rev. Dr. Carlile, of Parsonstown,...	ib.	Rev. E. N. Kirk explains	405
XVIII. Resolution, Rev. J. L. Chute	351	„ W. Liversy	409
Rev. Dr. Archer.....	ib.	„ Dr. S. H. Cox	411
„ S. A. Walker suggests an Amendment.....	352	Hon. Justice Crampton moves an Amendment.....	417
Rev. R. W. Overbury seconds it	354	Thomas Farmer, Esq. seconds it	421
„ N. Macleod opposes it	ib.	Rev. F. Bickersteth	ib.
Townsend Heatley, Esq. suggests an Amendment	355	„ J. H. Hinton opposes it	422
XIX. Resolution, Hon. and Rev. Leland Noel	356	The Chairman suggests the re-committal of the subject	425
Rev. John Maclean.....	ib.	Rev. Dr. Wardlaw	ib.
Conference re-assembles at 4 P.M.	357	„ Dr. Massie.....	ib.
XX. Resolution, Rev. C. Hargrove	358	„ Dr. Patton explains his position.....	427
Rev. John Johnstone	359	„ Dr. Beecher and S. E. Morse, Esq....	429
XXI. Resolution, Rev. A. M. Rogersson...	360	Hon. and Rev. B. W. Noel moves, and Rev. Dr. Beecher seconds, That the whole matter be again referred to a Committee	430
Rev. Dr. Davis.....	362	Rev. Dr. Emory	431
XXII. Resolution, Rev. W. Arthur	363	The Motion put, and carried.....	432
Rev. Dr. Cunningham	364	SEVENTEENTH SESSION, Tuesday, Sep. 1st,	
Hon. Wm. Cowper, M.P.	365	at 10, A.M.	433
Rev. C. Cook	366	Rev. Pharellus Church addresses the Meeting.....	ib.
„ Dr. F. A. Cox brings up the Report of the Special Committee	370	Sir Culling Eardley Smith brings up the Report.....	435
Rev. J. H. Hinton moves its adoption ...	371	Rev. J. H. Hinton moves its adoption.....	437
„ A. T. Hopkins seconds it	ib.	Sir Culling Eardley Smith seconds it	439
James Stanfield, Esq. dissents	ib.	Rev. Is. Nelson objects	441
Rev. Is. Nelson moves an Amendment ..	372	and moves an Amendment.....	442
„ Dr. Urwick suggests its withdrawal.....	376	Rev. Dr. Carlile, of London	443
The Chairman urges unanimity.	377	„ A. Tidman and Rev. Dr. Wardlaw	445
Rev. Dr. Smyth, of Glasgow.....	378	„ Dr. Skinner and J. V. Himes	447
„ O. Scott	379	„ S. A. Walker	448
Hon. and Rev. B. W. Noel	380	„ Dr. Urwick	449
Rev. W. Bunting and Rev. President Emory	381	„ Dr. Beecher.....	450
„ Dr. Bunting and Rev. J. B. Adger ...	382	„ S. L. Pomroy and Rev. Dr. Patton... ..	451
„ President Olin and Rev. Dr. Mason	383	„ Dr. Bunting.....	452
„ J. V. Himes and Rev. W. G. Brown, &c.	384	„ Dr. F. A. Cox	453
The Report of the Special Committee adopted	385	„ Dr. S. H. Cox	454
SIXTEENTH SESSION, Monday, August 31st,		„ Rev. J. Hinton moves the adoption of the Report, subject to revision of the details	457
at 10, A.M.	386	Rev. J. B. Brown suggests an Amendment.....	458
Rev. Dr. Bunting moves, That the last		Rev. J. D. K. Williams asks a question...	459

	Page.		Page.
Committee appointed to consider details	459	XXVII. Resolution, Rev. Dr. Wardlaw and Rev. F. Martin	497
EIGHTEENTH SESSION, at 5, P.M.	460	Rev. W. Bevan acknowledges it	498
First Clause, Rev. Dr. Schmucker and Rev. Dr. Bunting	461	XXVIII. Resolution, Rev. A. Macleod	ib.
Second, Rev. Dr. Hoby and Rev. Dr. Olin	462	A. G. Ellis, Esq.	500
Discussion on the Districts	464	Rev. E. Bickerstoth acknowledges it	ib.
Third Clause, Rev. Dr. Smyth* and Rev. S. A. Walker	467	XXIX. Resolution, Rev. O. Clarke and Rev. Dr. Massie	501
Fourth, W. Lepard Smith and M. Martin, Esqs.	468	XXX. Resolution, T. P. Bunting, Esq., and Dr. Blackwood	ib.
Fifth, Rev. W. M. Bunting and Rev. Ph. Church	ib.	The Organization, as revised, submitted and adopted	502
Questions and Explanations	470	XXXI. Resolution, Rev. Dr. Steane and Rev. J. Scott	504
Rev. Dr. S. H. Cox presents a communi- cation from the American Brethren	474	Session continued in the Evening	505
NINETEENTH SESSION, Wednesday, Sep. 2nd, at 10, A.M.	476	The Four Divisions of the Aggregate Com- mittee authorized to meet to wind up	ib.
XXIII. Resolution (CLOSING RESOLUTIONS)		Address of the Foreign Brethren	ib.
Rev. J. Beecham	479	XXXII. Resolution	ib.
Rev. R. H. Herschell	480	Minutes of the concluding Meeting read and confirmed	507
XXIV. Resolution, Rev. R. Eckett	481	Rev. Dr. Bunting's concluding Address	ib.
Rev. Richard Reece	483		
„ M. M. Clark addresses the Meeting	485	APPENDIX	i
„ Dr. Bunting moves, Rev. Dr. S. H. Cox seconds, That Rev. M. M. Clark's Address be entered on the Minutes	487	Appendix A., Documents presented to the Conference.	
Rev. Dr. Baird, Rev. Dr. Olin, Rev. Dr. Pat- ton, and Rev. Dr. Wardlaw address the Meeting.		Documents from the Continent	iii
XXV. Resolution, Rev. Edward Frazer	491	— Documents from America and the Colonies	ix
Captain Caldwell	492	— Documents from Christian Bodies at Home	xxxiv
XXVI. Resolution, F. Wills, Esq. and Rev. Dr. Patton	493	P.S. Declaration of Ministers ordained in Prussia*	xii
Sir Culling Eardley Smith acknowledges it	494	Appendix B., Statement of Accounts, &c.	xiii
Rev. W. Bevan proposes, That the Resolu- tion be engrossed—Rev. Dr. S. H. Cox, Rev. A. S. Thelwall, and Rev. Dr. Ur- wick support it.		Appendix C., Alphabetical List of the Members of the Conference	xxxvii
		— List of Denominations of which Members were present	xxviii

* This should have been placed among the Continental Documents; but it was not put into the hands of the Editor till after that portion of the Appendix had been printed.

EVANGELICAL ALLIANCE.

August 19th, 1846.

FIRST DAY—MORNING SESSION.

THE Members of the Conference, who had come from all parts of Great Britain and Ireland, and from various Foreign Countries, to deliberate on the formation of an "Evangelical Alliance," assembled in Freemason's Hall, Great Queen Street, to the number of about eight hundred, on Wednesday morning, August 19th. The proceedings were commenced at a few minutes after 10 o'clock, by Rev. Dr. BUNTING, rising to move :—

"That the Rev. Edward Bickersteth preside over the Devotional Exercises."

Dr. BUNTING.—Dear and honoured Brethren, I think I shall have your unanimous concurrence, in proposing that a friend, who has been with us from the beginning—also had much to do in originating and helping forward this movement—and whom it has pleased Divine Providence, after a very serious accident and consequent illness, to restore to a measure of health and activity—the Rev. Edward Bickersteth—be requested to preside over the devotional exercises of this morning.

Rev. Dr. MORISON.—I have unfeigned satisfaction in seconding that Resolution. (Carried unanimously.)

The CHAIRMAN gave out the 100th Psalm (old version), which was sung by all present. He then read Psalm cxxxiii. and part of the 17th chapter of St. John. after which

Rev. J. ANGELL JAMES (in the absence of Rev. Adolphe Monod, of the French Reformed Church), engaged in prayer.

The CHAIRMAN then gave out Hymn 62, of the first book of Dr. Watts's Hymns, after which

Rev. Dr. S. H. Cox, of New York, engaged in prayer.

The CHAIRMAN then addressed the Meeting, and said :—Honoured and beloved Fathers and Brethren, I feel unworthy of that position in which you have placed me. I feel deeply incompetent to its duties. I feel the solemn responsibility of opening such a meeting as that which is now assembled. For thirty years I have met different Religious Societies which have assembled in this room ; but never before did my eyes witness such a scene—never before did my heart rejoice in such an assembly as is now gathered together. To our God be all the glory. I feel for myself personally, that I could not have been here at this time (though I might have been, I trust, with my Saviour, in the realms of bliss and glory), had it not been for the prayers which have been poured forth by hundreds and thousands of dear brethren, whom I have never seen in the flesh. God has graciously raised me from the borders of the grave ; and I rejoice in the privilege of meeting my beloved brethren on this occasion, painful as it may be to my own personal feelings to take the post to which you have called me. When our beloved brother, Mr. James, opened the meeting at Liverpool—that ever-memorable meeting with which our work of love began—he said he would us give “the key-note of Love :” and well was that key-note responded to by every speaker. And as that key-note was given, our God gave us Truth with Love, and united our hearts in the great Truths of the Gospel which we hold in common. May I suggest another key-note for our meeting at this time ? the key-note of Praise and Thanksgiving to God ; giving glory to him and exalting our one Redeemer. This may seem in many respects inconsistent with our present position. I strongly feel—I know my beloved brethren feel—that we all need much deeper humiliation before God ; much more abasement of a contrite spirit before him, in order to deepen and extend our union. We are also surrounded by mighty foes on every side ; we know that we wrestle, not merely against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. We are exposed to the attacks of the open enemies of our Redeemer, increasing and strengthening as they see us more united and combined ; while our union, delightful as is the progress which has been made, is but a feeble beginning. Why, then, should we open with the key-note of praise ? I reply, I believe, that not only my heart, but all our hearts overflow with thankfulness to God for what he has already done for us. We see in every step of our

proceedings that He has been present with us. He has extricated us out of difficulties : He has marvellously appeared for us from time to time : and He has especially, in all our meetings, given us the spirit of brotherly love. Let us glorify His Name for it. By offering praise we glorify Him ; and if we abound in praises, he will give us with it deep humiliation. And while we glorify our God—and come into his presence to praise his Name and tell of his goodness to us, let us be abased in the sense of our own unworthiness and unprofitableness. When Jehoshaphat went against his enemies, and when the assembled army began to praise the Lord, then the Lord gave them the victory ; and the place was called Berachah, or blessing. At the dedication of Solomon's Temple, when the singers were as one in praising the Lord, then the glory of the Lord filled the temple of the Lord. Oh, what cause we have for praise at every step in our way ! How delightful it is to think, that we have here gathered together the principal movers in this good work from the very beginning ! Those, into whose hearts, for more than twenty years, God has put a desire to labour for the union of his people, are now assembled, with one accord, with hope of a joyful conclusion ! What glory should we give to God, for bringing our beloved Brethren from Foreign Countries—travelling so many thousands of miles, unhurt and uninjured, to unite with us in this great object ! What glory should we give to God, for the grace he has given us, to submit to one another in the fear of God, in our different meetings ! I have never seen, in all my experience, more blessed manifestations of that precept, “submit yourselves to one another in the fear of God ;” and, “the spirits of the prophets are subject to the prophets.” What thanks and glory should we render to Him, for that glowing love towards one another which He has put into our hearts, in endeavouring to advance this cause ! And can we doubt but that He who hath helped us hitherto, will help us, will pardon us, will pity us, will direct us, even to the end ? We may thank him for coming victory, even as Jehoshaphat, before the battle, thanked God for the coming victory, and gave him the glory. Let us then praise his Holy Name ; let the spirit of joy and praise animate our meetings ; and may the Holy Ghost, in all his rich effusion, in His plenitude of grace, descend upon us in our meetings ! May the primitive state of the Church again be realised ! and may the multitude of them that believe be of one heart and of one soul !

Rev. DR. STEANE stated the order proposed for the transaction of business.

Rev. Dr. BUCHANAN.—Mr. Bickersteth and Christian Brethren, I am sure the motion I have been requested to propose will meet with the immediate and cordial approbation of every gentleman present. We must all be aware how much of the comfort, the propriety, and the efficiency of the proceedings of this important assembly will, under God, depend upon the competency of the Chairman; on his intelligence, his Christian feeling, his thorough appreciation of the delicacies and difficulties of the momentous circumstances in which God has called us together. And I think we are happy in possessing among us a gentleman who meets these necessities; and who already, in the preceding Conferences, which led to this important assembly, has exhibited all the qualifications—and these of a very high order—which could be desiderated in this important office. I beg therefore to propose,—

“That Sir Culling Eardley Smith, Bart., be requested to preside over the deliberations of the Conference at its present sitting.”

Rev. JOHN JORDAN.—Dear and reverend brethren, I need, I am sure, add nothing to the observations which have been already made by Dr. Buchanan in proposing that Sir C. E. Smith take the chair. I will, however, make a single observation on the subject, and that is, that one who has deservedly obtained so much honour in all the Churches is the best fitted to preside over such an assembly as this, composed, as it is, of members of all the Churches.

The Resolution was carried unanimously.

Sir CULLING EARDLEY SMITH, Bart., on taking the Chair, said, Brethren, I feel myself perfectly overwhelmed by the position in which I stand. Would that I could convey to your minds, (and why may I not hope to do so?) something of the enthusiasm which I feel in witnessing this great assembly. And how have I imbibed this enthusiasm? I have endeavoured, (I hope I am not wrong in saying so,) to place myself where my Saviour is; and I have considered, humbly I conceive, what must be His feelings in looking down on this assembly. Brethren, is it wrong to say, that when our Saviour's eyes witnessed your entrance into this room, he witnessed a sight, that, since the early days of Christendom, has not been presented to the eyes of God or man? Am I wrong in saying, that when we joined in singing that hymn together, it came up from an aggregate of voices and countries, which never before had swelled together the song of praise and triumph to our God and Saviour? Brethren, I rejoice to think of the solemnity, the grandeur, the nobleness of the object, and of the happiness of the circumstances under which we have been brought together to day. But may I

be permitted to add one or two grounds of congratulation, which occur to myself, and may easily suggest themselves to you. Brethren, when you kindly desired that I should occupy this chair, I felt that that desire was the embodiment of a principle, and that principle is this, that to day we have a combination of ministers and laymen in Christian conference ; and in this respect we differ from any assemblies of the Christian Church, which have been held at other periods. We come together honouring, I hope, the Christian Ministry, and rejoicing in the grandeur of that office ; yea, I am ready to believe, no office on earth is a worthy type of it. I believe that the captain of a vessel, the highest officer of a municipality, nay, the sovereign of a country, would not be disgraced by being compared to a Christian Minister, when he is, as he ought to be, the representative and voice of a loving congregation. Dear brethren, honouring the Christian Ministry as I do, I rejoice to feel that this is an assemblage of ministers and laymen too ; so that, whatever results and conclusions go forth from this meeting, they will not appear as the sentiments of one portion or the other, but as the combined voice of the Christian Church. Brethren, there is another delightful feeling in my mind to day, and that is, that, if we succeed in this experiment, the Church will be entering upon a new course. It is the first experiment which has been made to combine together the interests of *Truth* and of *Love*. In former times endeavours have been made to maintain the interests of Truth ; but never yet has there been a systematic endeavour to combine the interests of Truth and those of Love,—as I hope they will be combined on this occasion.

After a brief illustration of this combination drawn from the order of the Solar System, the Chairman thus proceeded :—

Brethren, after the heart-stirring address which you have heard from my friend who preceded me, and with the important business which lies before you, it would be unbecoming in me to detain you any longer on this occasion. I would only remind you of the eyes that are upon you. I have spoken of our Saviour God, who is looking down upon you : let me remind you, that the eyes of a jealous world are upon you. And, on the other hand, that the prayers of the church—a loving church—are poured forth on our behalf. At the very moment at which we are now meeting, our friends are meeting in various parts of the world, in the east, west, north, and south ; and united prayers are going up to heaven, that the gracious Spirit of God may guide us into all truth. My friends, what a delightful feeling is this ! And is there not another class of eyes which may be said to be upon you ? Is not the eye of the Jew upon you ? Are not the eyes of the Heathen upon you ? They know not yet

of your meeting; but upon the result of your meeting much of their interests may be suspended. If you are able to arrive at united conclusions, what blessings may you not be the means of spreading among those to whom I have referred? But, Brethren, there are other eyes upon us. We have reason to think, that no such gathering as this could take place, and principalities, and powers, and evil spirits, not be watching for our halting; and we cannot doubt that they would triumph, if the spirit of love should fail, or the spirit of wisdom not be granted to us. And out of the Church Angels learn lessons of wisdom (Eph. iii. 10); we cannot then doubt but that the eyes of Angels are directed towards us. And, with all these thoughts pressing upon us, let us think of the solemnity of the circumstances under which we meet; and I do not doubt but that that gracious God, who has brought us together from every part of the habitable globe, will cause us to come to united conclusions: so that, for this 19th day of August 1846, coming generations of the Lord's people may have cause to glorify his Name. Thinking, Brethren, that I have already detained you too long, I now introduce to you the first question—a very important question—which demands your attention: it refers to the admission of reporters. I have received communication, already, from the proprietors of one newspaper, to request that a reporter may be present.

Rev. Dr. MASSIE then rose, and pointed out that, considering on the one hand the plan which had been adhered to in the preceding meetings at Liverpool and Birmingham; and on the other, the experimental character of this Conference, composed of Christians of various denominations and from various parts of the world,—unexperienced in one another's habits of conducting business, and even in one another's phraseology,—the Provisional Committee had deemed it desirable, without presuming to dictate to the Conference, to submit the propriety of adopting a Resolution which would secure to the Members an unrestrained freedom in all their deliberations and communications; which could not be so comfortably realized, if the reporters of the public press were admitted, and thus reports of our proceedings were published, over which we had no control. It was therefore earnestly recommended to this meeting to adopt the following Resolution:—

“That, in the judgement of this Conference, it is extremely undesirable for any report of their proceedings to be given to the public, except under their own direction; and they express their confidence, that none of their own members will furnish materials for such a purpose to any newspaper whatever.”

This did not prevent Brethren from taking notes for themselves, or from comparing those notes with the authorized report of the proceedings when published. Nor would it prevent them from stating in their correspondence, what they thought of the proceedings and results of this peculiar gathering together of Brethren in Christ Jesus : but it proposed to restrain members of the Conference from all publication of its proceedings, during its continuance, and all communications to Newspapers, till its own report is published.

Rev. Dr. RAFFLES, entirely concurred with his friend Dr. Massie, and briefly seconded the resolution.

Rev. F. A. Cox, of Hackney, felt himself under a solemn responsibility to lay before the Meeting a different view of the subject. He could not at all agree to the proposal now made. He allowed that this was not strictly a public meeting ; but neither could it be considered as a private meeting of committee. The world was looking upon our proceedings with strong feelings of interest. It was substantially a Public Meeting ; and he thought that, both on the ground of expediency and on the ground of right, these meetings ought to be open to the reports of individuals connected with the press ; that no danger was to be apprehended from such a course ; that great and important benefits might result from the world being informed at once of the nature of our proceedings ; that it might be expected to do good both to our enemies and our friends, throughout the length and breadth of the land ; that even false and unfriendly reports would give occasion to the wider circulation of the real facts, and would ultimately tend to our advantage. Moreover, he thought that the Church had a right to know, not only the conclusions at which the Conference arrived, but the processes of thought by which they were brought to those conclusions, and to understand what we were doing, even while it was being done. He would, therefore, move, as an Amendment :—

“ That, in the judgement of this Conference, it is desirable that the reporters of the press be admitted to its deliberations.”

Rev. Dr. BEAUMONT took the same view, and argued in support of the Amendment.

Rev. J. ANGELL JAMES deprecated further discussion, and was disposed to vote for the original Motion.

Rev. Dr. BUNTING concurred. He gave Dr. Cox full credit for his argumentative speech ; but he thought that, if it proved anything, it proved too much ; and would tend to set aside and nullify all the arrangements which had been so carefully made, from first to last, to prevent any but Members of the Conference from being present.

Rev. PROFESSOR EMORY submitted that it might be better to withdraw the Amendment, and meet the original Motion with a simple negative, which would leave them open to applications from particular papers.

This was followed by expressions of dissent, and cries of "Question."

The CHAIRMAN then put Dr Cox's Amendment, for which 111 hands were held up, and then the original Motion, which was carried by a very large majority.

The vote had no sooner been taken than Dr. REED addressed the Chairman, for the purpose of drawing attention to Professor Emory's suggestion, which virtually sought to obliterate the original Resolution, and to introduce in its stead another proposition, to the effect, that reporters might be admitted by applying for that privilege.

Several members of the Conference expressed their opinion that, as the original Resolution had been put, and carried by so large a majority, no further amendment or discussion was admissible.

The CHAIRMAN wished, if he erred at all, to err on the side of leniency, rather than of strict adherence to rule; he would, therefore, again put the original motion proposed by Dr. Massie; which was carried.

Rev. Dr. STEANE.—The Conference will now proceed to nominate Brethren for the three classes of Chairmen; the first class of Chairmen to preside over the *Devotional Exercises*; the second, over the *Business Proceedings*; and the third over the *Public Meetings*.

R. C. L. BEVAN, Esq. moved the following Resolution, which was seconded by A. C. DUNLOP, Esq. of Liverpool:—

"That the undermentioned gentlemen be a list, out of which Chairmen may be chosen to preside over the Devotional Exercises of the Conference:—

Rev. E. Bickersteth.

Rev. Dr. Bunting.

Rev. Dr. F. A. Cox.

Rev. Dr. Raffles.

Rev. P. Latrobe.

Rev. J. A. James.

Rev. Dr. John Brown.

Rev. Dr. Wardlaw.

Rev. Dr. H. Grey.

Rev. James Haldane Stewart.

Rev. R. W. Kyle.

Rev. Dr. Drew.

Rev. Dr. Urwick.

Rev. Dr. Hill.

Hon. and Rev. B. W. Noel.

Rev. Dr. Byrth.

Rev. W. Atherton.

Rev. Dr. Symington.

Rev. W. Jay.

Rev. Thomas Binney."

(Carried.)

A GENTLEMAN enquired whether it was intended that any of the American Brethren should preside?

Rev. W. BEVAN.—It was deemed most desirable to leave the addition of the names of Brethren of other Countries, until it was known who had arrived. He would therefore move,

“That the list be referred to a Committee, to be hereafter named, with instructions to add the names of some of the Brethren from other Countries. The Committee to report at a subsequent sitting of the Conference.”

This was seconded by the Rev. G. OSBORN, and carried.

Rev. Dr. BROWN, of Aberdeen, moved :—

“That the undermentioned gentlemen be a list, out of which Chairmen may be chosen to preside over the Deliberations of the Conference :—

Sir Culling Eardley Smith, Bart.

John Henderson, Esq.

R. C. L. Bevan, Esq.

A. Campbell, Esq., Monzie.

Samuel Fletcher, Esq.

Hon. Somerset R. Maxwell.

Thomas Farmer, Esq.

James Heald, Esq.

Captain Vernon Harcourt.

J. S. Blackwood, Esq., LL.D.

A. C. Dunlop, Esq.

Sir Andrew Agnew, Bart.

Sir David Brewster, Knt.

Sir Thomas W. Blomefield, Bart.

Sir J. Bickerton Williams, Knt.”

He would not enter into details in proposing the motion. Those who presided over large meetings, like this Conference, should possess peculiar qualifications, by which much valuable time would often be saved. The selection of the gentlemen, whose names are now presented, had been made with great care ; and he trusted they would have the full support of the Conference in the discharge of their duties.

Rev. J. CORDEAUX.—A friend and brother, Mr. Bickersteth, has given the key-note to these proceedings, ‘Praise to God.’ Permit me to acknowledge the goodness of God, in having allowed me to connect myself with this important movement. It has been the happiest period of my life. We have indeed great cause to thank God and take courage. When I look back I feel satisfied, from what has taken place, that this Alliance will be effected ; and it will, I have no doubt, redound to the glory of our heavenly Father, by the furtherance of his cause in the world. I desire to express my thankfulness to God that he has permitted me to give the right hand of fellowship to so many beloved Brethren, from so many parts of the world, who love the Lord Jesus Christ in sincerity. I second the Resolution. (Carried.)

Rev. Dr. LEIFCHILD moved :—

“That the undermentioned gentlemen be requested to preside over the proposed Public Meetings :—Sir Culling Eardley Smith, Bart., John Henderson, Esq., and Hon. Justice Crampton.”

I think, Mr. Chairman, with the Brethren who have preceded me, that it is very undesirable to avail ourselves of the opportunity presented by these Resolutions to make long speeches. Otherwise the occasion is very tempting, when we have a spectacle before us, such as has never been witnessed since the days of the Apostles. We have had proof this morning of the importance of having a suitable President. What might else have been an interminable discussion has been brought to a very happy issue. I think I may say so, inasmuch as I believe the gentlemen who found the majority against them will, as on all occasions should be done, acquiesce in that decision. I am not afraid of discussion; I am not afraid of the admission of any one to our meetings. I wish all who had any doubt of our coming to satisfactory and harmonious results had been with us this morning.

I am so sensible, Mr. Chairman, of the importance of the spirit of devotion, that, instead of attending the meeting last night, I called my people together, to unite in prayer, that the Spirit of God might preside over your deliberations. I hear that your deliberations were very interesting; but that there was occasionally fear and anxiety.* I participate not in these fears. I have seen and heard so much of the power of God, in the whole of this movement, and of the spirit prevailing over meetings held simultaneously in different parts of this Country, and of the World, that I do not fear for the result. I rely upon the power and grace of God to bring us to a happy issue. I am not, as a wave of the sea, tossed to and fro. I trust in God:—the safety valve upwards—the spirit of prayer. I cannot but think it a rather pleasing coincidence, that, while those who were assembled last night were all coming round, after considerable discussion, to a spirit of harmony—at that very hour, I was offering up the prayers of a large congregation—(and a greater spirit of prayer I never witnessed)—not knowing what was going forward, that God would overrule all your deliberations, and that you might come to a happy agreement. *That prayer was answered.* Need I say another word, Sir, on the Resolution I rise to propose? The men named are just the men whom we could wish to occupy that position: and I hope that God will give us health, and that, when we meet together, He will be with us.

J. HAMILTON, Esq.—I beg leave, without adding a single word, to second the Resolution.

* Dr. Leifchild here refers to a long, interesting, and most important discussion, which had taken place in the Aggregate Meeting of the Provisional Committee, on the preceding evening. EDITOR.

The Rev. A. D. CAMPBELL offered a suggestion, and a brief conversation ensued.

Rev. Dr. BEAUMONT observed, here was a large contribution of men of high intellect from America. Could not the name of one of them be inserted in the list of Chairmen?

The CHAIRMAN said he had consented to occupy the English chair, after it had been declined by the Duke of Manchester and Sir Thomas Blomefield, and he would exceedingly rejoice if he might be permitted to give the chair intended for him to one of the American Brethren.

Hon. and Rev. B. NOEL was sure the American Brethren felt, that, were that Conference assembled at New York, and were it attended by a few ministers and laymen from this Country, it would not be a suitable thing for an Englishman to preside over any large American assemblies.

Rev. Dr. COX, of New York, wished to say, on behalf of his American Brethren, that they had been very much gratified with the great attention, courtesy, and hospitality, which they had universally experienced. He had written home to say, that, from the time he landed at Portsmouth, in all his peregrinations through the land, he had seen nothing but friendship for America among enlightened and good men. He could assure them, that the enlightened and good of America cultivated similar feelings towards England. As regarded the subject of an American presiding over one of the Public Meetings, he felt, and he was sure his dear Brethren also felt, that that duty could be performed, with much greater propriety, by an Englishman, who was acquainted with the mode of conducting the business of large assemblies in this Country. They (the American delegation) were very far from aspiring to a task, to which an Englishman was more competent.

Rev. Dr. PATTON quite accorded with the view taken by Mr. Noel of the advantage to be derived from Englishmen presiding at the Public Meetings: he trusted also, that the Committee, to whom another list had been referred, would not think it necessary to enlarge it, so as to include any of the American Brethren; there being so many admirable men upon it already, who were acquainted with all the Brethren, and with the nature and mode of conducting the business of the Conference. He would simply add, in corroboration of Dr. Cox's remarks, that the Americans were all of the same sentiment; that not only had they been treated with all decorum, but had been put forward far beyond their merits. He would only attribute it to an exuberance of good feeling, that they, who were small men in their own Country, should be made so prominent here.

Rev. R. W. KYLE, who was received with loud cheers, said, in explanation, as one of the Sub-Committee who selected that list of Chairmen, that they had had before them the question of applying to some American or Continental Brother, to preside at one of the great Public Meetings ; and it was felt, that, in kindness to those who came from a distance, they ought to abstain from so doing ; as they might be embarrassed if placed in those circumstances.

This explanation appearing to give entire satisfaction, the Resolution, as it stood, was carried unanimously.

THOMAS FARMER, Esq. felt thankful to God for being permitted to move any Resolution. He should be happy to become a hewer of wood or drawer of water, or to sustain any office in the Alliance. The Resolution he had to move was :—

“That A. C. L. Bevan, Esq. be appointed the Treasurer to the Conference.”

This he thought was an important Resolution. The gentleman to whom it referred was well known as a man of weight, of prudence, and of zeal ; and was well able to discharge the duties of his office, with credit to himself and satisfaction to the Conference.

JOHN HENDERSON, Esq. hoped he would be excused in merely seconding the Motion which had just been made. (Carried.)

SECRETARIES TO THE CONFERENCE.

Rev. Dr. STEANE, in reading the next Resolution, appointing the Secretaries, observed, in reference to the number of names contained on the list, that so many Committees would have to be appointed, to carry on the business—that it was necessary also to appoint an equivalent number of Secretaries, who might afterwards be distributed among those several Committees.

Rev J. ANGELL JAMES moved :—

“That the undermentioned gentlemen be appointed Secretaries to the Conference :—

Rev. Dr. Bates.

Rev. R. W. Kyle

Rev. W. Bevan.

Rev. G. Osborn.

Rev. C. M. Birrell.

Rev. Dr. Raffles.

Rev. Dr. Byrth.

Rev. Dr. Steane.

Rev. A. D. Campbell.

Rev. A. S. Thelwall.

Rev. W. Chalmers.

Rev. Dr. Urwick.”

A. G. Ellis, Esq.

He (Mr James) had great pleasure in moving that those gentlemen be appointed Secretaries to the Conference. They had tried them, and proved them, and knew them to be competent to the task assigned them. Heads, hearts, and hands were wanted ; and he now moved that those whose names were on the list be taken for their hands.

Rev. Dr. Cox, of Hackney, seconded the Motion, which was carried.

GENERAL ARRANGEMENT COMMITTEE.

Hon. and Rev. BAPTIST NOEL moved—

“That the undermentioned Gentlemen be appointed ‘The General Arrangement Committee,’ on whom it shall be devolved, to take charge of the several rooms in which business is conducted ; to provide whatever may be necessary for conducting it ; to make arrangements for the Public Meetings ; and generally, to superintend and provide for their comfort and good order :—

Rev. A. Thompson.	Thomas Farmer, Esq.
Rev. A. S. Thelwall.	T. P. Bunting, Esq.
Rev. C. Prest.	Jas. Nisbet, Esq.
Rev. Joshua Russell.	Wm. Hamilton, Esq.
Rev. W. Arthur.	W. L. Smith, Esq.
Rev. R. Eckett.	John Cropper, Esq. jun.
Rev. R. W. Dibdin.	George Hitchcock, Esq.
Rev. Dr. Massie.	P. D. Hardy, Esq.

With power to add to their number.

Rev. A. D. Campbell, } *Secretaries.*
Rev. Dr. Bates, }

MR. NOEL said,—I have great pleasure in moving this Resolution, because I know that those who are appointed by it are fully competent to discharge the duties committed to them. I would just remark that, in the prosecution of the business of the Conference, there will be many topics brought before us—many of them of great importance—in which considerable discrepancy of opinion must be anticipated. Our time is very precious, and I would suggest, that those Brethren who may address the Conference, should, in every case, before so doing, consider distinctly their proposition, so that they may bring it forward as definitely as possible ; then, enquire whether it is in accordance with the design of the Conference itself, and not extraneous,—and then try how far they can banish all those ornaments from their addresses, which lengthen them, without bringing the arguments more clearly before us,—never depending for success upon figures, but simply upon facts. And, when any matter in discussion finally comes to a vote, I trust there never will be any expression of a feeling of satisfaction over the minority.

WILLIAM WILLS, Esq., fully concurring in the sentiments just uttered by Mr. Noel, would only second the Resolution.

(Carried.)

BUSINESS COMMITTEE.

Rev. THOMAS STRATTEN, believing that the shortest speeches were the best, would simply move:—

“That the undermentioned gentlemen be appointed ‘The Business Committee,’ whose duty it shall be to methodize and arrange the business of every day, and to provide a paper of *agenda* to be laid before the Chair at each sitting. To this Committee shall be referred all notices of Motions, for arrangement as to the order in which it will be proper for them to be brought before the Conference, and the preparation of all documents not especially referred to Committees appointed for the purpose, which are to be presented at any subsequent time, during its sittings, to the Conference:—

Hon. and Rev. B. W. Noel.	Rev. J. H. Hinton.
Sir C. E. Smith, Bart.	Rev. W. W. Ewbank.
Rev. Edward Bickersteth.	Rev. J. Jordan.
Rev. Dr. Bunting.	Rev. Dr. Candlish.*
Rev. Dr. Leifchild.	Rev. Dr. Buchanan.
Rev. N. M'Leod.	Rev. J. Kelly.
Rev. R. Fletcher.	Rev. Dr. Schmucker.
Rev. Dr. Alder.	Rev. Dr. Beecher.
Rev. Dr. Patton.	Rev. Dr. Tholuck.
Rev. Mr. Kirk.	Rev. Ad. Monod.
Rev. M. Roussel.	Rev. Dr. Cunningham.
Rev. M. Kuntze.	Rev. Dr. Cox (New York).
Dr. Marriott.	Rev. Pharcellus Church.
J. S. Blackwood, Esq., LL.D.	Jas. Heald, Esq.
A. C. Dunlop, Esq.	J. M. Strachan, Esq.
Jas. Wood, Esq.	Captain Caldwell.
Rev. Dr. King.	Jas. Hamilton, Esq.
Rev. T. Waugh.	

With power to add to their number.

Rev. Dr. Steane,	} <i>Secretaries.</i> ”
Rev. G. Osborn,	

Hon. Mr. JUSTICE CRAMPTON,—I esteem it a very high privilege and honour to be allowed to take even the least part in this Christian movement. I know gentlemen from the west—not the “far west”—are supposed to be given to talking a little too much, and therefore I shall say no more, but that I heartily second the Resolution.

T. PERCIVAL BUNTING, Esq., moved the addition of the name of Sir Andrew Agnew, and several others, to the foregoing list.

* The Rev. Dr. Candlish was prevented by indisposition from attending the Conference.—EDITOR.

Rev. RIDLEY H. HERSCHELL observed, that that Committee had "power to add to their number." Would it not be better to suggest to them the addition of any other names which might be thought desirable?

Mr. BUNTING concurred in this remark, and the Original Motion was carried.

PUBLIC MEETINGS COMMITTEE.

Rev. Dr. CRICHTON moved:—

"That the undermentioned gentlemen be appointed 'The Public Meeting Committee,' for the purpose of preparing the Topics and appointing the Speakers at the Public Meetings:—

Rev. E. Bickersteth.

Rev. Dr. Urwick.

Rev. Dr. Alder.

Rev. F. A. Cox, D.D.

Rev. Dr. S. H. Cox.

Rev. M. Audebez.

Rev. Dr. Bates.

Rev. Dr. Henderson (Glasgow).

Rev. Dr. Skinner.

Rev. J. A. James.

With power to add to their number.

Rev. Dr. Byrth, }
Rev. Dr. Raffles, } *Secretaries."*

J. S. BLACKWOOD, Esq. LL.D. had great pleasure in seconding the appointment. (Carried.)

PUBLICATION COMMITTEE.

Rev. W. ATHERTON (President of the Wesleyan Conference).—Mr. Chairman, Circumstances have prevented my having the pleasure of attending any of the previous meetings of this proposed Alliance; but from the first it had my cordial approbation; and I equally approve of the means which have been adopted in order to carry that object into effect. I move:—

"That the undermentioned gentlemen be appointed 'The Publication Committee,' who shall be charged with the duty of conducting all documents through the press, which may be ordered to be printed:—

Rev. E. Craig.

Rev. W. M. Bunting.

Rev. J. S. Stamp.

Rev. Dr. Jabez Burns.

Rev. Dr. Morison.

R. B. Seeley, Esq.

With power to add to their number.

Rev. Dr. Urwick, }
Rev. W. Chalmers, } *Secretaries."*

Rev. Dr. W. SYMINGTON.—I have great pleasure in seconding that motion. (Carried.)

FINANCE COMMITTEE.

Rev. Dr. Cox, of New York.—We have all the best reasons for confidence in the selection which has been made. It is well that these Resolutions (to use a phrase common in America) have been so cut and dried for us; and I, for one, am grateful to such skilful carvers. If they had not prepared business for us, we should have been moving in confusion, and making no progress. But able men have been at work; men who possess not only great wisdom, such as is profitable to direct, but who also have a single eye to the great object for which we are convened. One other remark, in reference to finance. Some of us poor unbeneficed clergymen in America (and I thank God we are unbeneficed), who have had to travel three, four, and five thousand miles to come here, have been completely recompensed on our arrival; but in reference to the toil which many of our Brethren have undergone—the mental labour and physical toil of preparing every thing for us—I feel that if it were collected and presented to us in the form of pounds sterling, and especially if it were translated into dollars, it would almost scare us. I can only view it as an indication of the pure and spiritual attachment which God has given to many souls to our great object: and I trust it will prove an earnest of the more extensive attachment and love—which money cannot buy, but which the blood of Christ can—of many hearts to this cause.

The **CHAIRMAN**, in introducing **M. Bost** from Switzerland, said,—Brethren, may you extend the hand of sympathy, as I am sure you will extend your hearts, to one who comes to us in the name of the oppressed and devoted Christians of the Canton de Vaud.

Rev. M. Bost, who was very cordially received by the Conference, said,—Reverend Fathers and Brethren in Jesus Christ, our blessed Lord and Common Head, I cannot but feel a deep sense of gratitude towards you all for the kindness you have just bestowed upon me. Not on myself, but on my dear and beloved Brethren, who are suffering for Christ's sake, in those trying circumstances in which they have been placed. I dare not now enter into any particulars as to our situation; but I could not appear before you, without thanking you from the bottom of my heart—all these dear Brethren from all parts of the world—who have so kindly assisted us with their tokens of sympathy and their prayers, for which we beg to bless them in the Name of the Lord. We have thereby been strengthened and enabled to remain calm in the midst of very trying circumstances. Glory be to God, thanks be to Him, and

thanks be to you all, who have prayed for us, and sustained us by your prayers. I must now end ; but I second, with great satisfaction, the proposition which was placed in my hands,—

“That The ‘Finance Committee’—to receive subscriptions and authorize payments—shall include the members of the existing Divisional Finance Sub-Committees. With power to add to their number.

A. G. ELLIS, *Secretary.*”

(Carried.)

NOMINATION COMMITTEE.

Rev. Dr. CUNNINGHAM said it was his intention to abide by the important and seasonable advice tendered by Mr. Noel, he would therefore merely move, which he did with the greatest pleasure ;—

“That the undermentioned Gentlemen be appointed ‘The Nomination Committee,’ to receive applications for admission to the Conference during its sittings, and to determine on them. To consist of the existing Nomination Sub-Committees, with

Rev. M. Audebez,
Rev. Dr. Beecher,
Rev. Dr. S. H. Cox,
Rev. Dr. Koenig,

Rev. Matthew Richey,
Rev. Dr. Schmucker,
Rev. James Scott (of Stockholm).

Rev. C. M. Birrell, }
Rev. A. S. Thelwall, } *Secretaries.*

Rev. ADOLPHE MONOD.—For the reason expressed by the esteemed father who has just sat down, I will simply add a word in seconding the Motion. It is said ‘Render justice to every one ;’ and therefore I will state a thing, which perhaps no one else would state, that, of all our Brethren in France, he whom we consider to have done the most in the cause, who in fact three years ago began writing circular letters on the subject, in which he has persevered until now, is my dear brother Fisch, minister of the Evangelical Protestant Church of Lyons.

The Motion was carried.

Rev. Dr. STEANE announced that the distinct Committees would meet at four o’clock in their respective rooms ; and, in answer to the question, how could the Committees meet at the same time, when several individuals were on different Committees?—he stated that, amidst the complicated business which presented itself, it would occasionally happen that persons would be on several Committees which met at the same time : but, in all such cases, there would be a sufficient number of Members remaining to conduct the business effectively.

Rev. Dr. KING then read a paper, containing an Historical Sketch of the circumstances which led to the proposal of, and prepared the way for, the contemplated Evangelical Alliance.

Some interruption having been occasioned, during the reading of the first part of the paper, by the departure of Members of the Conference, a brief discussion ensued as to the propriety of postponing the reading of the paper to the evening.

Dr. SYMINGTON expressed his fear that many had left, because they could not hear Dr. King. His voice was not over strong, but, if they would only give him a few minutes, he would make it thrill through every part of the room.

Dr. KING accordingly proceeded with the reading of his paper.

Rev. EDWARD BICKERSTETH could not rise, without expressing his own grateful sense of the deep obligation under which the Conference was laid to Dr. King, for the diligent application he had given to this matter, as well as to former documents which he had prepared. The Evangelical Alliance was under a great debt of obligation to their beloved friend for what he had done, and he (Mr. Bickersteth) was sure they would give God thanks, that He had put it into his (Dr. King's) mind, and enabled him thus to aid the common cause. He moved —

“That this Conference has heard, with high gratification, the Historical Narrative now presented by the Provisional Committee of the Proposed Evangelical Alliance, and drawn up, at their request, by the Rev. Dr. King; respectfully offer to him their cordial thanks, for the eminent ability, comprehensiveness, and admirably Christian and Catholic spirit displayed in its preparation; and refer it to the Publication Committee to be printed amongst the documents of the Conference.”

Rev. Dr. BUNTING.—It would be a great injustice to many friends of the cause to withhold from them the profit and edification, and the sincere pleasure which the Members of the Conference had derived from the reading of Dr. King's paper. He was quite satisfied, that it would subserve the common cause, and therefore, with the understanding that it would be referred to the Publication Committee, to add any *minutiae* which might have been omitted, he seconded Mr. Bickersteth's motion with great pleasure.

Rev. Dr. WARDLAW, Rev. ADOLPHE MONOD, and Rev. Dr. REED offered some suggestions, on points which might be briefly adverted to in the narrative before it was finally sent to the press. Whereupon,

The CHAIRMAN submitted, that all suggestions should be handed in to the Publication Committee, who would give them due consideration.

The Motion was then put and carried unanimously.

The **CHAIRMAN**, addressing **Dr. King**, said,—I have great pleasure in thanking you, in the name of this assembly, for the paper you have just read, and in expressing the gratification which has been felt on account of the truly Christian sentiments by which that document is characterized. You will have perceived already, from the feeling which has been manifested through the room, that I am but the organ of the expression of an opinion which universally prevails.

Rev. Dr. KING.—I feel that I ought to express my gratitude to this meeting, rather than the meeting to me. With regard to one of the suggestions which has been made, I would just say, that I did not insert the name of that honoured individual, (who had been alluded to by **Dr. Wardlaw**), because, had I done so, it would, by this time, have been erased ; but if it is inserted by authority of the Conference, I suppose it may stand. With respect to other suggestions, I shall be most happy to hear them, and to make any correction which may be necessary.

Dr. WARDLAW moved, and **Rev. CARR J. GLYN** seconded,

“That the **Rev. W. Bevan** and the **Rev. R. W. Kyle** be appointed Minute Secretaries to the Conference.”

(Carried.)

THOS. FARMER, Esq. read a notice respecting the refreshments which had been provided.

Rev. Dr. STEANE gave a brief sketch of the business which was to come before the Conference at the evening session.

Rev. E. BICKERSTETH resumed the chair.

A Hymn was sung, commencing,

“The grace of Jesus Christ our Lord,” &c.

Rev. Dr. ANDREW SYMINGTON engaged in prayer.

Rev. EDWARD BICKERSTETH pronounced the benediction ; and the Conference adjourned to 5 P. M.

EVENING SESSION.

The Conference re-assembled at five o'clock, when **Rev. CARR J. GLYN** moved, and **Rev. G. OSBORN** seconded,

“That the **Rev. Dr. Wardlaw** preside over the Devotional Exercises.”

(Carried.)

The Meeting then sung several verses of the 505th hymn, Wesley's Hymns.

The CHAIRMAN read the eleventh chapter of Luke; after which,

Rev. JAMES HALDANE STEWART engaged in prayer.

The Meeting afterwards sung 34th hymn in "Hymns on Christian Union."

The CHAIRMAN said,—Dear Christian friends and fellow-servants of the same divine Master, assembled from all parts of the land, and from more or less distant parts of the world, I cannot refrain from giving utterance to the feelings which I now experience. I am looking upon a sight incomparably the most interesting and delightful that my eyes have ever yet seen. Do we not feel that we are all one in Christ Jesus? Have we not been approaching together the throne of our common Father, in the Name of our common Redeemer, under the influence, we trust, of the same Divine Spirit? And do we not feel, when the heart of each, in such exercises, is drawn nearer to God, that the hearts of all are drawn nearer to each other? And is not this the best preparative for heaven? What will heaven be but the perfect enjoyment of holy love to God, and love to all who are made like unto him? Let us rejoice in this prospect, for, though I said I have never seen as yet a sight like this, yet, should it please God to spare me longer in this world, I shall not despair of seeing even greater things than this. Let us live in hope of it. Let me now read a passage of Scripture, which shows us that God is our refuge, that time is uncertain, and that He is the only source of all our success, in all our efforts.

The CHAIRMAN then read the 90th Psalm; after which,

Rev. THOMAS JACKSON engaged in prayer.

Rev. Dr. STEANE.—I must crave the attention of the Conference for a minute, while I present to it a recommendation from the Business Committee, which have met during the interval of the two sessions. It is in the following terms:

"That Sir Culling Eardley Smith, Bart., be requested to preside over the Deliberations of the Conference; and that, in case of his absence, the Chairmen be selected from the list adopted at the previous meeting."

Rev. Dr. BUNTING.—I am sincerely sorry that the Committee have imposed the task of moving the adoption of this recommendation upon one who feels himself so very unfit to perform it as it ought to be performed. From many circumstances which have come under my own knowledge, I am persuaded that the proposal of the Committee will meet with very cordial and general acceptance. It certainly appeared to your Committee, and to many other

persons this morning, when that part of the business was before us, that very much of the efficiency, the certainty, and the comfort of the despatch of the multifarious business which is likely to come before us, will depend upon our Chairman, and his accurate knowledge of the various transactions which have preceded the assembling of this Conference. Even in our meeting this morning, we felt the great importance of having in the Chair usually, at all events very frequently, one who began with the beginning of this movement, and has accompanied its progress thus far, with the greatest vigilance, and attention, and activity; and who will be able to give that sort of continuity to the business, without which no business, so multifarious as ours is likely to be, can be promptly and efficiently despatched. It is proposed, when the almost untiring diligence of Sir Culling Eardley Smith is very much exhausted, as it cannot but be expected sometimes to be, or when he is absent, that the Chair should be filled by one of those esteemed gentlemen whose names were put on the list this morning. It is of importance to us all, to avoid the evil of prolonged sittings. So long as Ministers of the Gospel have charges and flocks, they are bound not to spend too much time in other engagements. It is, I think, a primary object, to secure that facility and despatch of business, which unquestionably will arise from having one generally in the Chair who is familiar with the whole of our affairs from first to last; and who, we are quite sure, from past experience, will kindly, and in a most Christian manner, correct us, if we are going a little wrong; and who will help us forward when we get into difficulties and perplexities.

Rev. Dr. BUCHANAN.—The Conference may be assured that the Business Committee felt the importance of venturing to recommend a modification of the Resolution passed this morning; and it may also be named, that nothing but a sense of duty to this Conference could have induced the Committee to act as they have done. We were thoroughly persuaded—unanimously of opinion, upon full consideration of the subject, that this Conference could not get, comfortably and satisfactorily, through the immense mass of business which it has to transact, unless we have a Chairman who is thoroughly acquainted with the important object which has called us together, and whose knowledge of business generally, will enable him to conduct the business of the Conference with that promptitude and accuracy, which, in our circumstances, are so indispensably necessary. The gentleman who has been selected from among us to fill the Chair, is not only one whose whole heart has, (as we

have heretofore seen), been engaged in this cause ; but also one who has proved himself pre-eminently competent to fill it.

The Resolution was carried.

Sir C. E. SMITH, having taken the Chair, said,—Brethren, I feel great backwardness in taking the Chair under the circumstances which have just occurred. But you have decided the question, and it is my duty to bow to that decision ; and, incompetent as I feel myself to be to fill so responsible an office, I shall strive to promote the interests of our great cause to the utmost of my ability. I desire to practise the greatest impartiality, and shall endeavour to do my duty.

Rev. Dr. STEANE.—There is one other recommendation from the Business Committee,—

“That John Pemberton Plumptre, Esq., M.P., be added to the list of Chairmen to preside over the Deliberations of the Conference ; and the Rev. Norman MacLeod, to the list of Chairmen to preside over the Devotional Exercises.”

Carried.

Rev. A. S. THELWALL requested those Ministers of the Gospel who came from foreign parts, and from different places in the country, and who were desirous of preaching on the following Sabbath, to send in their names to Rev. W. Chalmers ; and any clergymen of the Church of England who desired to come forward, could send in their names to himself. He understood that, in the metropolis, above sixty pulpits of different Dissenting Denominations, and six or seven pulpits in the Establishment had been offered to the Committee which had been appointed to make these arrangements, for Sunday next, August 23.*

Rev. W. BEVAN read the minutes of the Morning Session, which were confirmed.

* This notice referred to a very important suggestion, which had been made some months before ; but which, (it was felt), could not properly be taken up as a part of the business of the Conference.

It was thought that advantage should be taken of the presence of so many eminent Ministers of the Gospel, from various parts of the country and of the world, to make arrangements, that as many of the pulpits of the metropolis as possible should be occupied by those Ministers on Sunday, August 23. These Brethren would thus have an opportunity of faithfully and earnestly preaching the great truths of the Gospel to multitudes who might never have another opportunity of hearing their voices, and also of advocating the cause of Christian Union.

At a meeting of London ministers, a Committee was appointed for the purpose of making these arrangements. The result was, that more than eighty pulpits were occupied by Members of the Conference ; and the Gospel was preached in the French, German, and Irish languages, as well as in the English.—EDITOR.

The CHAIRMAN thought it would be better to call upon the Brethren from America to address the Conference, before he called upon their Continental Brethren, who might feel a difficulty in speaking the English language. That difficulty, however, would perhaps partly be removed, after hearing the speeches of the gentlemen from America.

Rev. DR. PATTON, of New York.—I cannot deny, Sir Culling, that I have been accustomed to address large audiences in the land of my birth, and I have felt no trepidation, however vast the assembly ; but I have never been called upon under circumstances so peculiar as these. I do not know, Sir, but what, perhaps, I should speak out all my feelings. A kind of awe has been upon me. I have not been able to contemplate, since I have come into this room to-day, the great object which we are here called upon to advance, without feeling a deepening awe come over my spirit. I trust, sir, that it is the Spirit of the Lord who is impressing more deeply and solemnly upon my mind the great importance of this work. I cannot but feel, though we have placed ourselves under the guidance of the gracious Spirit of God, that we have placed ourselves, by gathering together here, in the position of a city which is illuminated, standing upon a mountain, amid the darkness of the night. We are a conspicuous object. We come here professing that which the very nature of the case proves, that we have views of Christian duty and of Christian privilege, which are very peculiar, and which are precious to the heart of our blessed Saviour. In that respect we have made ourselves a gazing-stock to the world, and to the Church of Jesus Christ. This feeling is very deeply felt in the United States. I do not know that I have met with any body of Brethren who have assembled from time to time for consultation on this subject, whose minds have not been overwhelmed with the feeling of the responsibility assumed by those who have convened us, in regard to the great object we have in view. There is nothing to relieve that great and heavy pressure which is upon my mind, but two or three considerations: the first is, *the abounding spirit of prayer*. At this very time, whilst we are here convened, our Brethren in America are convened also ; and they are convened, not for deliberation with flesh and blood, but to plead, through the Mediator—the great King of kings—the Lord Jesus, that we may be guided and blessed. And I feel, Sir Culling, as though this were only the central spot of a Meeting which has its ramifications and nerves of feeling throughout the Christian world ; so that the things which are done here, are done, not by our wisdom, but in answer to the prayers of

multitudes, who are praying for us around the circle of the globe. It is encouraging to notice also, *the spirit of prayer which has pervaded all the meetings which have been assembled*—the meetings of the separate Committees, and of the Aggregate Committee, and of this Conference. I have been struck with it; and, feeling it would be a great encouragement, I have taken the liberty, in writing home to my friends, to say, that there pervades this assembly which has come together a very unusual spirit of prayer. This will be encouraging our Brethren to hold on in their wrestling with God.

The objects contemplated by this Meeting have found a very warm response in America: and some little evidence has been given of that, by the fact of so many pastors having been most cheerfully surrendered by their people, to be absent for three or four months, for the purpose of crossing the Atlantic to be present at this Meeting. Had the proposition been laid before these respective congregations, for their pastors to be absent to attend your Anniversary Meetings in May, I am certain there would not have been a response in the affirmative made by one out of ten: but when the proposition was, that their pastors should come and be present at *this* Meeting, as a pledge of the deep interest they felt in the subject, though it was with self-denial (perhaps it does not become us to say any thing on that point ourselves) and in view of the difficulties that would arise, from their pastors being away so long a time; yet, after prayerful consideration, they came, in every instance, I believe, to a unanimous resolution in a public assembly, to spare their minister, and bid him 'god-speed.' There appears here a large number of individuals from America; and not from one section of the country alone, not only from the Atlantic slope, where it might be supposed that it was easy to step into a steamer, or a packet ship, and to come across the Atlantic; but there are individuals here from our western wilds, where no cities have sprung up. But you cannot plant a settlement in our western world, under the influence of a Minister of the Lord Jesus, but there will be felt, in that congregation and church, a sympathy, deep, thrilling, and pervading, with the object whose interests we are meeting together to promote. There is not yet, Sir Culling, an auxiliary or a branch formed in the United States; because it was thought best, that we should come here, and see what God would do; and, having witnessed the organization of an Alliance for the world, we could then go back, and find millions of hearts ready to receive it, and unite with you in an organized plan. That will be the result; and we shall have the happiness of finding that we are

more deeply united with you, in this way, than we have ever been in any other plans of benevolent action. We have felt mutual sympathy in the circulation of the Word of God, and in the Missionary enterprises of the day. But, Sir, we are now called upon more especially to sympathize with the Lord Jesus Christ, in regard to the great work which He is carrying on as the Mediatorial King. And sympathizing with Him—as we look up, from various parts of the world to His Throne, as to a common centre, we find our hearts drawn together ; and we have sympathy one with another, because we have sympathy with Him.

And that sympathy will bind the nations of the earth together as nothing else will. We have all heard it said, in public meetings in America and in England, that there is such a commercial intercourse between England and America, and so many commercial and monied interests at stake, as to render it impossible for these two nations to go to war with each other. But these are nothing before the wrath of man. The wrath of man can snap these bonds, as fire burns thread. But when millions of hearts, in these two nations, are united in sympathy with Jesus Christ, and in love to each other—a love stronger than death, and with prayerful confidence in God, it will not then be in the power of all the wicked men in both countries, with the devil to lead them, to cause these nations to engage in deadly conflict. I regard, then, this Alliance as a grand alliance for the peace of the world ; and, in the peace of the world, the conquest of the world by the preaching of the everlasting Gospel of Jesus Christ. I expect, Sir, that God will so honour this Alliance, that, in some future years, when our children's children will have taken it up, and carried it on to its consummation, we shall come forward with a multitude which no man can number, and with gratitude bow before the Throne, and lay a redeemed and conquered world at the feet of Jesus, humbly begging that He would accept our services for his Name's sake. Thus, Sir Culling, I am indulging the hope, that this is only the beginning of better things. We who are in America—I speak confidently—give you the right hand of fellowship in this matter ; and, God helping us, we will hold on to you tighter and tighter as difficulties come ; and I say, by the blessing of God, that if we perish in the effort, we will die with our hands in fellowship.

Rev. E. N. KIRK, of Boston, United States.—Mr. Chairman, we are met together in the bond of the highest relation that kindred minds can sustain to one another :—the bond of our union is our common attachment to the King of glory. Jesus Christ has

redeemed us by his blood, He has renewed us by his Spirit, He has brought us out of nature to Himself; and it is by the love we bear to Him, that we are to measure our love one to another. On account of the infirmity of our intellects, we have been attached to particular shades and branches of truth, which have made us to diverge from one another. But the grace of God has been poured upon the churches; and the first-fruits seen are—the prevalence of Christian love over the infirmities of human intellect. It is impossible for us to describe the enthusiasm with which the whole of this movement is regarded in the United States of America. And as my Brother has just said, the fact of there being so many persons here, who have subjected themselves to the embarrassments of leaving home, and have crossed the great waste of waters, is perhaps as strong and practical a demonstration of it as could be given. It appears to me, that we should regard our meetings in the light of a solemn pledge, given to God, to the Church, and to one another. We cannot come and participate in these meetings without returning to our homes pledged, and to what?—**THE DEATH OF SECTARIANISM.** This is the day of pledging; and we are willing to pledge ourselves, that we will do our part, when we return home, to promote the interests of this Alliance. We have all an enemy within, and that enemy is the enemy of the Evangelical Alliance. And we must seek to discover how we can best obtain the victory over our own pride and selfishness. There is here such a strong current, such a mighty tide of sympathy, that it requires no individual exertion to float upon its bosom. This can be done by remaining passive. But when we return back to our homes, and to the duties of active life, then the question is, will we stand true to the sacred principles of the Evangelical Alliance? The fact is, Sir, I am perfectly exhausted with the mere sympathy of the last two or three days. I confess that the meetings of the last two days have almost deprived me of the sleep of the last two nights. It seems to me as if heaven had begun on earth. I came out of the dinner room to-day, and I heard the voice of singing in one apartment, and the voice of prayer in another apartment; and I said, where am I? I am on the verge of heaven—I am on the verge of the Millennium. Now, Sir, I have yielded myself most fully to these influences. I do believe they come down from before the throne of God and the Lamb, and are the breathings of the Holy Spirit of our Lord. I am not afraid, Sir, of committing myself to the sacred principles of the Evangelical Alliance: but, since I have been called upon to state the prominent feeling of my own mind, it is, a sense of responsibility

as to the solemn pledge I have given, to this Alliance, and to the world, that never will I be found on the side of Sectarianism, in any form, or under any circumstance. I have some intellectual difficulties. I am a minister of a Congregational church—of a Church not allied to the State; and, differing on this, and other peculiarities, from many of my Brethren, I do feel, that, in taking this solemn pledge, I become in reality a Member of the Alliance: I throw myself on the grace of God, and, if I keep that pledge, I shall be a monument of grace. How is the heart of each brother prepared for the coming down of the Pentecostal Spirit? How far is each of us a consecrated man at the foot of the cross, looking up to the face of Jesus, who so loves me, and so loves every man who loves Him? We occupy high and holy ground, and it is not in vain that we have met together. The majority of the Brethren present, did not, I suppose, enjoy the privilege of witnessing the discussion which took place yesterday. I was afraid when I heard certain sentiments thrown out, which I considered lax, and contrary to the system of Jehovah's moral government, on which also the glory of the cross shall stand. But my fears subsided, when I saw the mighty tide of love which rolled over that meeting, subduing one and then another, until at last only five Brethren were left who remained conscientiously opposed to the Resolution. Let us, then, in pledging ourselves to carry out the principles of this Alliance, pray to God, that he would make us to glorify Him; and that it may answer the warm desires and expectations of Christians in all quarters of the world.

Rev. M. RICHY, from East Canada.—After the hallowed and elevating feelings which had been awakened by the addresses of the estimable gentlemen who had preceded him, he rose with trembling lest he should in any degree deteriorate or lessen those high and holy emotions which rested on that assembly. He would only endeavour to discharge an imperative duty, and to fulfil, in an humble degree, a portion of that obligation which he owed to the Alliance which had sent him there; and to put the Meeting in possession of some facts, which would show how those sentiments and feelings, which had issued in the calling of that Conference, had vibrated in the hearts of Christians in Canada, with all their power and effect.

No sooner was it ascertained that that cause was in progress in the fatherland, than, under the influence of a filial and holy emulation, they attempted to copy their example; they began to meditate upon the means of arriving at conclusions which could place them in such a position. Various preliminary meetings were

held in the city of Montreal, during the early part of last winter. Only one element arose among them which seemed to disturb the perfect harmony of sentiment which prevailed; and that was the very same element which had called forth so much discussion yesterday morning. Being so situated, the great majority of those who were prepared to enrol themselves as members, felt it to be incumbent upon them, to await the result of the collected wisdom of the Conference, which was to assemble in London, ere they should venture to introduce anything that might be deemed of an unnecessarily exclusive character among the Articles constituting the Basis of their Alliance. But now he was relieved from an oppression which was painful beyond description; and the principles on which it had been resolved to base the Alliance, would meet with the convictions and the cordial acquiescence of every Evangelical mind in the country from which he came.

But they had gone farther than even this. Having deliberately come to the conclusion, that it was for the divine glory and the good of their fellow creatures, that there should be a farther development of those principles which bind together in a manifested union the disciples of our common Lord; they had determined that, whatever might be the result of the movement then making—and its bright glory had already beamed upon them—that, whatever, in the contingency of human events, by the infirmities of human nature, and through the counteracting agencies by which it was assailed, might be the result in this country, they, on the platform of their Alliance in Canada, had determined, by the help of God, to walk according to the same rule, and mind the same things.

Perhaps they had been urged into this determination by a sort of moral coercion. They lived amidst the domination of the Papal Apostacy, where the ceremonials of that faith met the eye with a gorgeousness which perhaps was not exceeded in Rome itself, and where hundreds of priests and Jesuits were trooping the streets from morning to night, and he might have said, from night to morning. All who really believed in the great principles of the Reformation as established by law, and, what was far better, established in the souls of Evangelical Christians, must feel that many of the differences existing among them, as Evangelical Protestants, were not worthy of a thought, compared with the advantages which would be gained by presenting a united phalanx against the great apostacy.

Among the objects contemplated by the Alliance, he had regarded one to be—opposition to the efforts of Popery. But when he had heard many difficulties started upon that point, his heart trembled,

and he was afraid lest the Conference would not present an unpromising, but, at the same time, holy opposition to that apostacy, which, "in the temple of God, exalteth itself above all that is called God, or that is worshipped:" but those fears, thanks to God, were now dissipated, and he would go back to Montreal; and, amid the gloom of Papal supremacy, should not shrink from declaring, that one of the main purposes of this Alliance, in connexion with others of a purely spiritual character, was to renew the spirit, and give a higher development, to the principles of the Protestant Reformation; and seek—by public addresses, and by the diffusion of the Holy Scriptures in the language of that people, by multiplying the number of *colporteurs*, who should especially visit the French *habitans*—to carry out the grand object of the Alliance to that development. These means had already been instrumental in the hand of God, in achieving the most blessed results. Nor was he without hopes, that they would be, to a very great extent, successful, if the matter were taken up systematically.

There was in Canada a diminution of that deference which was formerly paid to the Roman Catholic priesthood; and he well knew that considerable dissatisfaction existed among many members of that communion on the subject of religion. The testimony of many of his own converts was, that they had long prayed and sighed to know the good and the right way, and that they regarded him as an angel of light from the throne of God, who introduced them into the marvellous light of the glorious gospel of Christ. The spirit of enquiry was abroad; and he was persuaded that numerous congregations would come, in prompt attendance, and listen with profound attention to the words of eternal life. It was true, that the keen eye of Jesuitism was upon them, and that Jesuit missionaries were trooping the country in all directions, and were even mimicking those special efforts which many zealous Ministers had made for the extension of the Word of God, by holding protracted meetings, in which they preached to the people for seven or fourteen days in succession, inviting, especially the female portion of their congregations, to take vows and oaths to maintain the cause of Popery. Under these circumstances, was it not their incumbent duty, to exercise their influence, by presenting the example of that Christian Union which they were now enabled to present, and by employing those means, which, in that position, were at their command, for the counteraction of so tremendous an evil?

[Mr. Richey then entered into some detail of the efforts which he had himself made, by a series of services in one of the largest churches of Montreal, to call the attention, not only of Protestants

generally, but also of Roman Catholics, to the great truths which constituted the basis of this proposed Alliance. The Ministers of various denominations concurred in these efforts; and he could also relate some encouraging circumstances which had occurred.] He was also happy to assure the Conference, that he believed a response would immediately be elicited from every province of British North America, on the report of those proceedings which were now in progress reaching the other side of the Atlantic. And he had it in his heart to request—nay, he would say, he preferred the claim—that, whenever the time arrived for adding one branch more to this majestic tree, it should be the Colonies of British North America.

REV. T. BINNEY.—Sir, I would, from your superior knowledge of business, most respectfully submit to you a point of order. I felt it would be discourteous to interrupt either of our friends who have just addressed us; but it appears to me, Mr. Chairman, that this is the first day of the Conference, and not the second, and I do submit that we know nothing of any discussion which took place yesterday; and therefore that the observations which have been on that subject have been irregular. Those five brethren who formed the “minority,” may justly say, that if Mr. Kirk and Mr. Richey have a right to refer to that discussion, they have a right also. I know nothing whatever of what has been done: but the question of the Basis will come up to-morrow; and then will be the proper time to discuss it.

THE CHAIRMAN said, Mr. Binney is right, as to the point of order. This Conference can to-day take no cognizance of what took place yesterday.

REV. DR. THOLUCK.—Christian Brethren, in beginning to speak to you, I do not forget that I come from a country where eloquence in any place but the pulpit is something unknown; and, therefore, if I do not deliver a speech like those delivered by so many eloquent speakers, I hope you will bear with me, and will believe, that we Germans, in coming from our own country, come rather to learn what eloquence is, than to become celebrated for our own eloquence. Therefore I hope you will be satisfied with a brief and simple statement of the feelings of my German Brethren, so far as I have been able to ascertain them. When information of the attempt to form such an Alliance reached our country, it was hailed by almost all Christians. The English must not draw an inference from the number of my countrymen here, as to the interest felt in this cause in the land from which they come. You will

readily perceive, that there are several grounds on which a great number of those have been prevented from coming, who would have heartily desired personally to congratulate this assembly. One of the chief of these grounds is, a deficient knowledge of the English language; and this alone has, I am certain, been sufficient to detain a good number, who wished to come over to this country. You may therefore be persuaded, that on this very day, as several have expressed to me in their letters, many are assembled in prayer for this Meeting; and one Clergyman has stated, that forty of his Brethren are uniting, on this very day, in prayer for God's blessing on what is going on here. Now, if you ask, why the Germans have felt almost universally such a great interest in this subject, I say, that we have been taught by misfortune; and that distress has been the teacher of that sympathy which we feel with this Alliance. We are taught by the Scriptures, that all things must work together for good to them that love God; and Germany, as you all know, has gone through long years of almost universal apostacy from the main truths of the Gospel. And while, in England, Christians have been like trees in a forest,—in our country, they have been like single trees in a very large field, isolated, and without any thing to unite them. These times are happily over; but they have taught us to forget all the minor differences which may exist among Christians; and the apostacy of those who have departed from the sound faith, has been the means of increasing the brotherly love of all those who sympathize in the grand truths of the Gospel. This is one of the chief reasons why the information of the attempt to form such an Alliance was hailed in our country, with very great sympathy, by all real Christians. I recollect the time, almost twenty years ago, when you could travel perhaps one hundred German miles, without having notice of more than two or three or four Ministers who still proclaimed the Gospel. It was then that Protestants formed practically that Alliance among themselves, which you are now endeavouring to establish in your country and in the world. I recollect that at that time, not only were Protestants of different denominations united together; but that there were a good number of Roman Catholic brethren united with them, who, alarmed at the apostacy and general infidelity which prevailed in their own church, gladly shook hands, and joined themselves with orthodox Protestants. But at the present day, a spirit of sectarianism is on the increase, which has been widening again the distinctions between Christians of several denominations. We may say that, in general, *Lutherans* have become more *Lutheran*, *Roman*

more Roman Catholic, and the Reformed more Reformed • than they were before: so that we see, in our country, something of that deplorable state of schism and division which you complain of in yours. This was the other reason which made us congratulate those Christians of Great Britain, who first broached the idea of a general Union and Confederacy: and, if differences and schism should break out in this Meeting (though I feel that such must not be the case), still I would say, that it is a grand cause in which we are assembled. In looking back through the ecclesiastical history of past centuries, do we find anywhere a cause like that which we vindicate and patronize? To my mind there occurs not an instance, where such a number of various orthodox denominations have determined on unity in the grand truths of Christianity. It was this reason chiefly which made me espouse the cause of this Alliance. Though I could not foresee what practical consequences might follow from it, I was determined, together with several of my countrymen, to come here to see, not what man would do, but what the Lord intended to do. I was sure the cause was a good one, even if we had not been assembled for any other purpose, but that of making a public declaration of the unity of heart which exists. And, considering that the cause in itself was a good one, I had also the persuasion, that the blessing of God would not be withheld, and that consequences might arise from it which we could not foresee; and therefore I came here in faith and not by sight,—in faith expecting what the Lord might do. And he who has heard the multitude of praises which have been offered to Him, and he who has listened to day to the sacred songs which in one room have been offered by the German Brethren, in another room by the French Brethren, and in a third room by the English Brethren, all to the same Lord and Saviour, in sympathy of hearts,—can he believe, that there will not be a gracious presence of Him who has united them thus? I am sure that, even if no organization whatever, for practical purposes, were taken into contemplation, the theory itself would be shown in practice. Have not all those who have united with the Brethren in prayer felt, that such unanimous prayers are in themselves the very greatest stimulus to energy and practice? We have prayed together for the advent of the kingdom of the Saviour: we have joined hearts and communi-

* The *Reformed Churches* on the Continent are distinguished from the *Lutheran*. The *Lutheran Churches* are those which adopted the Confession of Augsburg, and Luther's view of the sacrament of the Lord's Supper. The *Reformed Churches* are those which adopted generally the views of Calvin and the Swiss Reformers, and have their distinct Confessions and Catechisms in accordance therewith. The term *Protestant* would include both. EDITOR.

cated to each other what is heart-cheering in our Country, and what is deplorable ; and is it possible that the general sympathy which has been excited by these themes can subsist without resulting in something practical ? I surely cannot think that this is possible. And, even if we do part again, without any practical measures having been adopted, I suppose the Meeting would still be a practical measure in itself. I feel the persuasion, so far as regards myself, that I cannot go back to my own Country without having a deeper sympathy with the concerns of the various Christian denominations which have assembled here. Again, it has been said, “ Why, if you only meet once in seven years, what benefit can result from your meetings ? ” It is indeed to be lamented that such meetings as this could not oftener be repeated ; but will not, I ask, these services unite our hearts by closer ties than they have hitherto felt ? And, therefore, by the practical measures which will follow, by the communications which we shall make to each other, and by respectively sympathizing in those things in which we mutually participate, the bond of this day will remain, even when the days during which we shall assemble shall be over.

I shall, therefore, leave these meetings, after all that I have seen and experienced, with the sweet recollection that a cause has been accomplished which is new in the history of the Church,—and which pleasing the Lord (as I am certain it does), will have His blessing in future. I am sure all my German Brethren will share in the same feelings.

Rev. ADOLPHE MONOD, of Montauban. This is not the first time, Mr. Chairman, that it has been my privilege to meet my dear Brother Dr. Tholuck, in an assembly somewhat of this kind. Twenty-one years ago, we met at a meeting presided over by Joseph Buttersworth, a man who would have delighted in such a day as this. I heartily concur in all the statements of my friend, whom we have now heard, who has spoken his whole heart on the subject, and with feelings of great joy and exultation.

[After drawing an affecting contrast between the circumstances of exultation and encouragement under which British Christians were placed, and those of difficulty with which Protestants in Romish countries had to contend,—and earnestly requesting the prayers of all the Brethren present, M. Monod proceeded.]

I was just going to say a few words, respecting those things which have been done, or rather tried, in France, towards accomplishing this Christian Union. They are so little, that I hardly dare speak about them in such an assembly. Still, I think I am bound to

do so, though in few words. They originated in a visit paid to us by the Rev. Dr. Alexander and Dr. King ; and from that moment, and especially in the little church formed in the city of Lyons, under the name of the Evangelical Church, the spirit which so mightily pervades this assembly began to stir. The pastor of that church, M. Fisch, three years ago, sent to a certain number of ministers and other Christian gentlemen in France, a paper, in which he endeavoured to excite them to the promotion of Christian Union, and he laid down the principles which were to direct such operations, and the means to be employed. That paper I hold in my hands ; and I shall just read one sentence or two, as it is interesting to see, that, while the same object was sought in different countries, and almost without mental communication, the same spirit presided, at the same time ; though there is some difference as to the means employed. The meetings proposed by M. Fisch to be held, were something like the present ; though they were to be, not deliberative, but consisting entirely of brotherly intercourse and communion. A correspondence was to be kept up, between ministers and other Christian people, employed and interested in that plan of Christian Union ; and lastly, brotherly visits were to be paid from place to place, by what we might call “ agents of Christian Union ; ” thereby employing the powerful means of human action and speech in carrying out the work.

Since that time, several conferences have been held in each year, and every year a paper of some kind has been issued with the same object. Now, Sir, we will endeavour to do something more ; and, on returning from this Conference, we will try to stir up our Brethren in France to do more also. There is here but a handful of Brethren from France ; but, though thus few, we belong to all the different denominations, or the different shades of religious opinion, in France. Therefore, small as we are in number, we represent the Christians of France in general ; and our wish is, when we return to France, to offer ourselves to our Brethren as a sort of Committee, to carry out the plans which will probably be recommended by this Conference. And, if it please God to bless our efforts, however weak, we hope to promote this great cause ; for I can truly say, that we have it at heart. We consider it as a matter of duty ; because, though another Christian is a dissenter, and I am a minister of the Established Church ; or he is a Baptist, and I baptize children ; or he is a Methodist, and I am a Calvinist—(though I wish my friend Dr. Bunting to know I am not a very high Calvinist)—I should say, “ My dear friend, you might make up your mind *at once* to be with me ; for you must make up your mind (I

trust, by the blessing of God) to spend with me *your eternity*." We are told, Mr. Chairman,—and I have heard it said, even by some good people in this city,—that we cannot succeed. Well, my answer is, we must succeed, because we have the prayer of the Lord Jesus Christ;—and before I am convinced that we cannot succeed, I must be convinced, that the Son can fail when he prays to the Father. I might say more—I should speak not in faith but by sight, in saying that *we have succeeded*. I do not see what we can have more than we have at present, if we look to the spirit of the Meeting. We may have greater operations, and I hope we shall. The time may come, when we shall have the united efforts of a greater number of Brethren than we have with us at present. And I hope the blessing of the Lord will rest upon us in all this undertaking. But, if we look to the spirit of the thing, I say, *we have succeeded*. When I hear what I have heard this day—and (I must add) what I have heard in former days—I know we have succeeded. Even this poor, miserable, hard heart of mine has been more than once melted by what I have seen and heard. I have known occasions, when, though opinions differed, the heart was convinced, and willing to give itself away:—when, especially under the speeches of men full of the power of God, and the unction of the Spirit, and still more under the power of prayer, the heart was melted and gave away all opinions as opinions, when matters of conscience were not called in question. This may be called weakness. Well, let it be weakness. But let me be comforted with the thought, that it is the weakness referred to in that passage, in which I see the whole Gospel included,—“When I am weak, then am I strong.” But whilst I cherish this sentiment, and fondly deliver myself up to these hopes, I would not forget to repeat, what has been so eloquently said, that our trust and our whole expectation must be in humility; not only because humility is the ground on which every Christian virtue and grace will grow, but because humility is most especially connected with love. Let us remember, that we shall not always sail in high waters, as we do now: let us be prepared for low waters, let us look up to the Lord, and remember our own infirmities, that we may be prepared for those days, when difficulties will arise, and even appear greater than they really are. I was once in a meeting in which I was very near to heaven, (I do not refer to this Meeting—though, I think, we are pretty near to heaven here, but to one which took place among some Christian Ministers in the south of France,) and the subject—the only subject—was, *mutual confession of the sins committed in the exercise of our Ministry*. I never witnessed any

scene of the kind before, nor have I witnessed any thing like it since. The simplicity, the sincerity, the frankness, with which every one present poured out his whole heart—confessing even those things which, in ordinary times, he would not have dared to confess to a fellow creature, was wonderful. The effect was, that our hearts were so knit together, that I have never experienced the like since. The effect was such in my own mind, that—to give an illustration—in mutual conversation with pious Ministers whom I had never met till then, I was actually constrained to leave the formal ‘you’ and fall into the ‘thou;’—a style of address which *we* never adopt with persons with whom we are not very intimate. I could not have done it a few minutes before, nor two hours afterwards.

Sir, I am deeply convinced that if we suffer pride to penetrate our hearts, it will be a mortal enemy, it will give a reason to the world, and to our enemies, for their opposition; and those who are halting will be hindered, and prevented from joining us. But if we are kept in humility, confessing our sins, groaning under that misery, (though we can never have an adequate idea of our own unworthiness) in the presence of that God who has saved us with an everlasting salvation from everlasting pain, then, my dear Christian friends, and Mr. Chairman, we shall be kept from evil; and, as Mr. Kirk has told us, we shall be “monuments of grace.” not only to promote Christian Union, but to show what it is, and what is its power, when that power is exercised, kept, and maintained in humility.

Rev. Professor LA HARPE, of Geneva, though unexpectedly called upon to make some observations, rejoiced, and thanked God, that he had the privilege to stand in a Meeting, the like of which had not been seen for centuries. His dear brother Monod had said, that they had proved the strength and source of their Union in humility; and, that they might be humble, he was confident:—they had only to look to that meeting. The Meeting could do much, it could do everything, by the power of prayer. He trusted they all knew what that was, and what was its power; and as the present Meeting was one, to which none that had been held for ages could be compared, so he wished to impress upon them, that such prayer must arise from its midst, as had not been heard for centuries: and prayer thus offered, he believed, would be most efficacious. By the prayer of Elijah, the heavens became as brass for the space of three years and a half, as a curse upon the land of Israel; but they asked not, that the heavens might be closed, but that the blessing of God should come down upon the

whole earth ; that barrenness might be turned into fruitfulness, and the wilderness blossom as the rose. They must ever remember that prayer, to be effectual, must be associated with humility ; and, thus associated, it would bring down the blessing of God. He had not been sent to that Meeting as the representative of any Body ; but he knew that the spirit of union was not confined to the members of the Evangelical Society to which he belonged ; but very many sincere Christians, who did not belong to that Society, were equally interested in the process of the present movement. In Geneva, they were, as a body, in favour of union ; and they were among the first to respond to the call which had been sent abroad, being determined that it should not be from Geneva, that difficulties should arise in the way of the success of the grand and noble object of Christian Union.

Rev. Dr. STEANE gave out a number of notices respecting the meetings of the various Committees ; after which the following names were added to "The Business Committee :"—

Rev. Dr. King.
Sir Andrew Agnew, Bart.
Thos. Carril Worsley, Esq.
Samuel Fletcher, Esq.
William Boulton, Esq.
John Trotter, Esq.

Rev. Dr. A. Symington.
Rev. Dr. Archer.
Rev. Dr. Crichton.
Rev. Thos. Allin.
Rev. Dr. Robert Brown.
Rev. John Scott.

Rev. S. L. POMROY, of Maine, United States, then engaged in prayer ; and the Conference adjourned to Thursday morning, at 10 o'clock.

SECOND DAY—August 20th.

MORNING SESSION.

The Conference re-assembled at 10 o'clock, A.M.

Rev. JOHN KELLY moved, and

Sir CULLING EARDLEY SMITH seconded,

"That the Rev. Peter Latrobe preside over the Devotional Exercises."

Carried.

The CHAIRMAN—Dear Brethren, I desire to express the feelings I entertain of my unworthiness of the honour you have done me, in permitting me to preside over the Devotional Exercises of this morning; and this I would do, both on my own behalf, and on behalf of the Church to which I belong. There are two or three remarks which I wish to make, in reference to the spirit in which it seems to me that our deliberations ought to be conducted. Two notes have been struck already by two dear Fathers, in this Conference, in reference to the spirit which should prevail in these delightful seasons of deliberation: the key-note of *Love*, and the key-note of *Thanksgiving*. But I think there is one still wanting, which, though perhaps less melodious and less pleasing to the ear, is equally necessary in order to complete harmony; and that is the note of *self-abasement* and of *deep humiliation*. I trust that we all feel how greatly we need to humble ourselves before our Lord and Master; to abase ourselves in the presence of each other; and, according to the very interesting, and (to my mind) beautiful, affecting, and impressive observations made by one of our dear Continental Brethren of yesterday evening, to confess our faults one to another, and not to be ashamed to acknowledge to what an extent we have sinned. Need I remind our dear Brethren here present, that it was when Daniel, that man greatly beloved, that man of holy desires, was making confession of his own and the people's sins, that the gracious revelation was made to him, which we find recorded in the 9th chapter of his Prophecies? And I add the remark, that it was when the first Christians, the first disciples of our Lord, that original Evangelical Alliance, were assembled on the day of Pentecost, and were feeling their utter need, their helplessness and sinfulness, that the prayer went up to the Holy of Holies,

and blessings came down in abundance. Such blessings, Brethren, we are not prepared to anticipate, and we have no right to anticipate them, unless we meet in a similar spirit—confessing our sins, humbling ourselves before our Maker, and acknowledging that it is of his mercies we have not been consumed. And let me call upon you to unite in such an expression of feeling, in the language of a venerable layman, with which probably you are not familiar, but which, for two centuries and a half, has been used with great profit and edification by thousands of congregations in the land which we generally consider as our spiritual fatherland,—I mean the land of the Reformation,—and which was composed by the dear friend and colleague of that eminent servant of God, Professor Franke, of Halle University, (and we possess in Dr. Tholuck the pleasure of having a representative from that Institution,) composed by a beloved physician, who gave him his hand and heart in all his labours of love, and expresses feelings in which I trust we can cordially unite.

SUNG 518th Hymn, Moravian Hymns.

READ 9th Chapter of Daniel.

REV. JOHN JORDAN engaged in prayer.

SUNG 481st Hymn, Moravian Hymns.

READ 3rd Chapter of Colossians to the 17th verse.

REV. JOHN ONCKEN of Hamburgh engaged in prayer.

SIR CULLING EARDLEY SMITH then took the Chair.

REV. W. BEVAN read the Minutes of the previous Sitting, which were confirmed.

REV. DR. STEANE read the order of business for the Morning's Session.

REV. DR. KING rose to make a proposal, which did not originate with himself, but with a gentleman who had always been a devoted and enlightened friend of the Evangelical Alliance, to the effect, that each Member of the Conference should sign his name and residence at full length, on a scroll prepared for the purpose; and that lithographed copies of the whole should be made, and distributed among the Members. It was not wished that this should be formally adopted as a Resolution, and so recorded among the transactions of the Alliance; but it was a request to individual Members. This was only intended as an introduction of each Member to every other Member; so that every individual who received a copy, virtually accepted an invitation to visit all the Members of the Alliance. And, on the other hand, it was an indication of the desire of each Member, that, when another member was in his locality, he should call and present the list, and

point to his name ; whereupon he would be hospitably entertained, and have all that attention given him which his circumstances might require.

[The suggestion made by Dr. King appeared to meet with universal acquiescence ; and it was agreed that immediate arrangements should be made to carry it into execution.]

Rev. J. HOWARD HINTON.—The following Resolution has been put into my hands by the Business Committee, to facilitate the proceedings of the Conference.

“That Members of the Conference be requested, as far as possible, to give notice of such Amendments as they may intend to propose ; and that no independent Motion be introduced, unless notice shall have been given of it at a previous Session. All notices of Motion to be in writing.”

It would be seen that, were this Resolution passed, Members would be requested to give notice, if possible, of any Amendment they intended to propose. Cases might arise, in which this would not be possible ; but, in all cases where it was practicable, it was very desirable,—as the Business Committee would thereby have the advantage of considering such Amendments before they were discussed in the Conference. But with respect to all independent Motions, this Resolution would render it imperative, that notice should be given of their introduction. It was further necessary that they should be given in writing.

Rev. W. W. EWBANK seconded the Resolution.

The Chairman further explained what would be the effect of the present Motion,—which was subsequently put and carried.

After some conversation, in which the Rev. C. PIERCE, the Rev. Dr. BEAUMONT, and the Rev. W. REYAN took part,

Rev. Dr. BROWN moved, and it was resolved.

“That 1000 copies of the *Acta* and *Agenda* each day be printed for the use of the Members of the Conference.”

Hon. and Rev. BAPTIST NOEL then rose to move,

“That four Public Meetings be held during the Sessions of the Conference ; viz. —

1. On Tuesday Morning, August 25th, at 11 A.M.
2. On Wednesday Evening, August 26th, at 6 P.M.
3. On Thursday Evening, August 27th, at 6 P.M.
4. A Meeting to be conducted in the French Language.”

Mr. NOEL said,—I will, in a few words, recommend the adoption of the Resolution. It is a part of the very object we have in view, to interest as many as possible in the objects of our present Meeting ; and that interest is necessarily limited, so long as our deliberations are confined to this room. There are two modes of increasing the interest felt by Christian Brethren out of doors,—the employment of

the Press, and the holding of Public Meetings. The Public Meetings proposed to be held will be one means by which our Christian Brethren may be enlightened and interested in this work ; and those Brethren who have hitherto entertained scruples respecting our objects and proceedings, may then have them removed. Many who have hitherto felt indifference, solely because they are ignorant upon the subject, will have this ignorance enlightened. Numbers who already feel a cordial sympathy with us in the efforts we have made, naturally feel desirous to know something more of our proceedings ; and these desires we should satisfy, as far as possible, and make our Brethren acquainted with all the blessings which a gracious God has bestowed upon us. But, besides these, there are, as we know too well, numbers of persons in this world, who suspend their judgements upon any measure till they learn what others think upon it. They are not accustomed to examine with mental independence, or to come to an independent decision on any question which may be laid before them, or to treat any question wholly apart from circumstances. It is of great importance to the ultimate success of our holy cause, that we should obtain such a demonstration of good will from Christian Brethren in all quarters as will influence the feebler and more ductile spirits. And if there should be an enthusiastic response to this principle among our Christian Brethren out of these walls, it will tend materially to promote the object we have in view. And, lastly, I may mention, that the danger to which Dr. Cox yesterday so ably referred, of the influence of the Press being somewhat turned against our object, by the fact of its exclusion from this Conference, will, I hope, be neutralized to a great extent, by the influence which these Public Meetings will have upon that important portion of the community. Three Meetings have been proposed by the Business Committee, to be held in Exeter Hall. The First is proposed to be a morning Meeting ; that many of those who have not the strength or opportunity to attend in the evening, should not be excluded from their share in the knowledge of our proceedings. The two other Meetings it is proposed to hold in the evening ; which will give opportunity to our humbler Brethren, who are engaged in business during the day, to assemble to hear what God is doing for us. Thus all classes are in a measure provided for. If, however, contrary perhaps to their expectations, or beyond their expectations, thousands apply for admission to these Meetings, I should greatly regret personally, when we have so many able and pious speakers gathered from various parts of the world, that numbers of these should be forced to be silent by there being only three Meetings held ; public

assemblies will not hear speakers indefinitely ; provision should, therefore, be made, and everything be in readiness, to hold more Meetings, till the public curiosity and interest are in a measure satisfied. And perhaps I may venture to suggest, that it would not be desirable much to prolong these Meetings ; but that, if there be a demand on the part of the public, it would be better that our American and Foreign Brethren, as well as our countrymen from every part of these Islands, should have an opportunity of addressing a larger number of Meetings. But we have Brethren present, who have interesting remarks to offer, whose hearts are filled with sympathy with us, in this object, but they cannot suitably address large English audiences. It has, therefore, been suggested, and the Business Committee unite in that suggestion, that there should be, if the Conference think fit, a *fourth* Meeting held, in Hanover Square Rooms or elsewhere, in which the French language might be the language employed ; and I entertain the hope, that a very favourable impression will be produced on the minds of many of the upper classes of Society, who have hitherto thought nothing of our movement, if they were addressed exclusively by Brethren from the Continent, Germans and French, in their own language. These are the principal thoughts which have occurred to me, in support of the Resolution which I have been requested to move. Oh ! may that gracious God, who has hitherto condescended to aid us in our work, grant that both our deliberative and public Meetings may indeed be productive of such a permanent improvement as may give something of a Pentecostal character to our proceedings. And I feel constrained to give utterance to the prayer, that our gracious God will grant us much faith, to hope that Pentecost itself will be revived among us ; to believe that He gave that blessing then merely as the first drops of a shower of benedictions ; and that, in our day, in the progress of His cause in the World, still larger and better blessings will be bestowed ! These, both the merits of our Redeemer, and the wants of mankind, conspire with His promises to make us look for.

Rev. M. AUDEBEZ addressed the Conference in French, Sir C. E. SMITH interpreting what was said, sentence by sentence, to the following effect.—I shall say very little in seconding the Resolution, and my reason for speaking at all is, the extremely small number of French that are present at the Conference. I am here representing only myself ; but I think that if a Public Meeting were held, in which the nature and objects of the Alliance were presented in the French language, it would have a very considerable influence upon our Brethren in this city, who speak that language. Our

Brethren on the Continent will be particularly interested in the fact, that we, Frenchmen, have taken part in the proceedings of this holy Conference. And it is of great importance that France, and that part of the Continent which speaks the French language, should furnish a large contingent to the intended Confederation. I conceive that we are doing here what the Lord permits and approves ; and that what we are performing is, in truth, the accomplishment of what He hath said in the second chapter of the Prophecy of Isaiah, " And it shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it."

I consider that, in this place, there is an assemblage of the different regiments of that spiritual army spoken of in the twentieth Psalm : and that the army, thus assembled, receives here the royal standard, under which it is to march to victory ; and the colours of that flag are three—faith, hope, and love.

Rev. Dr. F. A. Cox, of Hackney, suggested that preparations should be made, in case of an overflowing attendance, to hold simultaneous meetings in other places than Exeter Hall. In the first great Meeting, no provision of the kind had been made ; there was an overflowing attendance ; and multitudes went away exceedingly disappointed. He would also suggest, respecting the proposed Meeting, to be addressed in French, that it should stand thus,—the French and German languages.

Some further conversation took place respecting the number of the Public Meetings, and the regulations under which they should be conducted, and persons admitted to them ; in which A. C. DUXLOP, Esq., Rev. Dr. BEAUMONT, and Rev. Dr. MORISON took part ; when Rev. Dr. BUNTING suggested that, as a Public Meeting Committee had been appointed, it would be better to refer all these matters to them. The Conference need not spend much time in doing that which they had appointed a Committee to do.

Rev. Dr. BYRTH enquired whether the arrangements for these Meetings, especially the fourth, devolved upon that Committee of which he was the convener ?

Rev. Dr. STEANE explained that the General Arrangement Committee had charge of the Public Meetings, so far as making the arrangements for them was concerned ; that is, engaging the rooms, providing tickets, and taking care that every thing should be conducted in good order : but that Committee of which Dr. Byrth and Dr. Raffles were the Secretaries, had the duty of selecting speakers and of preparing Resolutions.

Some further discussion followed, on points connected with the Public Meetings, in which Rev. Dr. Raffles, Rev. A. D. Campbell, Joseph Tritton, Esq., Rev. W. W. Ewbank, Rev. T. Binney, Hon. and Rev. B. W. Noel, Rev. J. A. James, and others took part ; when it was finally ruled, that all such questions should be remitted to the proper Committees ; and the Resolution, as proposed by Mr. Noel, was put and carried.

Rev. Dr. STEANE then announced that the Rev. Dr. Wardlaw would move the first Resolution on the subject of Christian Union.

Rev. Dr. WARDLAW moved,—

“I. That this Conference, composed of professing Christians of many different Denominations, all exercising the right of private judgement, and, through common infirmity, differing among themselves, in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical Polity, and gathered together from many and remote parts of the World, for the purpose of promoting Christian Union, rejoice in making their unanimous avowal of the glorious truth, that the Church of the Living God, while it admits of growth, is One Church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one ; and thus, both to realize in themselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ, ‘ which is His body, the fulness of Him that filleth all in all.’ ”

The Rev. Doctor said.—In connexion with the great movement for Christian Union, there are two very pleasing facts, of which they had visible assurance by looking around upon that Meeting,—the fact of Variety, and the fact of Unity. The fact of Variety existed in two forms,—variety of sentiment, and variety of locality. They were of different Christian Denominations—would to God the term had never been originated ! He presumed that there were then present the representatives of not less, perhaps more, than twenty different Evangelical Christian Denominations. He might also say, that, since denominational Christianity began, there had never been such a manifestation, at once of its Variety and of its Unity, as they saw before them at that moment. Their Variety of sentiment was, therefore, a great fact ; as was also their variety of locality, for they had assembled from various and distant parts of the world ; and yet the fact of their Unity was equally evident. They felt that they were One ; and, in this particular instance, they had individual proof that distance of place does not imply

any severance of heart. They had felt as one before they came together : he had felt united to every one of his Brethren in America, and on the Continent, before he had seen them ; but now they felt themselves more strongly united in a common bond. They felt that the various points in which they differed, were like so many forces keeping them apart ; but, at the same time, they felt that the great and essential Truths,—which they all believed, and which were the objects of their common faith,—were like so many forces drawing them closer to each other, and holding them together in love. And he presumed they had, in this very circumstance, a stronger manifestation of the power of that Truth, than if the contrary forces were not in existence. They ought all, therefore, while the fact of Variety was before them, to rejoice in the fact of Unity. When a sinner came, under the influence of the Spirit of the Living God, to feel his need of a Saviour, and to see in Jesus Christ a Saviour suited to that need, and to accept the offered mercy of God, he became a member of Christ's Body ; and, becoming one with Christ, he became, at the same instant, one with all who were of Christ, throughout the whole earth. And when a sinner thus became united to Christ, and to the whole body of the faithful, he became united with Him for ever. For this Union not only embraced all who believed in Jesus on the face of the earth, but (delightful thought !) there was a Union between earth and heaven. Some there were who would have delighted to have been with them on the present occasion,—to have assisted and encouraged them in the great work, had they not been removed to the enjoyment of a purer and a holier bliss ; but there was a union between earth and heaven. The Apostle speaks of the Father of the Lord Jesus, as the Father “ of the whole family in heaven and in earth.” How delightful was the contemplation of this, that they, on earth, were one with “ the spirits of just men made perfect,” who had gone before them to glory ! In his own Person the Saviour presented that union which existed between His Divine and Human Nature ; and the great object which He came from heaven to earth to effect was, the reconciliation of the Divine and human nature—the reconciliation of the sinner to God. Thus He was the centre of all union between His disciples. All hearts were drawn to Him. The more they looked to the Lamb that was slain, the more they felt themselves one with Him. And the effect of this Union was, to make the Assembly above, one with the “ General Assembly of the Church of the first-born,—who are written in heaven,” though not yet there. “ The spirits of just men made perfect ” were distinguished by the Apostle from this

“General Assembly of the Church of the first-born, who are written in heaven ;” but they would all finally join together in the house of many mansions, which had been consecrated for the reception of the whole Redeemed Family, who were united in Christ, and united in the perfection of purity, and in the perfection of love. And that Conference was assembled, “not,” in the words of the Resolution, “to create that Union, but to confess it ;” for, as the same Resolution also observed, “the Church of the Living God, while it admits of growth, is one Church, never having lost, and never being capable of losing, its essential Unity.” They were there assembled for the purpose of effecting a visible Union among Christians on earth. And he trusted, that that Union would not only be exhibited in those delightful meetings, but exhibited more and more in the results of that Alliance which he hoped they were met to form.

Rev. Dr. OLIN.—Sir, I feel very deeply the difficulty which was expressed, with so much less reason, by the venerable father who preceded me ; and, if he had reason to feel distrust and embarrassment in being called suddenly to address such an assembly as this—how much more should I, when with so few qualifications, and without a moment’s preparation, I am called to appear before an assembly, from whom I have no right to expect that predilection which both it and the Christian world must feel for that venerable man. I feel, indeed, that the expressions of your kindness with which you have greeted me, are not meant for me personally, but for others who are far away—the Christian Churches who will hear of what you are doing here. This exuberance of British Christian feeling has shown itself very forward, to bring *us* from the other side of the water, into a prominence which we did not expect or desire ; and to which we feel we have no just pretensions. It shows us how deep the sympathy of the British mind—the Christian mind of England—is, with all that appertains to the Religion and welfare of their Brethren—shall I say their Children ?—on the other side of the Atlantic. I know that, had it not been for that feeling, I should not have been called to stand before you this morning ; and I a little wonder that some of my gifted Brethren from the United States, who are known to you so well, should not have occupied my place ; unless perhaps it was thought, that you would manifest a greater degree of fraternal regard to America, by calling out one of the more obscure and less-gifted, to express those sentiments which swell and glow in all our bosoms. For myself I can say, that I never felt anything more strongly, than that our Denominational names and peculiarities are the hay and stubble ; whilst God has another way of marking His dear

children, and bringing them out as a visible Church—visible in our day, and hereafter to be so—though not so formerly. The sympathy of sentiment which I have felt since I came here, is so great, that I should consider, that that man had parted with his understanding and lost all his powers of observation, who could go away from these Meetings, and hold that the Church of Christ is not one, composed of all those who in sincerity love our Lord and Saviour Jesus Christ. From the observation and experience I have had, of the progress and influence of this question in the United States, I can say, that the various Denominations of Christians (and there are more there than any where else), have had a demonstration they never had before, but which I trust will go on strengthening—that the Church of Christ is one, in all its essential characteristics. I rejoice to say—and my heart burned within me last night, when my Brethren from America were testifying of the success of this good cause there—that the proposition for holding this Conference was received in America with a most unexpected, cordial, and all but universal welcome. For several years I had considered myself a little in advance of some of my Brethren in the matter of Christian charity ; and had hoped that something could, at no distant time, be done, to promote the more entire unity of the Church ; but I confess I had no hope of such results as have been since developed. Eight or ten years ago I offered up my sectarian bigotry—if any were left in my heart—upon the altar of my Saviour. I had been set apart for the work of the Ministry, and had been sent into Foreign lands, where I had to lament over the mournful condition of the Churches of the East—Armenian, Greek, and what not ;—and when I saw how fallen and dead they were, and how incapable of reflecting one gleam of light, for the illumination of those around them, and for the glory of Christ ; and when I looked back upon the Churches of my own native land, and thought of the different banners under which they might go forward, it seemed to me a burning shame, that there should be anything like division among those who were redeemed by the same Saviour and sanctified by the same blessed Spirit. I remember well the hour when, walking solitarily upon the banks of the Nile, I lifted up my voice when none but God heard me, and offered up my sectarian bigotry ; and vowed that I would never know a difference between Christians because they were not of the same opinion. It was, Sir, perhaps from this incident, that I thought I had arrived at a position a little in advance of that occupied by wiser and better Brethren in my own Country. But, when the announcement was made, that there was soon to be an attempt to develop this Christian Union in a

visible form, I felt a throb of delight I never before experienced, at the thought, that the attempt was to be made, even if it failed. But when I met my Brethren of different denominations—men whom I had regarded as a little too strait in their opinions—and when I found that their faces were glad when this new enterprise was mentioned, I made the discovery, that there was in the American Churches, hidden, and only visible to the eye of God, a great deal of catholicity, which only wanted the word to be spoken to leap forth into manifestation. The history of Christianity in the United States has been peculiar. Our churches, our sects, many of them are comparatively young, and struggling into existence in the midst of opposing influences. The denomination to which I belong is one of the youngest, though now one of the largest ; and I know that, in the course of its progress, it has met with an enormous degree of opposition and reproach, and has endured a great deal of unkindness. So it was, that the battles which were fought twenty or thirty years ago left the Churches, and above all left the Ministers, in armour, like knights of old, standing with their weapons by them, looking out defiance upon those around, and bidding men to keep at a proper distance if they hoped to maintain their peace. Knowing this, I was afraid that many of these Fathers would look unfavourably upon this movement ; and, if they did not oppose, would not help us. But the progress of the cause has shown that I was greatly mistaken. The grace of God found its way through the joints of the armour ; and we beheld men prepared to be workmen in this cause, whom we had looked upon as opponents. A wonderful work of preparation had been going on in the hearts of the people ; so that, when the announcement was made, that such an enterprise was on foot in the Fatherland—(and I feel more inclined now to claim the affinity than ever I did before)—they were prepared to co-operate in the work ; and the moment the banner was lifted up with “ Charity ” written upon it, as it floated to and fro in the light of heaven, good men came up and arranged themselves under it in multitudes. So rapidly was this done, that it appeared as though an army, fully equipped for battle, had sprung forth at once from ambush in a forest. I am not prone to use figures ; but another occurs to me at this moment. No sooner had the Church lifted up this banner of Union, than it became as it were, a point of attraction, drawing towards it clouds, sailing about in every part of the heavens, which poured forth an abundance of rain. God was in this enterprise. May I speak a single word in reference to what I may be supposed to know of the state of feeling in my own denomination ? Of the different Conferences of the Methodist Episcopal Church,

to which I belong, I believe all but one have, by an almost unanimous vote, concurred in the objects of this Alliance; and many of them have sent out preachers and laymen to represent them here. I would not use the word "delegate" in any offensive sense; but I cannot pass over the fact, that I am a delegate, representing here nearly four hundred Christian Ministers, who—by an unanimous vote, or nearly so—requested me to leave my usual occupations, to bear testimony before this great assembly of the sons of God, that they concurred most heartily in your enterprise. And I may say, that the Methodist denomination generally are of the same mind; and tender, through their representatives who are here, their cordial approval, and the pledge of their co-operation—so long as you pursue the things which make for peace and the glory of the Saviour. Having made this statement, and expressed our unbounded and heartfelt concurrence in this movement, I shall resume my seat, simply adding, with regard to these meetings, that since I came into the world, I never before have enjoyed seasons of such unmingled satisfaction, or have felt so deeply how precious is the tie which binds the sons of God together.

Rev. S. L. POMROY.—I came into this Meeting, Sir Culling, with the resolution that I would not speak; for I had a little of the feeling which a Christian Brother of mine once expressed, when he was just upon the verge of eternity and heaven. I don't say it was humility; I don't know what it was. I asked him how he felt in view of the exchange of worlds? The hand of death was upon him, and he lifted up his trembling hand, and said to me, "Sir, I am a great sinner; but I do hope there is a little corner somewhere in the great and universal kingdom of God, where, through grace, I shall be permitted to spend my eternity." And he laid his head down, and soon died. That "little corner in some part of God's great and universal kingdom" satisfied him; and I felt that, if there was in this room a little corner, I should wish to be there; and therefore I purposed not to speak. But my heart is so stirred up that I cannot help it; I must speak that I may be refreshed. Mr. Chairman, I perceive that the Spirit has been poured out upon this assembly—the Spirit of love and humility; a refreshing from the presence of the Lord: and I perceive that the blessedness of this spirit is pervading all these hearts. Sir, allow me to say, that I have been permitted, in the providence of God, to know that blessedness for more than fourteen years; for, in the little city where I reside, there has been, for the last thirteen or fourteen years, a public, practical illustration of all the principles sought to be carried out by this Alliance, with the blessed results

which necessarily follow. In that little city, there are some six or seven different Denominations, all mingling together and combined in, essentially, the principles laid down as the very Basis of this Union, although they have no written constitution. The Ministers of all the Evangelical Denominations are in the habit of meeting, every Monday morning, from 9 till 11 o'clock, to consult on the general interests of Religion, to pray together, and to spread before each other their own difficulties, and the state of things in each of their churches. And never, during that whole time, has there been a ripple on the surface of that beautiful sea, either among the Ministers or the Members of their different churches. Now, Sir, instances have occurred, where, in the transactions of business, difficulties have arisen between a Member of my Church and a Member of the Baptist or the Methodist Church; and all we have had to do was—to bring them together, and the matter was settled. Questions of discipline are as readily settled among the different Denominations as though they were but one; and sometimes the Spirit of God descends upon us in a most wonderful manner, pervading all the Denominations in the city, giving full effect to the preaching of the Word. The result of those weekly meetings has been, that, when we go into our pulpits—though we all preach what we believe to be true, and have no hesitation in referring to those differences which exist among us; yet, after those meetings for prayer from week to week, it is not in our hearts to say a harsh or bitter thing. That is a simple illustration, which I wished to lay before this Meeting, of the principle of Christian Union; to show you, Brethren, that the thing is practicable, for it has been reduced to practice. I used to think that the Denomination to which I belong—the Congregationalists—the descendants of the Old Puritans that went from your blessed Island, were larger-hearted, and more catholic and liberal than some of the Denominations round about; and I will tell you how it was I thought so: it was because I knew more of them. But when we came together from different Denominations (and as our Methodist Brethren change their places every two years, we have a constant succession of them), and talked the matter over, I found the same feelings prevailing in all, which I had ascribed to my own Denomination. And I declare to you, that, in these meetings, we neither know nor feel any other than as one Denomination. I may tell you further; we can sit down in our meetings, and talk over, in a calm, Christian, and brotherly way, all our differences of opinion. We can discuss Free-will and Predestination, Adult Baptism and Pædo-baptism, and other controversial questions, and there shall not be one unkind

feeling. And the reason of this is, that we simply come together, and learn how each other feel: and it is just so all the world over. I venture to say, that if you were to go through this great City, and get together all the Christian people and Christian Ministers, and let them talk to one another, and understand each other, they would be astonished beyond measure at finding how far they agreed; and that the points in which they agreed, compared to those in which they disagreed, were as a hundred to one at least. I will not prolong these remarks, but simply say, that, from the moment this Alliance was proposed, my heart entered into it. I was in this kingdom last year, on my journey to the East, and learned something of what was proposed to be done; and, as I went through France, Switzerland, Italy, Malta, Greece, Turkey, and Syria, I talked to the Brethren about it. It was very late when I reached Malta, and an Episcopal Brother asked me to take tea with him, and attend a little meeting they were going to have. He said he had heard something about an Alliance which was to be formed in England, and he wanted to talk the matter over. "That I will do," I replied, "with all my heart." At that meeting there was a Methodist Brother, a Presbyterian Brother, and two or three others; and, having prayed and talked over the matter, it was soon settled, to send a delegate to this Conference. Proceeding to Constantinople, I there met with seventeen Missionaries—men of God; men, I verily believe, of the spirit of the Apostles, labouring amidst the darkness and corruptions of that land. They brought the matter up, and said, "What is this Alliance about? What is done or doing? We wish to have a hand in it." And the matter was conversed about; and they appointed one of their number—(a beloved Brother from Smyrna, who is now a Member of this Conference,—so that Western Asia is represented here)—to come to this Meeting. They felt, as far as I was able to ascertain their feelings, that, if this Alliance were formed, it would, perhaps, in the wisdom and goodness of God, constitute a mighty fulcrum, across which might be poised a lever, that would raise up the mighty mass of death and corruption which is crushing those Eastern lands. They had a hope that something would be done—something at least projected—which, if carried forward and completed, would exert a mighty influence in breaking down those great systems of superstition and error, which for ages have been, as it were, the gates of hell, through which men are thronging every day, and every hour, and every minute, with the hope of heaven! I pray God, that those expectations, formed by our Missionary Brethren, may not—and I believe they will not—be disappointed.

Rev. M. VERNET spoke in French, (Sir C. E. Smith translating as before.)—I am sorry that, to a certain extent, I am unable to comprehend what is said here: but I console myself with the conviction, that I am understood by you all, and you understand me, because it is a question of love. What I do not understand, I translate by *love*; and my desire is, that, what you do not understand, you should translate in the same manner. The work in which you are here engaged is peculiarly dear to Evangelical Christians in France; there is not a heart in France which knows the Lord, which does not beat strongly in favour of the object you are endeavouring to effect. And this is not only from sympathy, but from a deep feeling of our necessities; for we have great need in France—I do not say to love one another, because we do that already, but to unite ourselves together by love. We have been too much occupied with our own affairs, and have aided and assisted each other too little: but the time is come when it is necessary, that, in loving Him who is love, we should love one another, and walk together. It is a duty which presses upon us in our present circumstances: we are a small minority in France, and are obliged to struggle against every description of opposition to the work of God; and among the foremost of these obstacles is the Roman Catholic Church. You know that enemy. But in your midst he is still very weak, and works, so to say, stealthily; while with us, he is in the ascendant, and meets us in every direction; and we have to contend against him by devotion and by union. The Papacy has against us, as it has against all Christians, *the appearance* of union; we must have the *reality*; and then we are sure of victory, for the God whom we serve is the God of Truth. Our friend Audebez compared the individuals comprising this assembly to the different regiments of the same army; I hope we are only a few of the officers, and that we have our regiments behind us. Those regiments require to be organized. We will carry to them your flag, and your pass-word, and that word will be “love.” It has been properly remarked, that the object which has assembled us is, to manifest our union; but it must not be forgotten, that to manifest union is to create it. There is the germ of union in all hearts into which the Truth of God has penetrated, and that germ must be made to live. It is by friction that heat is brought out of bodies; and so must it be in this case. The principle which is at the root of this work is Truth, and I believe it could not be otherwise; but I feel the necessity of declaring—and I believe you will feel it also—that Love does not stop at the limits of Truth. Love should extend itself to all; only, to those who

have experienced the Truth we are called upon to practise it in its highest and strictest sense. It is desirable that the principle of our union should be large enough to include all who love the Saviour; and, in reference to those who are not with us, great care should be taken to discriminate between those who are yet in ignorance on the subject, and those who attack us. There are many souls who are marching onwards; and we must stretch out our hands toward them; we must beware of placing between them and us a wall which they can not pass over. It has been said, that one intended action of this Alliance will be to resist Popery. But it will also have operations of a different kind; and the most important, in the estimation of some, will be, the action it will have on our own hearts. It is a sort of sword, which God has put into our own hands; but we must turn it against ourselves; and, by its means, destroy those evil habits and antipathies, by which we are often set in opposition one to another. The work will be accomplished, or, at least, be certain of accomplishment, from that day, when every Member of the Union is able, at all times, not only to affirm but to prove his love. This principle of Love must be in us, and circulate through us, and animate our belief, our words, and our actions. Thence the necessity of prayer to the Holy Spirit; for it is by His power alone, that we can hope to produce the fruits of this work. As I before stated, I cannot profit by all you say. But I chiefly propose to myself this—that, on my return to my own Church, I shall stretch out the hand of affection towards those to whom I have not hitherto been sufficiently cordial. Let that be done by all, and the work will be accomplished.

The Resolution was then put and carried.

A verse of a hymn was then sung.

Several notices were given.

Rev. W. CHALMERS enquired, whether it was expected of the Publication Committee, that they should prepare a Report of the proceedings during the Sittings, to be offered for admission into the public prints? or whether that Report had better be delayed till the rising of the Conference? There were difficulties in the way of the first proposition.

Rev. W. BEVAN replied, that the design of appointing the Publication Committee was, that it might superintend the passing through the press of any documents which should have passed the Conference. No such documents had been referred to that Committee as yet, excepting the paper which had been read by Dr. King.

Rev. Dr. BENNETT had taken an active part in the discussion in

the Aggregate Committee for the exclusion of reporters, but, at the same time, he took up the idea of Mr. Chalmers, and hoped that some report of the general results of their meetings would be published in the various periodicals of the country. A great many persons were interested in this movement; and these had a claim upon us for some information.

Sir C. E. SMITH.—You will pardon me, if, in now vacating the Chair, I propose that it be taken by the Hon. Justice Crampton.

Rev. Dr. STEANE seconded the proposition, which was agreed to.

Hon. JUSTICE CRAMPTON took the Chair, and said, he should best discharge his duty, by calling upon the Secretary to read the order of business.

Rev. Dr. STEANE moved, and the Rev. A. D. CAMPBELL seconded,

“That the Conference adjourn on Saturday at 1 o'clock P. M. to Monday at 10 o'clock, A. M.”

Carried.

Rev. THOMAS BINNEY rose to a point of order.

Whereupon, after some conversation,

The CHAIRMAN ruled, that a point of order can only be raised upon something under discussion. He would, therefore, return to the proper course of business.

Rev. JOHN JORDAN moved:—

“That this Conference, while recognizing the essential Unity of the Christian Church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the spirit of Christ Jesus.”

Mr. JORDAN said—Dear and reverend Brethren, if I have looked forward to the assembling of this Conference with mingled hope and anxiety—in which, however, the hope exceeded the anxiety,—I trust I may be allowed to express the happiness I now feel, in seeing around me so grand a Meeting as this, in which so many men, differing in many respects from each other, are, notwithstanding, one in spirit and one in the Truth. I am sure I have very wrongly caught the feeling of this Conference, if that be not the general feeling of those here assembled, and if it be not precisely the same which beats in my own heart. In leading the Conference to a consideration of this Resolution, I think I cannot do better than endeavour to set before you the circumstances of

my own experience, which led me to recognize this great doctrine of the Christian Church.

I have had in my day, doubtless like many others—like most here—my prejudices and my bigotry to overcome. When I first became a Minister of that Church to which I belong, I was a curate; and, much as I was interested in the work in which I was engaged, I little understood the true principles on which it was to be carried on. When, therefore, I was called upon, by a Christian Brother,—who was the Minister of a Dissenting Congregation,—I declined to reply to that invitation, and refused altogether to enter into any communion with him; not thinking, with the feelings I then had, that we had any common interest. I did not long continue in that place; and, after my removal from it, I passed some years before I was stationed in another cure. But, on entering upon my second curacy, and becoming acquainted with the people among whom I was appointed to labour, I soon discovered, that, from previous circumstances, there was, among the great mass of the people, an utter want of all Religion. I began to look around for those with whom I could have Christian fellowship; and I soon found, that it was not among those who called themselves members of my own Church, that I could have it, but among others who differed with me. There I met with Christian sympathy; and, soon becoming interested in these people, I found, by degrees, that, while they sometimes attended my place of worship, they were more regular in their attendance at the various chapels in the parish. The question then arose in my mind, what was to be done in a case of this kind? How was I to demean myself towards those who (erroneously as I thought) differed from me? Then came in the working of prejudice. But, when I saw, and could not but acknowledge, that those differing Brethren were Christian Brethren, I determined to recognize them as such, and to deal with them as such; and that, even if I met with opposition (as I conceived might be the case), I would meet that opposition in what I conceived a right and proper mode. This course was not altogether the happy one I had proposed to myself. I did meet with opposition; and certainly, in many cases, where least of all I should have expected it. Then I had to consider with myself, how that opposition was to be dealt with? And I came to the conclusion, that—wherever I could recognise a class of persons belonging to a Denomination whose principles were distinctly known, and whose principles I could carefully examine—I must judge of that Body, not by the individuals with whom I might come in contact, but by the principles which that Body itself put forth, and upon which it professed to act. And if, Sir, I met with

opposition and hindrances in my work, I laid them to the score of that sin which abounds in us all; and I was contented to live in fellowship, even with those who differed from me, trusting that, in time, they would see my object and imitate my example.

A year or two since, a woman who was in my employment as a village schoolmistress, and whom I regarded as a truly Christian woman, became connected with the Baptist denomination; and,—though she was willing to have continued my schoolmistress, and did not herself seem rightly to understand her altered position,—I did not conceive, that she could conscientiously carry out that which I conceived it to be my duty, as a Minister of the Church of England, to insist on, or that she could conscientiously teach the Church Catechism, in which infant baptism is recognised. Therefore, though with great pain to myself, I was obliged to represent to her, that she must leave her situation. I was well aware that this would be judged harshly by many: but I was compelled to content myself with the thought, that I had met the difficulty as well as I could. This continued till the spring of the present year, when, in aid of the grand and glorious work which we are now carrying on, I invited all the Christians in the parish to assemble together for a Union Meeting. I had with me the Wesleyan Minister, and the Baptist Minister, who said, not to myself, but to a friend of mine, that he was now satisfied, that I had acted upon right principles, and that I was really willing to carry out the true principles of Christianity. We had a very delightful Meeting, though a small one, as must necessarily be the case in a small agricultural parish, such as mine is. But we are by no means contented with one Meeting. We contemplate holding a second, before the year is out; and, by God's grace and mercy, many in the coming year.

Now, Christian Brethren, these things led on my mind in the knowledge of Christian Unity. But the one principle which, above all others, impressed itself upon me—(and which has been frequently, but not, I think, too frequently, alluded to in the Meetings of this Conference already)—was this, that we can never expect there will be a Denominational heaven: there can be but one heaven—the abode of God, of our Saviour, and of glorified spirits. And if we can sit down in our studies, and examine the several Confessions of the various Churches, and say, that, “so long as this man holds that Truth, I believe he will get to heaven,” and “so long as others hold the very same Truth, under different forms, they will get to heaven,”—why may we not come forth, and, in the face of the Christian World, and under the

blessing of heaven, meet and unite together, as true Christian Brethren upon earth, as we hope to attain the same blessed eternity?

Sir, and Christian Brethren, these principles have served to impress upon my mind the Essential Unity of the Christian Church; and would to God that these principles had been earlier and more extensively acted upon. Doubtless God had His own design; but, at the same time, we must never forget, that He puts His designs into our minds; and that we, though men, are the means which He pleases to use in carrying out the work which He commands to be done. Well indeed, then, may we, in the terms of this Resolution, feel constrained to deplore the existing divisions in the Christian Church, and to express our deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom. I am persuaded that very great evils have resulted from this "alienation of affection." Our friend from America (Mr. Pomroy) has referred us to the manner in which the Christians in his town (Bangor in Maine) have met together for their common good. It has constantly struck me, that we, and all other Christians in this Country,—not only those who live in large towns, but those who reside in villages,—might meet and unite together on common ground. I am satisfied that much of the misery and wickedness which prevails among our people would be greatly relieved and diminished, if there were to be this union among ourselves; and if there were to be such fraternal communion and mingling together in works of charity and Christian love, as would make it manifest among them that we were really one in the Truth. There are endless things which arise in the management of the parish of which I am the parochial minister; and I am satisfied, if the resident ministers of the different Denominations take a part in the carrying on of these works,—if it be merely in visiting the sick, and supplying their wants;—I am well persuaded, that these things would bring down the blessing of God upon us, if there could be that community of interest which is necessary in this work. We have reason then to say, that we deplore "the existing divisions of the Christian Church," and, "to avow our solemn conviction of the necessity and duty of taking measures, in humble dependence upon the Divine blessing, towards attaining a state of mind and feeling more in accordance with the spirit of Christ Jesus."—Brethren, when the first Meeting was held at Liverpool, I took occasion to remark, that I believed there would be more facility in establishing a doctrinal Basis, and in coming to an

agreement as to the points of doctrine to be received as matters of salvation, than there would eventually be in the working out of that spirit which is necessary to carry on this Alliance. It is easy enough to recognise various Articles of Faith, to be held by those who unite with us ; but, far above all that, the Spirit of grace and love is needed :—and it is only through Jesus Christ that an increase of the blessed influences of that Spirit can be received. Let us look to Him ; and through Him, and in Him alone, we are sure that God the Father will bless us, through the operation of the Spirit.

Rev. M. FISCH, of Lyons, addressed the Conference in French, (Hon. and Rev. B. W. NOEL interpreting.) It is difficult for me to restrain the emotions which I feel in finding myself in such an Assembly. I am an inhabitant of a city which is the most Papal in France—Lyons. I have never visited Rome : but I have heard it said, that the population of Lyons is more Papistical than that of Rome, and much more sincerely so. I have lately had to maintain a discussion with one of the principal Romanists of that city, who is one of the most acute controversialists of the day. He published eight letters of his own, and three of mine, with the title, “ Protestantism without a Confession of Faith, and destitute of the Elements of a Divine Religion ;” and do you wish to learn, what was the only reason he alleged, to prove that ours is a Religion without faith, morality, and piety ? It was this—that we are divided. And I am obliged to confess, that I felt great pain and humiliation in endeavouring to reply to some of these accusations. I answered, that we were perfectly united on all the great fundamental points of Christian doctrine ; and that we had but one faith, one baptism, and one hope. But listen to his answer,—“ If in all things you thus agree, why do you dispute ?” I feel that this day is providing a most eloquent answer to his question. Were hundreds and thousands of volumes written upon the subject, they would present no arguments so powerful as the reply which this day is preparing ; for there is something more powerful than words—it is action. Not only are the eyes of the Protestant world directed to us ; but the eyes of all Roman Catholic Christendom are also upon us. I feel assured, that the Roman Catholic Clergy of Lyons are thinking of the results of our proceedings with the utmost anxiety ; and, when I return to Lyons, they will ask me, Has there, then, indeed been formed a Union of all the Protestants of the World ? The Resolution I have the honour to second states, that these divisions among us are an evil of great magnitude. What is the first commandment which Jesus called especially His own ? it is—

that we "should love one another." And is it possible, that so many excellent Christian men should esteem it a duty to dispute among themselves, and to act like the Inquisition, who thought it a duty to burn heretics for the glory of God? In adopting this Resolution, let us then declare to day, that we consider division to be a sin as great as any other; for St. Paul, in the 5th Chapter of the Epistle to the Galatians, in enumerating the works of the flesh, includes "*variance, emulations, wrath, strife.*" Let us ever remember too, that, in maintaining the tremendous conflict with the Papacy which is before us, there is no prospect of success but by union. I cannot, my beloved Brethren, conclude this short address, without relating to you a fact, which is mentioned in a letter I have just received from Lyons. The Pastor who has taken my place during my absence, has very recently been visited by a Roman Catholic, who was born in the United States of America, and who, disgusted with true Romanism, had lately become a priest of the French Catholic Church,—an infidel sect, founded by M. Chatel. However, in going through one of the principal cities of France, a circular fell into his hands, which was written by a Brother at Lyons, containing the very principles of this Resolution. He was astonished when he found that it was written by a person who professed to be attached to no Sect. He paid a visit to my friend, who has taken my place at Lyons, and there protested to him, that in that Circular he had found Christianity proved by Love. I therefore second, with all my heart, the Resolution which has been put into my hands.

Rev. W. ANDERSON, while he entirely concurred with the Resolution as far as it went, thought it deficient,—inasmuch as it made no provision for bringing Christians into more full agreement in the Truth. Every part of Divine Truth was precious; and all should desire to be more fully instructed and established in all the Truth of God. It must be admitted by all, that the Truth of God is of infinite value. "Sanctify them," said the Saviour, "through thy Truth—thy Word is Truth." Truth begets a lively Hope; and it is by Truth that Love is promoted. Every Truth of God is of importance; coming from Him, it ought to be the earnest prayer of every one to come nearer to every thing contained in His Word; and, as there are many serious and important differences among Christians, in regard to Truths which are held by many as of great magnitude, and for which they feel bound to strive, he proposed this addition to the Resolution—"and to seek that God, of His infinite mercy, may pour forth more abundantly of His Holy Spirit, as the Spirit of truth, of love, and of holiness, that all the Churches

may be brought into a nearer conformity to the Word of God in all things, that the friends of the Redeemer may be thoroughly united in Truth and Love."

After some remarks from Rev. A. MONOD in explanation,

Rev. JAMES BEGG rose to second the Amendment, though with some reluctance,—being very unwilling to interrupt the harmony of the proceedings. The Resolution as it now stood, he said, is decidedly defective. In the first part, the existence of divisions in the Christian Church is deplored, and I think justly; and, wherever, these divisions exist, there is culpability; wherever they are, there is sin somewhere. They did not exist in the Church of Christ from the first; they are not in the Word of God; but they arise from human sinfulness. Therefore the Resolution, most properly, deplores, not only the alienation of affection arising from these divisions, but the divisions themselves; but herein it is defective, since it merely aims at the removal of the alienation of affection, without aiming, in any measure, at the removal of the divisions themselves. Everything which is said in the Divine Word to be our duty, ought to be aimed at. It may be very long before we attain perfection in obeying the commands of the Divine Word—we never shall attain it in this life: but there can be no doubt, with respect to the whole Christian Church, that it ought to speak the same things, and with one mouth to glorify God. And, therefore, when it is said, "We can work together so far as we are agreed;" remember it is said, that "if in anything we be otherwise minded, God shall reveal even this unto us."—(Phil. iii. 15.) And the Apostle, in speaking "of the unity of the faith, and of the knowledge of the Son of God," exhorts, that we should know the same things, and keep the same things. And, if it be so, it appears to me to be our duty, not only to seek the removal of alienation of feeling, but also the removal of all divisions. As the Resolution now stands, it is very good for an intermediate state of things, in providing for an existing evil; but then it seems to me, it does not come up altogether to the mark, as it does not provide for the removal of the evil altogether. We must aim at complete Unity. Let us be frank and candid in bringing to the Word of God the points in which we differ; and in endeavouring, by mutual conference and prayer, to come to one mind. Oh! what a glorious spectacle would it present before the Christian Church, if we were to go out from this Hall—not at our present, but at some future Meeting—into the world, not only agreed in some points, whilst we differed in many points; but if we were to go from this Hall as one united army, one in thought, one in the interpretation

of the Divine Word, as well as one in feeling! As some of you know, I am a minister of the Free Church of Scotland; but I do not think that Church must be right in all things—very far from it. I do not cleave to it because it is the Free Church of Scotland; but because I believe it contains a great portion of Scriptural Truth. Let us, then, not merely seek to be united in feeling, and to avoid asperities and alienations; but let us bring our differences to the Word of God, and see if, by the spirit of prayer, light may not be thrown upon that Word, which may lead to a real and lasting Unity.

Rev. Dr. MORISON called the attention of Rev. Messrs. Anderson and Begg to the phraseology of the Resolution. He was certain that neither the Committee nor the Conference would have thought it sufficient, had not the idea referred to been contained in it: but he believed it would be found in the last line but one—"towards attaining a *state of mind* and feeling more in accordance with the spirit of Christ Jesus." Here the hope was expressed, that Christians might become, not only one in feeling, but one in mind. Would not that satisfy the Mover and Seconder of the Amendment?

Mr. HIMEY directed attention to a subsequent Resolution, in which the idea was contained; and after some further conversation, in which Rev. W. PRINGLE and Rev. E. CRAIG took part,

Rev. Dr. CUNNINGHAM agreed with the opinion, that the Resolution did not indicate, with sufficient clearness, the practical conclusion to be aimed at. Even if all asperity of feeling, all alienation of affection, should be abandoned, their great object would not be attained. So long as Denominations existed, there would be a large amount of error in the interpretation, exposition, and application of God's Word, which could not but be offensive and displeasing to Him. It was of no small importance that these Resolutions, which have to form the basis of all subsequent proceedings, should not express vaguely and by implication that which, in the existing condition of Christianity, was so greatly to be desired, the absence of which they regretted, and the presence of which they prayed for and laboured to accomplish. Thinking, therefore, that this should be more distinctly indicated, and yet feeling the inconvenience which was attendant on making a large addition to the Resolution, he proposed, that the word "Word" or "Truth" should be inserted before "the spirit of Jesus;" making the latter part of the Resolution to read, "the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the word" or "truth and spirit of Christ Jesus." (This

suggestion of Dr. Cunningham appeared to afford general satisfaction.)

Rev. E. BICKERSTETH.—Much as I love my dear Brethren from Scotland who have spoken, and agreeing in their general sentiments, I cannot but submit, whether it would not be a matter of great inconvenience materially to change or to interfere with a Resolution which has been so long and carefully considered, and to adopt an alteration at once, before we have had time to examine it? We all so entirely and cordially concur in the sentiments of the Resolution as it now stands, that I do think, being thus unanimous, it would be a very great advantage to pass it as it is, without any material change.

Rev. T. SCALES.—If the Mover and Seconder of the Resolution agree to the introduction of the words “Word and” before “spirit,” we shall be unanimous.

After one or two further observations from Dr. BUNTING and others, the Mover and Seconder agreed to the addition of the words “Word and” before “spirit of Christ Jesus”; and the original Resolution, thus amended, was carried unanimously.

Rev. NORMAN McLEOD engaged in prayer.

The Conference then adjourned to 5 P.M.

AFTERNOON SESSION.

The Conference re-assembled at 5 o'clock P.M.

Rev. J. TOD BROWN moved, and

Sir C. E. SMITH seconded,

“That the Rev. J. Angell James preside over the Devotional Exercises.”

Carried.

The Meeting then Sung 135th Hymn, 1st Book, Dr. Watts.

The **CHAIRMAN** read 1 Corinthians, 3rd Chapter.

Rev. CARR JOHN GLYN engaged in prayer.

The 89th Psalm, Dr. Watts, was then sung.

Rev. THOMAS BINNEY engaged in prayer.

The **CHAIRMAN.**—Beloved Brethren, before I quit that Chair, to which I have been raised by your great and unmerited kindness, I will avail myself of the example of my predecessors, in offering a few—a very few remarks. In occupying this seat, I feel I have reached the highest post, and received the richest honour, which I can desire or hope for, till I sit down with Abraham, and Isaac, and

Jacob, in the kingdom of our Father. It is impossible for me to forget the scenes I have witnessed, in bygone years, in this Hall. It was here that the first attempt at a Christian Alliance was made, as far as our nation is concerned ; for it was here that the British and Foreign Bible Society held from year to year its Public Meetings. Here many of us have listened to strains which we shall hear no more ; and the very echoes of those voices which then delighted us seem to be awakened on this, and by this, occasion. I cannot but imagine, that if Wilberforce were still an inhabitant of our World, his noble, generous, and Catholic spirit would have delighted to grace this assembly with his presence, and to charm it with his eloquence. And we that are here this afternoon—and indeed on every occasion on which we meet here now—seem emphatically to have come to the “spirits of just men made perfect.” “Blessed are our eyes for they see, and our ears for they hear,” what those good and great men, who have departed to their rest (at least many of them) were never permitted to see and hear. The scenes which are now before us—which have been before us for the past day—and which are still to come before us—throw us into the state of the holy Apostle Paul ; and are calculated to make us doubt, whether it were better to remain here, and carry on this great and glorious work, or to go up to that World, where a still more perfect exhibition of Christian Love is to be found. Here, however, we are preparing for that scene. Love is that to the moral world, the one simple, powerful principle, which gravitation is to the world of matter ; the principle which binds all in concord in the one, as that does in the other. We have talked of Charity, we have preached upon it, we have written upon it ; but now we see it. It is embodied in the scene before us, as we have never seen it before, and as we shall never see it again, till we are raised to that blessed state where there is more perfection than there is here. When I say we shall never see it again, I mean, that beyond the circle of this blessed fellowship, all hope must perish of our witnessing such a triumph of Love, till we are raised to our seat in Glory. And fail we shall, if we depend upon our own wisdom and strength, to carry this work to its consummation. I was most forcibly impressed this morning, with one reference in the closing prayer, which is upon my spirit at this moment,—that, though we have thus far succeeded in preserving the “unity of the Spirit in the bond of peace,” we have as much need of the directing, controlling, cementing, guiding influences of the Spirit, as we had the first moment in which we entered upon this blessed attempt. Let not past successes, dear Brethren, for one moment throw us off our

guard : let us not imagine, that, because hitherto no root of bitterness has sprung up to trouble us, none therefore can spring up. The past should encourage us to hope for the future ; but God in His mercy forbid, that anything should take us off from that simple, entire dependence upon the teaching and help of that Spirit, which we need through every stage of our business. We cannot forget, that we have yet attended only to preliminary matters, and that we are now approaching, and for myself I say it (and I am confident I speak the sentiments and feelings of all who are present), with an awe which I cannot express, the very purpose for which all this preparation has been made, and for which, from all parts of the World, we are now assembled. We are now about to try, if God's grace will help us, to form the Evangelical Alliance. It is our business this evening ; and, in the spirit of those devout supplications which have now been presented to the Almighty, may we go to one of the greatest achievements, which God, through all the Christian Era, has called His people to accomplish ! May we be baptized with the Spirit of all grace, so that we may pass from devotion to business—from devotion did I say ?—may it be all devotion ! may our business be devotion ! may every utterance of the mind, in the expression of the tongue, be the utterance of a heart, for that moment under the controlling and guiding influences of the Holy Spirit ! and may it be, that, at the close of this evening, we may have a repetition of that holy burst of wonder, joy, and gratitude, which followed, at the Liverpool Conference, the announcement, that the Basis of Union—first by 50 in Committee, and then by 200 in Conference—was adopted unanimously ! Send now, O Lord God, prosperity !

Sir C. E. SMITH took the Chair.

Rev. W. BEVAN read the minutes of the Morning Sitting, which were confirmed.

The CHAIRMAN said it was of great importance, that speakers should confine their remarks to the business under consideration—reserving more extended views of the subject for the Public Meetings.

Rev. Dr. BUCHANAN rose to move—

“ III. That, therefore, the Members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great Evangelical principles held in common by them, which may afford opportunity to Members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together ; and they hereby proceed to form such a confederation, under the name of ‘THE EVANGELICAL ALLIANCE.’ ”

Dr. BUCHANAN.—Mr. Chairman, I can honestly assure you, that I feel myself altogether inadequate to the duty of proposing to this Conference a Resolution so very important and momentous. Unequal to such a task at all times, I am particularly so, when called to perform it in the midst of the occupations and excitement of this most interesting and glorious assembly. There is only one consideration which emboldens me to undertake it ; and it is, that, really and truly—I say it not figuratively, but literally—it needs no advocate. The very fact of this assembly is a proof that it needs no advocate. What, Sir, has brought, by one common impulse, men from the east and the west, the north and the south, into this Hall, but the desire, the determination, by the help and blessing of God, to pass such a Resolution, and to form the Confederation which is now contemplated? It cannot, however, but be regarded as a peculiar, an eventful, and an interesting moment in the history of this great enterprise, at which we have now arrived. What has hitherto been merely preparatory and propositional, is now, by the help and blessing of God, to become permanent. What has been, hitherto, but the object of our longings and prayers, is now to be realised. Christian Union is henceforth to have, not a name only, but a local habitation upon the earth ; an habitation built, I trust, not by an arm of flesh, but by the Spirit of the living God. The Resolution now before us proceeds on the assumption, that it is greatly desirable that such a Confederation should be formed. The reasons which render it desirable, I do not need to urge : they have been already amply considered, and amply set forth, by the speakers who have moved and seconded the preceding Resolutions. In those Resolutions, we have heard reasons, drawn at once from the intended unity and actual divisions of the Church of Christ, why such a Confederation as this ought to be formed : and on these reasons I need not detain you for a moment ; all here are alive to them ; your presence affords an evidence, that they are duly understood and appreciated. The Resolution, then, assuming it to be desirable that such a Confederation should be formed, recommends that it be formed on the basis of great Evangelical principles held in common by us all. There are those, as is well known, who would have preferred that this Confederation should have rested, not on the basis of common principles, but on the basis of common operations. I am satisfied, that, unless this Confederation, when it is formed, shall have operations as well as principles, its union will neither be efficient nor enduring ; but, at the same time, I have never been able to see any solid objection to proceeding on certain recognized principles ;

while, on the other hand, I see many important advantages in it. If another form of confederation had been adopted, and if it had been determined, without any principles formally stated, to proceed on a certain understanding respecting our operations, we must, nevertheless, have been really and truly going upon principles all the while. It is impossible for Christian men to come together, and act together in any Christian cause, without having, either proposed or understood, a foundation of the whole procedure,—certain principles on which they are united. And, if so, I certainly have never been able to see any objection to having those principles (which must at all events be understood) formally and distinctly announced. In these circumstances, we shall better understand with whom we are co-operating; and the conviction will be strengthened, that we are engaged in the prosecution of a common cause, so far as we are lifting up a common standard for the Truth of God. With reference to the great Evangelical Principles, on which, in point of fact, this Confederation is to be formed, these will be considered under a subsequent Resolution; and it would be out of place now to notice them at all. I proceed, therefore, at once, to advert to what stands next in this Resolution;—to the purposes, with reference to which, this Confederation is to be formed. The Resolution states these purposes to be,—to afford an opportunity to members of the Church of Christ to cultivate brotherly love, and to enjoy fraternal and devotional intercourse with one another; and, along with these, to pursue such other objects as may hereafter be determined on. With regard to the class of objects specified in the Resolution, it needs not that one word should be said, to show their importance and their value. Sir, we have been, for these last few days, as well as in the Meetings which preceded this great Conference, experiencing in our own souls, the importance and the blessedness of the purposes which are here contemplated. We have known and felt what it is, to have such an opportunity as these Meetings afford, of cultivating brotherly love, and of enjoying fraternal and devotional intercourse. No doubt there is Truth as well as Love; and they must grow together. But Love is certainly the element in which Truth is best discerned; and all of us must have felt, that, in the act of cultivating this brotherly love, and in the enjoyment of this devotional and fraternal intercourse, we have been in the most favourable attitude for seeing eye to eye, even in those matters concerning which we still disagree. By so doing, therefore, we are not acting as preferring Love to Truth, or as magnifying Love at the expense of Truth; but as seeking, by the help and blessing of God, to follow

our Divine Master's command, and thus to be in a position in which we shall be warranted to expect that outpouring of the blessed Spirit, that unction of the Holy One, by which we shall not only know the things in which we are already instructed, but all other things which concern God's will and our duty. I have, Sir, in remembrance, the admonition with which you, so wisely and appropriately, opened this evening's Conference; and I am, therefore, proceeding rapidly from one point to another of the Resolution I have been asked to propose. Already I am at the last point which it contemplates; and this has reference to the name by which the proposed Confederation shall be known. I hold in my hand a pamphlet, the work of one honored in the Church of Christ—the work of the venerable Chalmers—in which it is recommended, that we should call ourselves, not the “Evangelical,” but the “Protestant Alliance.” In giving this recommendation, Dr. Chalmers was only taking up and expressing views, which some entertained and expressed nine months ago, when we held the first Meeting at Liverpool; but I have not, Sir, been moved, even by the weight of *his* name, or by the power of *his* forcible reasoning, to diverge from the conviction to which I was brought nine months ago: and I still think, that, in view of all circumstances, it is better that we should adhere to the name, then suggested, of the “Evangelical Alliance.” But, Sir, though I adhere to the original name, I must love the character, which the name indicated by Dr. Chalmers is designed to give to our Alliance. And if I thought for a moment, that in preferring the name ‘Evangelical’ to ‘Protestant,’ I should be thereby impairing the Protestant character of this Confederation, I would never stand in the position which I now occupy. I believe, Sir, that the only effective Protestant Alliance is an Evangelical Alliance; and that the only effectual resistance which can be made to that Antichrist, that Man of Sin, that Son of Perdition, who now, as of old, is “exalting himself above all that is called God, or* that is worshipped, sitting in the temple of God, and showing himself that he is God”—I believe, that the only successful antagonist to that Antichrist is Christ Himself in His glorious Gospel. Sir, this is not the time to dilate on the objects in connexion with that idea, which, though hinted at in the Resolution I have the honour to propose, are not properly under your consideration. A specific Resolution will come in due course, in which those objects are not only indirectly indicated, as in this Resolution, but fully developed, and will receive, I doubt not, the careful and enlightened consideration of this great Christian Assembly. I only wish to say,

that, when I propose that this Confederation should be distinguished by the name of the "Evangelical," rather than by that of the "Protestant Alliance," it is with the full belief, that, as an *Evangelical* it will be a *Protes'tant* Alliance, in the best and widest sense of the term. And let me only say, in conclusion,—We have had difficulties before this movement was commenced; every step of its progress has been beset with difficulties; it has been our misfortune, in the providence of God, to contend even with beloved friends in vindication of the cause in which we are engaged; and, Sir, let us not expect that these difficulties are now to terminate. If this be the cause of God—as from my heart I believe it to be, and if it be a movement which He designs to use and honour for the furtherance of His kingdom in this fallen World—have we not a right to expect—are we so ignorant of Satan's devices as not to know—that an adversary is in the field, watching every step we take in this great and blessed cause, and that that adversary will thrust sore at us that we may fall? It must, therefore, be our constant care to be ever near the arm of Him, who is alone mighty to carry us over these great mountains, and to make them become as a plain. These difficulties may increase at every step we advance; but, Sir, I trust, that these are but preparations for another and a better day; and that there shall be such a transition as was indicated in the venerable saying of the Great Reformer of our beloved land, when, speaking in reference to one great crisis in his religious history, he observed, that those tumults and trials, and strifes and enmities, in which we may be involved, and through which we may have to make our way to the desired consummation of our hopes may but be as the voice of mighty waters, preparing the way for the music of the harpers harping with their harps,—when this whole earth shall be filled with melody and mirth, and when the name of it shall be, Jehovah-Shammah, "The Lord is there."

Rev.. Dr. DE WITT.—I heartily sympathized, Sir, with the beloved Brother who presided over our devotional exercises, when he said, that the place he then occupied he felt to be the most exalted he could covet or possess. I feel that it is a privilege indeed, to second the Resolution, which is now offered, to form the Evangelical Alliance. Happy would I have been to have remained in this house unnoticed and unheard, a silent and gratified spectator and listener; but to be allowed the privilege of seconding this Motion, is an event the remembrance of which will, I doubt not, remain with me, even to my dying bed. In the institution of that Alliance, the formation of which we are now entering upon, I find

the realization of long cherished desires and hopes. Though in great feebleness, I have, in my limited sphere, and with my small measure of influence, sought to cherish the spirit of affection and confidential intercourse with my Ministerial Brethren, as well as with private Christians. I have felt the desirableness of breaking down the partition walls, which exist not so much in denominations as in spirit; and of visibly meeting, as one in Christ, and as one in our common labours. And when the project—emanating from this great centre of influence in the Christian world—reached our shores, I greeted it as an omen for the good of our World:—I hailed it as a star which was rising, and which would culminate. Gladly, when deputed to attend these Meetings, did I look upon the Atlantic: and are we not here all present, prepared to unite in and repeat the chorus, “Blessed are our eyes, for they see what kings and prophets desired to see, and yet saw not;” and “Blessed are our ears, for they hear what kings and prophets desired to hear, and yet heard not”? And, Sir, I am cheered with a strong and confiding hope, that we shall perfect the work which we have now begun. I was not without my fears—and fears were expressed by my Christian friends—that, in proportion to the exceeding desirableness and magnitude of the object, was the danger, lest the safeguards of *truth* should not be united with the cement of *love*: but these fears have passed away, and have been changed into strong hopes; and those anxieties have yielded to firm confidence. I have watched, in the preparatory meetings, and I have listened, and have compared, and have marked what I thought to be the wisdom and the candour displayed in all those assemblies. I felt myself in an atmosphere of love, which I could not but inhale and breathe forth. I have been struck too with the humility and the dependence upon the Spirit of God which have been manifested; and in that dependence is our strength. “When we are weak, then are we strong;” and I would say, in reference to a remark made by the respected Brother who preceded me, as to trials, and obstacles, and difficulties,—let us, instead of looking askance at each other, and repeating our own Shibboleths, look unto Jesus, who is the Author and Finisher of our faith. “Behold the Man whose name is the BRANCH: for He shall grow up out of his place; and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne” (Zech. vi. 12, 13). Let me, Sir, in the name of my American Brethren, say, that we greet the commencement of the organization of the Evangelical Alliance. Under the genial influence of your protracted councils, we have found ourselves

drawn closer and closer together. We thank God on your behalf, that among you there has arisen a branch, which we trust will spring up in our western soil, and take root, and spread itself through that extended field, where there is much land to be possessed,—a branch, the leaves of which shall be for the healing of the nations. It is indeed good and pleasant for brethren to dwell together in unity. It is like the holy oil, that flows from the great High-priest of our profession, and falls down to the skirts of His garments—every member of the blood-bought and sanctified flock of Christ: and that spirit will assuredly calm and soothe the troubled surges of all religious controversy and animosity. It is good to be here, Sir; for the dew of heaven is falling, and here God commands His blessing, even life for evermore. It is good to be here; but let us build no tabernacles: let us rather go and carry this eternal life to a perishing world!

J. P. PLUMTRE, Esq. M. P.—Sir Culling, my Christian Friends and Brethren, I count it a peculiar honour, and a peculiar happiness, that I have been invited, and that I am permitted, to support the proposition which has been made to you,—that that which has hitherto been looked upon as the “proposed” Evangelical Alliance, should now be a settled and established one. It is a transporting thought, that,—looking upon those who are assembled here,—and knowing, as I do, that you are assembled here from different parts of the World,—still I can look at you all as Brethren of our common Elder Brother. Yes, my Friends, He who was one with the Father from everlasting, when He took our nature upon Him, and lived and died in our place and stead, was not ashamed to call his followers “Brethren;” and we are now assembled together, looking to Him as our common Head, who was born that He might lift us up from the pit, and raise us from the dunghill, and set us among princes. And now what are we met to do? To form an Alliance as Brethren of one another, and Brethren of Him our Elder Brother: and it cannot be, I am persuaded, that, met as we are by the wondrous and gracious providence of God, and drawn together, as I am sure we have been, by some more than mortal power—it cannot be, I repeat, that our purpose should be otherwise than established; or, that, being thus brought together, we should part with any other feelings than those of the warmest and most fervent affection to one another. This, I am convinced, will be the result. I need not be reminded, Sir Culling, that it would be improper for me to detain your attention much longer. Independent of the physical exhaustion which attends these Meetings, one is more or less subject to those lively emotions,

which in themselves really render us unfit for the expression of feelings which have a place in our hearts. But I would conclude, in supporting the Resolution, with the earnest desire and prayer, that the love of Christ our common Saviour may constrain us, and guide us, and draw us more and more closely together; and that that blessed Spirit, who descended upon the Saviour as a dove, may teach and help us to be humble followers of the meek and lowly Jesus, so that we may adorn His doctrine and walk in His steps. And oh! may the result of this present meeting be, to give renewed occasion to many who are watching our proceedings, to say,—when they shall see how determined we are to lose sight of all little differences, and act as members of the one Body of Christ,—“See how these Christians love one another!”

Rev. M. KUNTZE.—I rise with diffidence in my own abilities, fearing that I shall not be able to express myself in such a way as to be fully understood. But I have seen and heard, in the assemblies which I have been privileged to attend, so much of brotherly love and sympathy, that I trust you will bear with me for a few moments. I do not intend to make what is generally called a speech: I feel myself insufficient to do so, but I am going to state briefly the position in which we at present stand in Germany, and what the Evangelical Alliance might expect from **rather, what we shall expect from the Evangelical Alliance.** You have heard from my excellent friend, Dr. Tholuck, the great exertions made in Germany against Infidelity, that is to say, Rationalism. The number of our faithful Gospel preachers, has, I may almost say, increased from day to day: so that those who were against the Bible, fearing that they might lose their ground, assembled together, about two years ago, in a large meeting, striving to rouse the whole nation against Christ, against the Bible, and against vital Christianity. But, thanks be to God, they did not reach the heart of the nation; they only touched its surface; the nation itself turned away from such proceedings. But this circumstance caused all the friends of our Lord and Saviour to come closely together; pastoral conferences were held, for mutual prayer and conversation; and we felt more and more, that we could not stand alone, but wanted assistance, even if we should seek it from abroad. Any part of the army which can be separated from the main body, though courageous, may still lose its courage; and, in this spiritual conflict, we must acknowledge, that the larger number is on the side of the enemy, and the smaller number on the side of the true and faithful followers of the Lord Jesus Christ. Still it is an increasing minority, and that is something which should cheer

us. Fearing, however, that we in Germany were too weak to stand against such a majority, we received with great joy, and most gladly responded to, the call of our English Brethren for the formation of a universal Evangelical Alliance. I have here in my hand documents from different parts of the Country. There is one letter written by order of a Pastoral Conference which has been held at Königsberg in the eastern part of Prussia, congratulating this Meeting and wishing it God-speed. I have here another letter in my hand, agreed to by the Pastoral Conference of Berlin, in the centre of the kingdom; and another letter, signed by several ministers in Westphalia; so that here we have documents from different parts of Germany, wishing for the formation of such an Evangelical Alliance as they may be able to take part in. They wish, that there may be an increase of love and brotherly affection among Christians of different denominations; they wish, that Christians should remember each other before the Throne of Grace; and they wish, that there should be a Confederation formed of all who believe,—that the Lord may hear united prayer for the outpouring of the Holy Spirit upon His own Church. I have further to say, that I have also some single signatures, approving of your principles; one is that of a man well known to you and to England, I mean Dr. Krummacher. History is made for our instruction; and God has taught us in Germany a very serious lesson, which I apply to this Evangelical Alliance. The great Napoleon, seeing that he could not conquer Germany if all the various States were joined together, divided the interests of the north from those of the south, and those of the east from those of the west; and the consequence was, that—each separate part not being able to withstand him—he took one after the other, and added it to his dominions; and so the liberty of Germany was destroyed. But when they found out how they were conquered, they joined hands, they took up arms together, and at last they overcame him. Dear friends, Brethren and Fathers, there was one day when all the different armies met together at “*La Belle Alliance*.” Let the standard of *the Evangelical Alliance* be the standard, under which we shall all rally, and we shall also overcome those enemies who have heretofore prevailed against us.

Before this Resolution was put from the Chair, the Rev. THOMAS BINNEY rose to suggest a verbal alteration in the terms of it, and pointed out the importance of accurately considering every expression which the Conference might adopt. These Resolutions were very different from those which were usually passed at Exeter Hall, which were only intended to give occasion for a speech. The

Resolutions they were now passing would be the permanent records of the Alliance; and therefore he thought they should give their serious attention, as a matter of business, to weighing their phraseology, and guarding the accuracy with which every sentiment was expressed.

Hereupon a conversation ensued, in which Hon. and Rev. B. W. NOEL, Rev. Drs. BUCHANAN and BEAUMONT, Rev. J. MARSH, of New York, Rev. Drs. BUNTING, REED, and CARLILE, Rev. H. GIRDLESTONE, and several other Gentlemen took part. Some verbal amendments were suggested, and one (which was very slight) was by general consent adopted, and embodied in the Resolution as moved and seconded.

In the midst of this discussion,

Rev. R. W. KYLE rose, and said, in a very solemn spirit, that he really felt that, in some respects, this was the most anxious of all the Resolutions they had to pass. Up to the moment of putting this Resolution from the Chair, every one was perfectly free and uncommitted; but, from the moment it was affirmed by the Conference, every man who held up his hand for it was implicated in the present movement. Now he could bear witness, that the Resolution had undergone the most careful revision. It had been read, not three times, but rather three dozen times; and he wished his dear and honoured Brethren would just look at one part of the Resolution, which he thought had been overlooked, and which he thought would show that this Alliance only proposed to give the Church of Christ an opportunity of doing so and so. And could any one deny that the formation of such an Alliance would really afford this opportunity to every member of the Church of Christ? There was no difficulty in the Resolution; and he felt so strongly the importance of a really unanimous vote on this subject, that he did hope and trust his dear Brethren would take the Resolution as it stood, after all the prayer, and all the consideration—the large amount of fraternal consideration, which it had received. He further felt that it would be worthy of the Conference, if, before they attempted to pass the Resolution, they were to ask God's blessing upon it, and then to praise God after it had passed unanimously, as he hoped it would be.

Rev. A. S. THELWALL concurred especially in the last suggestion. He believed that they could not pass the Resolution with too deep feelings of devotion, or with too deep feelings of self-abasement before God, for the evils which were referred to in that and the preceding Resolution. He trusted they would have a single and entire dependence upon the God of all

grace, to enable them with right feelings, and in a right spirit, to pass that very important Resolution,—pledging them, as it did, to Christian Union one with another, and to co-operation one with another in those objects in which they could agree to work together, with one mind and heart, and, as it were, with one hand, for the glory of their common Lord and Saviour, and for the welfare, the enlargement, and the edification of His Church upon the earth.

After some further conversation,

The CHAIRMAN asked, whether the Conference wished the discussion to proceed, or whether he should now put the question ?

(Cries of "Vote.")

The Amendment proposing the omission of the article "the," before "members of the Church of Christ," was carried by a large majority.

Other verbal amendments were then proposed and negatived, when,

The CHAIRMAN suggested, that before coming to a vote on the Original Motion, the Members of the Conference should rise, and spend a few moments in solemn and silent prayer.

This was done.

The Resolution was then put, and carried unanimously, the Members remaining standing.

The DOXOLOGY was sung ; after which on the suggestion of, Rev. Dr. RAFFLES,

The Members of the Conference, under the evident influence of very solemn, kindly, and delightful feelings, exchanged cordial greetings by shaking hands one with another. Hereupon,

Rev. Dr. BUNTING said, he found it impossible to shake hands literally with all the Brethren present : but he trusted they would accept the assurance from him, that he "shook hands with them all in his heart."

Rev. W. MAYNARD said—He was utterly unable to express the feelings with which he stood before the Conference. He thanked God, that both he and they had been brought to that Meeting. He believed that it was the Spirit of God who had formed the Evangelical Alliance, and in that Spirit must be their future trust.

Rev. A. D. CAMPBELL said, that, having from the commencement of the Movement been identified with it, he would not be doing justice to his own convictions without saying a word,—though he felt considerable difficulty in doing so, under the strong emotions which pervaded his heart. That word would be one of solemn warning. They must not expect better treatment than their Lord and Saviour.

Many obstacles remained, and much opposition would be raised against them ; and much prayer should be offered at the Throne of Grace by all who were interested in this holy and solemn Confederation, that they might be enabled to meet what assuredly was before them.

Rev. Mr. McCrone, of the United States, could not describe what he had felt during the passing of the last Resolution, virtually establishing that Alliance, the prospect of which had been his consolation and his hope in coming across the Atlantic. That was the last night of his stay among them ; in a few days more he would be re-crossing the great waters : and now he could return (to to borrow an idea from the aborigines of his own Country) with the knowledge, that the tomahawk and the scalping knife were buried, never more to be disinterred to the injury of their fellows ; and the calumet of peace had been handed round through that Assembly, filled with the incense of praise. Much heavenly pleasure had he enjoyed while he had been there ; and now, in bidding them an affectionate farewell, he prayed that the dews of Hermon might descend upon the tree which they had just planted, and that the result might prove it to be indeed a tree of the Lord's own planting, bringing forth those fruits of holiness which the Gospel required, to the praise and glory of God.

The CHAIRMAN then enquired, whether the Conference would go on with other business ?

After some observations from Rev. W. BEVAN, and Rev. E. BICKERSTETH, the sense of the Meeting being clearly in favour of an immediate adjournment, the Chairman decided accordingly.

Several names were added to the Business Committee.

Rev. R. W. KYLE engaged in prayer, and pronounced the Benediction.

The Conference adjourned to Friday Morning, at 10 o'clock A.M.

THIRD DAY—AUGUST 21st.

MORNING SESSION.

THE Conference re-assembled at 10 o'clock, A. M.

Rev. Dr. BUNTING moved, and Rev. J. Angell JAMES seconded,

"That the Rev. Norman McLeod preside over the Devotional Exercises."

Carried.

The Brethren then united in singing 122nd Psalm, Scotch Version.

The CHAIRMAN.—It would be very presumptuous in me to occupy any portion of your time by any remarks of my own. Believe me, I appreciate the delicate and considerate kindness, which has placed me in this Chair. I am grateful for it: I trust I may say, I am humbled by it: I never will forget it. Allow me one word, to remind you, that we are entering this day upon the consideration of very difficult and delicate questions. Let us be solemnized by the thought, and deeply feel our responsibility to God and to the Christian Church; for if, by the blessing of God, we do succeed in separating in peace, as we have met in peace, this Conference will be an incalculable blessing to the World. But should it be otherwise, through our sins and infirmities, we shall have done incalculable injury to the cause of Christian Union. Let us, then, fly to God, as to our Refuge and Strength; He has never failed us yet; and sure I am, that, if in humble confidence we ask His favour, and desire in sincerity to promote His glory, He will withhold no good thing from us.

The CHAIRMAN then read Psalm 145.

Rev. W. McILWAINE engaged in prayer.

The 121st Psalm, Scotch Version, was then sung, and the CHAIRMAN read Romans 12th chapter.

The CHAIRMAN said—He was most happy to be able to contradict a rumour, which had spread that morning, of the death of the Rev. James Hamilton. This, thank God, was not true. And as they all knew the warm interest taken by Mr. Hamilton in the object for which they had assembled, he suggested that the next friend who engaged in prayer should offer up special supplications for the speedy recovery of their brother's health.

Rev. Dr. H. F. BURDER engaged in prayer.

Sir CULLING EARDLEY SMITH then took the Chair.

Rev. W. BEVAN read the Minutes of the previous Session, which were confirmed. Mr. Bevan stated that, in accordance with the instructions of the Conference, 1000 copies of the *Acta* and *Agenda*, of the first as well as the succeeding Sessions, had been printed ; so that complete copies could now be obtained.

Rev. Dr. STEANE announced, that Rev. E. Bickersteth would move the adoption of the Basis.

Rev. EDWARD BICKERSTETH moved : —

“That with a view, however, of furnishing the most satisfactory explanation, and guarding against misconception, in regard to their design, and the means of its attainment, they deem it expedient explicitly to state as follows : —

“That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understated, viz. : —

“1. The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures.

“2. The Unity of the Godhead, and the Trinity of Persons therein.

“3. The utter Depravity of human nature in consequence of the Fall.

“4. The Incarnation of the Son of God, His work of Atonement for sinners of mankind, and His Mediatorial Intercession and Reign.

“5. The Justification of the sinner by Faith alone.

“6. The work of the Holy Spirit in the Conversion and Sanctification of the sinner.

“7. The right and duty of Private Judgement in the interpretation of the Holy Scriptures.

“8. The Divine institution of the Christian Ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

“9. The Immortality of the Soul, the Resurrection of the Body, the Judgement of the world by our Lord Jesus Christ, with the Eternal Blessedness of the righteous, and the Eternal Punishment of the wicked.”

My beloved Brethren, it is in weakness, and fear, and much trembling, that I rise to propose to you this important Resolution. Not on account of the Resolution itself, but on account of my own unworthiness and insufficiency to bring before you efficiently such an all-important topic as the Basis of this Alliance. I feel strengthened, however, in some degree, by the prayers which beloved Brethren have already offered up for God's blessing on our deliberations ; and I doubt not I shall be further strengthened, and enabled to lay before you, the principles on which I think we should adopt a summary so very weighty and important. I feel, first, the need of it as a means of Union. Without it, our Alliance would be too much like a political crusade against Popery, without any of those Evangelical Principles of light and love, which commend themselves to the Christian mind ; and in the form, maintenance, and

diffusion of which, we hope to withstand Infidelity and Romanism. There would be no strength in it; for from such an attempted union a large portion of the spiritually minded would at once recoil. I feel, also, that an attempted union, without these principles, would be merely a Confederation, sinking or neglecting the most precious Truths, with nothing to give the devout Christian ground of confidence, or motive for co-operation. What, then, has been the general plan which has guided our minds in compiling this summary of Principles? It was this—that it should be general enough to include the great proportion of real Christians; *not all* real Christians, for this was impossible, without sacrificing important Truths which ought, we believed, to be confessed. But, that it might be seen, that we do not think none to be real Christians, who hesitate to subscribe to some of those truths, we have added, that “Its adoption is not to be considered as an assumption of the right authoritatively to define the limits of Christian Brotherhood; but simply as an indication of the class of persons, whom, on the whole, it is desirable to embrace within the Alliance.” We thought that it was important to have it general enough to include the great proportion of real Christians; but that it should also be particular enough to exclude those who would impede or weaken us, in regard to our objects and efforts. We can only be thoroughly and completely united and combined, by a large acknowledgment of great Truths in which we agree. Now, all my dear Brethren will see and feel, that there are Truths more or less vital in the Divine Word; some of which may be held in due subordination,—the less to the greater,—the secondary to the primary,—things important in themselves, to things essential. It is on this principle, that the Resolution is proposed. We deeply feel, that it is Truth—Divine Truth—Truth revealed in the Word of God, which unites us. When the Apostle John is writing his Second Epistle, he says, “The elder to the elect lady and her children, whom I love IN THE TRUTH; and not I only, but also all they that have known THE TRUTH; for THE TRUTH’S SAKE which dwelleth in us, and shall be with us for ever.” Here we see the great importance of that Truth, in which alone we can truly love each other; and the soul of all Divine Truth is Love. A summary was, therefore, formed of the most vital Truths—Truths of an eminently spiritual, holy, and sanctifying character:—and Truths which we felt no bondage in declaring; for we all felt unanimously, that it is “the Truth which makes us free.” With respect to the alterations which have since been made by the Aggregate Committee, I was, I confess, at first, not in favour of any

alteration,—having some fears, whether we should be able to carry unanimously an additional Article. After having come together, in so large a Conference on the former footing, I felt at first some hesitation in making the addition: but in this I soon found I was short-sighted. I did not look at the largeness of our work—at the wide field which was gradually opening before us. My Scotch Brethren, and my American Brethren, have helped me here. When my beloved Brother, Dr. Symington, proposed, and Dr. Wardlaw seconded, the addition to the fourth Article,* my whole mind concurred with it: but I was afraid to consent, till I saw how the other Brethren gradually came forward, and concurred in the alteration. And it was singular enough, that, at the next Meeting, my friend and beloved Brother, Dr. Keith, when I stated to him that the Aggregate Committee had made that alteration, gave me permission to propose his name to the Nomination Committee. He is going on an important Mission to Germany: may the Lord bless him in it! I may add, that he told me that he felt comfort and assurance in going as a Member of the Evangelical Alliance to the Brethren on the Continent, with that Amendment subjoined. Other Brethren, from America, shewed to me, and to us all, their peculiar dangers and difficulties from Infidelity in the form of Universalism; and the Calcutta Missionaries also explained the peculiar dangers they had to contend with in India, from the infidelity of the Hindoos; and we had their assurance, that our ninth Article would meet the difficulties of the circumstances in which they were placed. And when our Brethren from Germany had also shown us, how Neologians deny the most awful Truths which we believe, I felt that the Article, No. 9, was most precious and important. It embraces, “the Immortality of the Soul, the Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, with the Eternal Blessedness of the righteous, and the Eternal Punishment of the wicked.” I recollected also, in reference to the importance of making this addition *now*, that two departed saints, the Rev. Josiah Pratt, first Secretary of the Bible Society, and the Rev. Joseph Hughes, had told me, there would have been no difficulty in having Prayer at the Meetings of the Bible Society, had it been agreed to at the beginning: the difficulty was, in making the alteration afterwards. I do, therefore, feel that we are under a deep debt of obligation to our American Brethren for coming forward to suggest the addition.

* The Articles are here referred to in the order in which they stand in the Resolution as originally proposed, p. 77. This order was afterwards altered; the Fourth became the Fifth, and the Ninth was made the Eighth.—EDITOR.

It was worth their while to cross the Atlantic, to enable us to bring forward such a proposition. I feel, also, that it was not right to leave out all reference to the future state, and the future hopes of the Church of God. "Knowing the terrors of the Lord," said the Apostle, "we persuade men;" and the recompence of the reward, and the joy set before Him, affected our Lord Himself. Let me, further, bring before you the way in which we were led to this summary. Those who, like myself, were present at the first Meeting in Liverpool, know well, in what doubt, anxiety, and uncertainty we gathered together, as to the possible grounds on which we might unite. They know the deeply interesting discussions which took place then; the earnest prayers which we poured forth; the delightful unanimity with which we came to our summary; and what thanksgivings, with joy of heart, we poured out to our God on that occasion. And I cannot but say, that, at first, we were all startled by the danger which seemed to await the proposal of any addition to the number of those Articles. But the case of our American Brethren has awakened our minds to the great importance of including the ninth Article in the summary of the Principles of Union. What they suggested, the calm discussion which followed, the earnest prayers for Divine guidance which were poured forth, the gradual way in which one after another concurred in the adoption of that Article, the general unanimity as to the doctrines themselves—all these things made the great majority feel, that the summary would be very incomplete, without that additional Article. And—though I do not agree with the beloved Brother, who said, that the proposition, once made, could not be rejected without a slight being thrown upon the Truths it contains, (for there may be many reasons why we should not adopt some propositions, which, yet, we fully believe)—still, when a proposition has been adopted by the Aggregate Committee—by associated Brethren who have come from all lands, I do think it stands in a very different position. For my part, I dare not withdraw the Truth which has once been so unanimously adopted, lest I should in any way fall under that solemn declaration, "If any man draw back, my soul shall have no pleasure in him." Without entering upon the consideration of Amendments which have yet to be proposed, I would only say generally, that it would be extremely difficult to withdraw any of the Articles. Very many have joined, on the ground of these Doctrines being fully agreed in; and I fear we should lose valuable Brethren by the removal of any Article from our summary.

Perhaps I may, for a moment, just advert to one or two of these

Articles. Take the "right and duty of Private Judgement." I feel that, in these days, when the Papacy has, by a fresh Encyclical Letter, denied the Scriptures to the laity, as injurious to them,—and when Human Traditions are urged, as having an equal claim with the Scriptures to our obedience,—it becomes us to bear witness to the solemn, great, responsible duty of all Christians, to search the Scriptures for themselves, according to the means, and with all the help, which God may have afforded them, and to form for themselves a conscientious judgement of their meaning and application, to guide their principles of faith and their daily conduct. An ever ready objection to this principle is, the multiplied divisions of those who hold it; and the variety of Protestant Denominations, which, in the face of the world, the principle has led Protestants to form. To this it might be replied, that arbitrary and absolute power may indeed suppress the more open manifestation of differences, and establish an outward and visible union; but it cannot suppress the exercise of that living faith and that liberty wherewith Christ has made us free; and innumerable real differences will still subsist. Also, the operation of arbitrary power only occasions a wider diffusion of secret infidelity as to all religion. But now, blessed be God! we, the members of different Protestant Churches, holding the same Head, have assembled, from all parts of the World; and, having conferred together with feelings of brotherly love, we have found in the Evangelical Alliance a real unity, far beyond that which can be obtained by the imposition of arbitrary enactments. I felt also, what our dear Brother from the Continent said, of the value of this manifested union to them, in all their conflicts with the Papal apostacy—to which belongs, I am painfully convinced, the Scriptural title, the mother of abominations.

I will advert to one more Article, and that part of it which concerns the eternal punishment of the wicked. It is a most awful—a tremendously awful truth; it is one which we cannot bring before our fellow men without the deepest solemnity and awe. We put it in Scripture words; we therefore take the sacred oil, the Word of God, and put it into our own vessels, that we may from thence fill our lamps. Oh dear Brethren, what a motive this gives us to love each other, when we hope that Christ has "delivered us from the wrath to come"! What a quickening truth it is to make us labour to the utmost to save others! I feel, indeed, that here we have a most heart-stirring and vital, though a most solemnly weighty truth, to the end that, by the terrors of the Law, we may persuade men to embrace the Gospel.

Now let us look at the mighty strength which these principles give

us in all our conflicts with our spiritual foes, who are many and mighty. One single Truth—the Unity of the Deity—gave Mahomedanism all its strength, in contending with the fallen and idolatrous Christians of the East. What strength, then, will all these great and glorious Truths give us, in contending with our spiritual enemies ! What texts will they afford us at all our Meetings ! Oh how I delight in the thought, that these Truths will be expounded, and spread, and commented upon, in Meetings and in Churches, throughout the whole World ! and you will have taken the most effectual steps for diffusing the most vital and essential Truths of the Gospel of Christ ! What a body of Truth to aid us in our Ministry ! I might enlarge upon these topics : but others, I doubt not, will bring the same thoughts before you. We are met in Freemasons' Hall ; let us adopt the true principles of freedom—the Truth which makes us free ! Let us stand fast in that liberty wherewith Christ has made us free ! We hope to declare the same Truths in Exeter Hall. I was struck, in passing by Exeter Hall yesterday morning, to see inscribed on the outside facing the Strand, “ΦΙΛΑΔΕΛΦΕΙΟΝ,” which reminds us of *the love of the Brethren* ; and we trust we shall show there next Tuesday, more than ever before, that the Philadelphian state of the Church is coming.

With one further remark I close : None of these Truths are efficacious, powerful, mighty,—but through the Holy Ghost. What we want is to receive them, “not in word only, but also in power, and in the Holy Ghost, and in much assurance.” Oh may the blessed Spirit descend upon us in rich effusion, and send these Truths home to every one of our hearts !

Rev. Dr. S. H. Cox, (of New York.)—I should be more pervaded, Sir Culling, with a sense of the honour now conferred upon me, if I were not so overwhelmed with a sense of the duty, compared with my meanness in my own sight, and infinitely more in the sight of God. I hope to have the same comfort, which strengthened my excellent Brethren—the prayers of Christians. When I think, Sir, of this assembly—an assembly

“ Such as earth saw never,
Such as heaven stoops down to see”—

I say, how little is man ! How great is God ! I am comforted with a fine remark, which an excellent saint, a minister, made to another, who had to preach on a great occasion in the United States. “Can you,” said he, “face that audience ?” “I am afraid I cannot.” “Did you not hear the advice of an old gentleman, to think them all a patch of cabbages ?—to sink them, that they may not sink you ?” “Yes,

but I am afraid." "You *ought* to be afraid to go with the inspiration of such a lie. They are a most august assembly; the Areopagus of Athens was nothing to them." "So I think," said the preacher; "and what shall I do?" "You must sink them, or they will sink you." "How can I?" "I will tell you. When the sun is up, the stars are invisible; and when God is seen, men and angels together retire under His wing. In the light of His countenance, and in the succours of His strength, go; and may the Spirit of God go with you." He afterwards said, "I was calmed and relieved; and never preached with greater freedom." Sir, I am persuaded, that we, on this occasion, are to be not only kind, but calm; it is not the heat that enables us to see, but the light only. I would defer with all my soul to my Brethren; and, instead of feeling that temptation which we have often felt, to buckle on the armour, to measure swords with other champions,—I would say, in a higher sense than Burke, "the age of chivalry is gone;" and let it go,—to Kamtschatka, and then round the orbit of the planet Uranus. A better age has come in;—the age of Christianity, light, and love. We believe, not with frenzy, but with a calm instinctive faith, that our Jesus is King, and that His fifth monarchy is about to spread its rightful jurisdiction over the peopled earth. Sir, I assure you before God, that I have felt in a degree unmanned; not only by the want of adequate nerves, but by uncommon joy; and I would, even at this moment, rejoice with trembling, in the exultation of last evening. *This* was the only (and, I think, God furnished it as needful) the only check to holy delectation and exultation: in this Basis should we fail—if we should *here* mistake—how can our prayers be answered? I would say, wisdom is needed; and I take its definition from our blessed Saviour, in the parable of the Virgins. Wisdom there is identified with forecast—providing oil for the future, anticipating the coming of the Son of man. Sir, it is one of the glories of Christianity to illuminate the future; which all the sages of Chaldea and Egypt, of Greece and Rome, never could. Their light was darkness; their elysium a fiction. One of the Emperors in all his state, when gasping on his death-bed, could only say, "*Omnia fui, et nihil expedit*," "I have been all things, and have found satisfaction in none." "Other foundation can no man lay than that is laid, which is Jesus Christ." We want the Rock of Ages for our Basis. Your Articles can only in a relative and a most inferior sense be called a Basis. But God, who hath made us able Ministers of the New Testament, will not allow us to be dishonoured by quibbling about words.

Sir, the First Article shows us *our grand Rule*; a Rule that sub-

jects philosophy itself to the Holy Scriptures. Will you indulge me with one remark? and that is about the word *Scripture*: instead of the singular, *the Holy Scripture*, I would suggest, *the Holy Scriptures*, and I hope we shall carry it. Paul says, "From a child thou hast known **THE HOLY SCRIPTURES**, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." None of us would despise philosophy in its place: we love it. Christianity is the greatest patron of the education of mind in this World. But, Sir, we believe philosophy has lost its function, and has turned to madness, when it forgets, that "the foolishness of God is wiser than man." I believe it with all my heart; and, Sir, the very first Article, very properly, honours the Holy Scriptures. It is a very great mistake to say, that there is a higher Rule than the Scriptures, (I will refer to it more definitely before I have done.) Sir, I deny it. I mean by the Scriptures, the Word of God; and I say there is not in this world a higher Rule, nor in the next,—where "angels that excel in strength do His commandments, hearkening to the voice of His Word." I cannot conceive of a higher Rule of action in this world or in the next. Human eloquence, human literature, or even the oral and radiant enunciation of Saints and Angels in heaven, is nothing to the Word of God. Christ says, it is a fixture, compared with which the heavens and the earth are not fixtures.

The Second Article defines *the Object of all acceptable worship*. The True God shines out full—even as Revelation-light shows us the Father, and the Son, and the Holy Ghost;—Jehovah, the only God of Redemption—the only God of Revelation. I will not say another word here, though I feel tempted to add a great deal.

The Third Article shows us *the malady of man*, in words of great brevity, and comprehensiveness, and wisdom,—interfering with no man's philosophy about Original Sin, with no man's thoughts on the relation of Adam to his posterity; but, affirmed in simple and Scriptural language, our malady is there. I think God helped the man who drew up this most excellent summary of theological objective Truth. But, with our *malady*, there is,

Fourthly, *our Remedy*: the great apocalyptic display of the Son of God,—coming to this earth to live, and die, and save us. I cannot speak more of that. I would only say, that I am glad that His Intercession, and His Mediatorial Reign, are there affirmed. I believe with those good old divines, who tell us, that His triplicate office is the definition of His grand function as a Saviour. Not only is He the Prophet, the Priest, and the King; but in that order precisely. He is accepted *first* as a Prophet, wherever

He is received in His Sacerdotal and Regal glory ; and the men that have rejected Him in *the latter*, have done so because they never accepted Him in *the former*. The pride of reasoning, and the *delirium* that would have been bettered by being *tremens*, kept them from seeing the initiative truth.

Fifthly, we have *The Justification of the sinner by Faith alone*, the *central* Article, Sir Culling,—The great trumpet of the Reformation,—The great hammer of its progress. *Articulus stantis vel cadentis Ecclesiæ*. I see it here, as in glories emblazoned,—like the Shechinah, the symbol of God upon the mercy-seat, within the veil. Sir, I have often tried, and taxed my ingenuity in almost every form of Theological analysis, to find another help. No, not the universe,—and (I believe) not God Himself, could find another help for man. Let Rome hear it, and impious minds be sick and sore. Let Oxford hear it, and exorcise the spirit of paganism and asceticism from her alcoves and her churches.—And let those hear it, whose doubts are such, that heaven has no sympathy with them ; and let them say, whether that glorious doctrine, which is God's grand instrument in producing holiness, can lead to licentiousness ? I leave this subject, almost with the reluctance of Adam leaving Paradise.

Sixthly, *The work of the Holy Spirit in the Conversion and Sanctification of the sinner*. “ Giving thanks unto God, even the Father, who hath made us meet to be partakers of the inheritance of the saints in light.” How made us meet ? By revealing His glory, that, “ with open face beholding ” it, we might be “ changed into the same image, from glory to glory, even as by the Spirit of the Lord.” I believe, Sir Culling, not only that the Father, and the Son, and the Holy Ghost, exalt us to heaven ; but that they sustain their *æconomical* functions to all eternity in keeping us there. Consecration and confirmation are by the direct eternal effluence of God the Spirit. We understand that glorious central wonder of our faith, when we receive the Name of the Father, the Son, and the Holy Ghost, which our adopting God puts upon all his holy children in this world.

Seventhly, *The right and duty of Private Judgement in the interpretation of the Holy Scriptures*. Excellent phrase ! Star in the constellation of unequal magnitudes ! I see, in the principle of this seventh Article, the principle of universal enfranchisement and liberty to the Slave, and the Infidel, and the Roman Catholic. I believe that there is no angel of civilization, and of rational consistent freedom, in the world, like Christianity itself. Does it make men accountable individually ? It says, “ Give them room to

be accountable; *make them free.*" It is not a machine, or a block, or a stock, to whom God says, "Thou shalt love the Lord thy God with all thy powers." "Where the Spirit of the Lord is, there is liberty"; and His very law is called, "the law of liberty," because it brings liberty to the understanding, and then the understanding obeys it. I would avail myself, Sir Culling, of your heaven-born allusion, the other day, to the centripetal and centrifugal forces; that my liberty is as necessary as my obligation; and both of them acting together would teach the World that sublime principle of self-government, which would be the grandest honour to the government of Christ in us and over us. The right and the duty—blessed collocation! I bid it farewell with very great reluctance.

Eighthly, *The Divine institution of the Christian Ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.* Sir Culling, there are not seven sacraments but two. Superstition perpetually works upon the principle of increase; the heaping up of the rubbish of men upon the pearls of God. I thank God for the spirit of the Reformers, who taught the World, what they learned from his Word, that He had but two seals under the Mosaic dispensation that were covenanted,—Circumcision and the Passover; and when the unbloody and consummate dispensation of Christ came in, it was fitting that they should be changed to the unbloody rites of Baptism and the Lord's Supper. I believe with all my soul, that they are God's mode of simply indicating the visibility of His people, and of authenticating His covenant engagements. I value them, and none the less, but only the more, because they have been so misunderstood, and so corrupted, in coming down to us through the Dark Ages. I believe that the transubstantiation of Rome has had its proper counterpart in Baptismal Regeneration.

But I must make a remark upon the Ninth Article, (and I will here too be as brief as I can) because it has been impugned by some honoured and learned Brethren. I assure you all who are here met together, that I believe it is a synopsis, a miniature, of Revelation's glory. If I *could* fall into idolatry,—(for I will not worship anything but what the first and second mandates of the Decalogue authorize)—it would be *here*. I feel such a veneration for it, that I have been kept praising God all night, while I ought to have been sleeping to refresh my nerves for this service; and when I think of its œcumenical display, and its transmission to all the Countries of the Globe, and to all posterity, till the Resurrection trumpet shall awaken the saints to glorify Christ, with their own bodies glorified after the similitude of His own body,—I do

feel the ninth proposition to be so complete in all its parts, that I sympathize with my Brethren in their fears, lest the Ark on being touched should be injured. God keep us from injuring it.

It has been said, that the Eighth Article, and possibly some others, may exclude some who are Christians. I think it quite possible. It is a great comfort to me, that God can see piety where I cannot. But, ignorant as I am, I feel called by Him to breathe goodwill to men, and to seek to do them service; but not to acknowledge the features, and the family likeness of the children of God, where that family likeness is so mystified and caricatured that I cannot see it. When I refuse to see what I cannot see, I do not usurp the place of the Most High Judge; the Eternal God is witness, that I do not thus in my soul, any more than in outward demonstration. I would rather advance the interests of God's people than disturb them in one particular. But, in the very nature of the case, it is necessary that the Members of this Alliance should have some symbolical mode of knowing one another, and of understanding who they are that stand up together. I have nothing to say of signs and pass-words, though in this Hall; but I believe there is a mode of knowing one another between individual Christians, which the devil may have aped; but which God having established, remains as excellent and superlative as the communion of saints. I will repeat an anecdote, which at first troubled me, when I was born in 1812. A Christian from England, in an Oriental Country, met with one from Syria. Having mutually heard of each other, but having no Master of the Ceremonies to introduce them,—and having, in consequence of the confusion of Babel, no common language,—they could not speak to each other; but, knowing each other, they shook hands, and looked and felt and gestured unutterable things. They felt that they were Christians; they were two sons of the King of kings, redeemed by the same blood, and therefore blood relatives of the best blood in the Universe. Then one of them said, recollecting some blessed words that are transferred from the Hebrew into all Versions of the Bible, (and I wish that more had been transferred, that cannot be translated) —“Halleluiah;” “Amen,” said the other.

Sir, I am not certain but what there may be some talismanic sentence that will show to what a man belongs all over the World, and that will be carried where no smaller circle of Knights Templars, or their posterity, could have gone, or intended to go. At the same time, we wish this Eden of ours should be guarded, if not with the flaming cherubic sword turning every way, yet with a line or

scroll ; not that which God alone can see, but which men can see. I most perfectly dissent from the idea, that a man does not exclude himself. I believe that sinners exclude themselves from the broad open glories of the Gospel. We do not wish to exclude any one : but, if they will not speak the language of Canaan, we must not be asked to translate gibberish.

And now, I throw myself upon the brotherly confidence of this sainted confraternity, to which I feel it a great honour to belong. I would refer to the Friends ; and I presume to know more about them than many who are more learned than I : because I was born one, and educated one : and if the reading of George Fox, William Penn, and Robert Barclay, Apologies, and Excuses, and all, would make me know their views, I claim to know them. I wonderfully distinguish between a system and the men. I say the system is very rickety. If you say, and I have heard this objection, that we by this Basis exclude them, I beg leave to demur. No, we do not. If you would alter the Basis, or abolish it, they would be excluded, except by an inconsistency ; because they could not join in your prayers. No, George Fox would not do it ; and Robert Barclay says, that prayers that are spoken without the antecedent motion of the Spirit are abhorred of God, and to be separated from by all His true worshippers. And they all believe it. They could not have joined your Bible Society, if you had not joined them in their mistake. I wish them well, with all my soul ; and I wish them *better*, with all my soul. I never undertook to dispose of them in the World, as if I were anything but a fellow-sinner. But I am bound as a Christian, as a member of this Alliance, and more, as a Minister of Christ, to tell men, with the voice of a trumpet that gives no uncertain sound, the difference between truth and error—between Christianity and a mistake. You may rely upon it, unless you are prepared to give up, not only your Basis, but your prayers, you need not be sorry for what you have done ; only grieve and pray over what they have done to exclude themselves. I hope they will come into our Alliance yet : because I know that God is on the way to destroy all the wood, hay, stubble, that were ever put together, and to compact His children upon a Basis which is more durable than adamant. Now I have another thing to say : if *your Eighth Article* do not exclude them, (and I deny that, in a proper sense, it does,) yet they are excluded by *your First Article*. It is the *ἄρσενος ψευδός* of their system—the cardinal error of their whole Theology is in the foundation, that *there is a superior rule of faith and practice to the Scriptures*. Your Bible, with them, is not the Word of God. That very phrase is expatriated from its own native

domain. This phrase—*The Word of God*—they mystically connect with their views of the inward light. That inward light (according to them) is the fountain; and the Bible is one of its streams; and Sarah Grubb's Journal is another. I do not wish to caricature them; but I am telling you the truth: and, so long as we say, that the Word of God, in time and in eternity, is the supreme Rule, they never can join with us; unless (which I hope will be the case) God shall enlighten them more, and extricate them by the love and glory of Christ. Then they will find how much they need, that "God, who commanded the light to shine out of darkness, should shine into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ."

Now I ask you this question—and I will come to a close as soon as I can—If a man will not say,—whatever he may think, and however pious he may be,—if he will not say, that the Bible is the Word of God, the supreme paramount Rule of Faith and Practice, then *I* must think, and *you* must think, Sir Culling,—however they argue before you,—you cannot acknowledge their rectitude here, and join in a Basis,—in the grand particular of which, you must conform to them, or they to you. I feel that if men are excluded by this Basis, it is for reasons that concern them, in their accountability to man and to God, much more than it concerns us to alter or suppress the Truth for their sake. It is a good thing in logic, to keep to a rule, and to let the exception take care of itself. It is a good thing in law, to keep the law straight,—supposing that there will be sufficient obliquity in practice. It is necessary to take Truth as good enough for every man. I am not to boast of my orthodoxy; but I may say in this Assembly—for there are no ladies in the gallery—that I have often looked on orthodoxy in a Minister of the Gospel as analogous to chastity in a female: it is not to be parted with; and there is no honour in having it; but very much disgrace in not having it. Our whole theology is epitomized in this idea; Christianity, full-orbed, as God gave it, man is required to keep, to love, to perpetuate; and to transmit to coming generations.

But I have come now to the last of the nine Articles; and I beg my honoured Brethren to believe, that whatever I may say (and I am afraid to say anything, for fear I should say something not wise) I desire to hurt no man's feelings; and I am willing to learn from any Brother—at any one's feet: but if I may not play the polemic, by the great grace of God, I think I could act the martyr for that Ninth Article. By the great grace of God, I would rather die than stain its Heavenly glory. Whatever wisdom led those honoured Brethren, who drew up the eight propositions, to bring

them to such a close, I cannot tell. It was a strange document, which had no future, with its "far more exceeding and eternal weight of glory", for a grand appendix. Every one of the eight propositions was true, as far as it went: but it did not go to the grave,—much less rise in triumph beyond it. The Friends do not believe in the Resurrection of the Body, excepting that of Christ. I was taught by them; and I thought I ought to do many things. The thing that knocked me down (when I was a student of law,—when I left Blackstone for Paul,—alone and serious, for fear any one should see me—so great a fool I was) was reading the 15th chapter of 1st Corinthians. I felt an old man strike me on the head; and I had the headache when I received the blow. I received it with an agony I cannot describe; and since I have received the Truth, I would rather give my life, which is not worth giving or taking, than part with my immortality. I believe that Jesus Christ on the cross suffered in His soul, but in His body too, (though in His soul much more) that He might redeem *bodies and souls*; and I hear an argument, like that in His own words, "Your bodies are the temples of the living God; if any man defile the temple of God, him will God destroy." I feel that we ought to honour our bodies, and to keep them pure and clean for Christ,—that, in the Resurrection, they may be conformed to His most glorious body, according to that passage, which I will alter to make it more close to the original: "Who shall change the body of our humiliation, that it may be conformed to the body of His glory, according to the working of His mighty power whereby He is able to subdue even all things to Himself." Now, Sir, this doctrine is so completely the doctrine of Christianity, that, give it up, and you may go with Pythagoras to the mummies of Egypt, and be yourself a mummy; but you will never be a philosopher, and never be a Christian. Christianity here has completely the field of vision; like the Sun that spreads its radiant tide of never ending effluence, inexhaustible; and, of which, a pencil can illumine a hemisphere of this little globe. His sunbeams are brought to the World, unattracted by the World, by their own irradiating effluency, like the grace and truth of God. I see in God's light, and believe with all my soul, the doctrine of the Resurrection of the Dead; without which, I should feel that living was a poor and an absurd business.

But this is solemn as well as glorious. "When the Son of Man shall come in his glory, and all the holy Angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations"—when no other man will ever be born, and no

born man ever be born again. "He shall separate them one from another, as a Shepherd divideth his sheep from the goats." Here I ask you, What is God's motive in telling you of these things? for it is not as some have dishonourably represented them. In the 25th chapter of Matthew, Christ gives the parable of the Talents, teaching us our own accountability; the parable of the Ten Virgins, showing the difference between the Church visible and invisible, (the only Church out of which there is no salvation.) But He says these principles are to be illustrated, when the Son of Man shall come in the glory of his Father, with all his holy Angels. In that scene we shall figure. I have received a letter from one dear to me, who is praying for you, as she has done for me, and she says, "I pray for you, that, forgetting everything else, you may come off with triumph in the Day of Judgement." Let God's grace give us that triumph, without which all others are only the precursors of damnation. I ask this question—what is the motive of the great God in telling men of hell? I believe it is nothing but an illustration of this truth—"God is love." It is because He does not want men to go there; as Whitefield told his audience once in the outskirts of this city, "I preach hell, that you may go to heaven;" "and if there is a heaven," said a woman, "I will go there;" "God help you," was the answer, "and so will I." I believe it is short-sighted misanthropy to hide those truths; I do not mean to say, that we are to recommend men to go to heaven, merely or mainly, by telling them of the pains of hell; but I say *that* motive has its place, *as* every truth has its position, and the whole Revelation of God its finished symmetry. I am before an audience that understand it. I thought, when I rose up, it is out of my power to convince this learned audience; and there is a good reason for it:—they are convinced before I begin. I thought I would not speak to the Amendments—but to the one idea—the five points in the 9th Article—the Immortality of the Soul—the Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, with the Eternal Blessedness of the righteous, and the Eternal Punishment of the wicked. It has been said, by some excellent Brethren, that we had better express the last paragraph, *totidem verbis*, in the language of Scripture. May I say, why I feel constrained, with great regret, to dissent from that statement? In the first place, you have thus far used the English language, without quoting Scripture out of place. It is often said in our Church courts, that, when a candidate is examined for Ordination, he must not express himself in Scripture language: he might as well come and say—"There is the Bible; that is my creed." What information will that give us? We want him to tell

us, *in his own words*, what he believes; and then to bring Scripture to prove its truth. When we make a platform, to which nations may come for ages, we want them to tell exactly, what this important Council has determined. I feel that Henry the Seventh's Chapel, and the Westminster Assembly themselves, will be compared with us, not to our dishonour, in future ages. It will be asked what did that Council of Divines, from all parts of the World, mean? And, if you give them merely a Scripture text, what will be the interpretation? It makes me think of the inquisitorial commission, when they tortured witnesses to make them confess what they chose. But it so happens that this fifth item is expressed in the very words of Scripture—the last verse of the 25th chapter of Matthew—"into everlasting punishment." I suppose the blessed John refers to this, where he says, "fear hath torment." (ὁ φόβος κόλασιν ἔχει.) This is God's word. None of us made the phrase; κόλασιν αἰώνιον. A poet says of Whitefield,—

"He loved the world that hated him. The tear
Which dropped upon his Bible was sincere,
Assailed by scandal and the tongue of strife,
His only answer was, a blameless life;
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart."

In that sense, every man had an interest in him. I believe in weeping and praying, as well as in polemic pugnation, to convert heretics: but I do not believe in converting them by altering the Truth of God. I recollect a great many anecdotes. I will not go to the miserable prophet of Arabia, who could not write his name, for an illustration. But you recollect Paul of Samosata, in the 4th Century. He went to convert a Queen; and he was determined to bring back a seal to his ministry. The Queen said, "I have some doubts." "There is no need of doubts," said he, "I will alter anything you choose." She began to alter so much, that he was in danger of being altered himself. You know what became of that miserable man: the whole Church voided him. I think we must keep to the mould. That beautiful expression in Romans has often been mistaken: "God be thanked that ye were the servants of sin." I will translate it, as I am sure it means, "God be thanked that, though ye were the servants of sin," ye are not now such. Why? "Because ye have obeyed from the heart," not "that form of doctrine which was delivered to you," but "that mould of doctrine into which you were delivered"—into which you were cast. That is the meaning. And we must keep these moulds, and cast the minds of the world into them; and God himself will stamp His own

image there. But I conclude by saying, that I hope we shall never be so lost in argument as to forget to steep our thoughts in prayer ; and I hope no verbal criticism will rashly disturb the deep foundation of this Basis, until it becomes consolidated before the nations by the immutable strength of God. I believe He will honor it ; and those who love it will be with Him, in Christian Union, in the Œcumenical Evangelical Alliance in heaven.

The CHAIRMAN. After the tender appeals of our friend Mr. Bickersteth, and the eloquence you have just heard,—after the manner in which this Resolution has been moved and seconded, I shall not be misapprehended when I say, that I consider it will be both graceful and appropriate, that those who settle this Basis should enter into some detail in supporting the doctrinal views which it contains : but I would venture to suggest to subsequent speakers, that, except upon points which may be raised in discussion, it is not expedient to dilate upon the grounds on which each Article is supported. I have another point to put to you : I have looked carefully at the Amendments of which notice has been given ; and it seems to me, that you will consult your own convenience by dividing the whole proposition into parts,—taking them up *seriatim*, and then passing the whole together : that is, if the Amendments are persevered in. They relate to parts of the whole ; and I think I shall do well by asking our friends, one after another, Whether they intend to propose their Amendments ? If they do, we will take the introductory clauses, and then, No. 1, No. 2, and so on. Our friends will understand that I am not throwing the weight of the Chair into a desire that they shall be withdrawn ; but I will ask Dr. Byrth, Whether he still intends to move his Amendment ?

Rev. Dr. BYRTH. By all means ; and I may take the liberty of saying, without interfering at all with the authority of the Chair, that I claim the precedence in proposing my Amendment.

The CHAIRMAN hesitated for a moment, and after a question from the Hon. and Rev. B. W. NOEL,

Dr. BYRTH explained that his Amendment touched the whole Basis. Other Amendments would be withdrawn, or rather annihilated, supposing his were carried.

Whereupon the CHAIRMAN ruled that Dr. Byrth should move his Amendment.

After a question from Rev. Dr. BEAUMONT, which Rev. W. BEVAN suggested was not in order,

Rev. Dr. BYRTH rose to move his Amendment. This, in the form in which it was originally given in, was to the effect, that the

Basis, in which (as it now stood) one Article had been modified, and another added,—should be restored to its original form. And, after a reference to the difficulties of his position, and fully explaining that his opposition to the Ninth Article did not arise from any doubt whatever in his own mind as to its Scriptural Truth, the Rev. Doctor proceeded to argue for its rejection, on the ground that it was not contained in the original Basis as prepared at Liverpool in October last, and that those Truths only which were absolutely essential to salvation ought to be included in the Basis: that the Basis which had served for the last nine months should at least be tried for nine more: that he would have wished to expunge the Eighth Article (respecting the Ministry and the Sacraments), but had consented for the sake of peace and love, not to disturb it.

Dr. Byrth then mentioned, that, like Dr. Cox who preceded him, he had been born and bred a Quaker; and he fully confirmed the statements which had been made respecting the opinions held by the Society of Friends.

He also took occasion to advert, as an Oxford man, to the reference which had been made to Oxford; and gracefully alluding to the Rev. J. Haldane Stewart, who, like himself, was an Oxford man, he entreated the Meeting not to think all bad that came from Oxford. The errors of Oxford had not affected all her sons. And—though an Oxford man and a clergyman of the Church of England—he peculiarly rejoiced in addressing a Meeting like the present, composed of Laymen as well as Ministers, who met and consulted together.

Rev. W. BEVAN having read the Amendment,—The CHAIRMAN said. Before I ask, who will second the Amendment? I should not be worthy of my position as your Chairman, if I did not say one word in reference to an observation that has fallen. I am an Oxford man too: and I desire to bear my testimony to the value of the mental discipline, the Classical and Mathematical instruction afforded there. If I am at all able, in this Chair, to distinguish things that differ, and to do my duty as Chairman—I owe it to Oxford.

Rev. J. HALDANE STEWART.—Would it not be consistent with the gravity and holiness of our Meeting? would it not be wise, not to use expressions of approbation or disapprobation?—the words of the wise are heard in quietness.

The CHAIRMAN.—I must leave that to our friends; it would not become me *to rule upon it*.

Rev. THOMAS SCALES rose to order. The question of order is this: I find, on looking at the Agenda, that the name of Mr. Hin-

ton stands connected with a motion to omit the Eighth Article: yet, if I am not greatly mistaken, the name of my friend has been announced, as the seconder of Dr. Byrth's Motion. In the one case, he proposes to restore the Articles to their original form. In the other, to omit the Eighth.

Hereupon arose some discussion on points of Order, in which Rev. T. SCALES, J. A. JAMES, Hon. and Rev. B. W. NOEL, Revs. W. BEVAN, Dr. BYRTH, T. BINNEY, and others took part. In the course of this conversation it appeared, that Dr. BYRTH merely intended to move that the Ninth Article be omitted, without touching any other. The whole of the discussion at this period was, therefore, somewhat irregular: but, having been commenced, it was ruled that it should now proceed.

Rev. JOHN HOWARD HINTON rose to second the Amendment. He forcibly and justly maintained that this was a *deliberative Meeting*—fully qualified and authorized to enter into the *whole question* of the Basis, independent of any previous conclusions of the Provisional Committee: and, with reference to the question before them, he argued, that the main design of the Alliance was, to include all godly people; and therefore nothing should be adopted that would exclude a single Believer, however erroneous we might deem his views on some important points. He admitted, however, that it never was the intention to include Roman Catholics, though some of them might be real Christians. He should himself have been strongly in favour of an *Experimental Basis*; and he maintained, that to testify to Truth was no part of the design of the Alliance, and that the attempt would involve it in difficulties and lead to division.

Rev. T. BINNEY took much the same view of the design and nature of the Alliance. He had intended to move something to this effect:—"The idea of an Evangelical Alliance being that of the union of the greatest number of those who hold the Head, however differing in secondary matters, it is of the utmost importance that the Basis of such a confederacy be the simplest possible, consistent with essential Truth, that the Union itself may be the more comprehensive; this Meeting, therefore, anxious to realize this idea, deprecates any addition to the points hitherto held forth as the suggested Doctrinal Basis of the proposed Alliance." He meant to have moved that, to prevent the addition of the Ninth Article, or any other. For, if one be added, no one can tell how many more may be added. The idea of an Alliance to him had always been, that it is something that will bring together those whom Christ has received, however much they might differ from one another.

"The man who is good enough for Christ," said Robert Hall, "is good enough for me." The man who believed the doctrines of essential Truth, who had come to Christ by repentance and faith, was justified through Christ before God,—was a man, who, whatever he might disbelieve besides, was worthy to be received into the Alliance. That was his idea of the Alliance; and the fewer the Articles included in the Basis, the larger the comprehension would be. He said, When a man stands before me, and I find that all the shades of thought, and feeling, and idea, that I have, are found in him; I am very much afraid of myself, lest (while I profess to love him) I am only loving him, because I see in him a full length portrait of myself. But when a man stands before me, and I find that he differs greatly, that his ideas, and feelings, and views, and notions of some doctrines, and of discipline and government, differ from mine, I do not see myself in him; but I can see the image of my Master: and the one great principle, which unites each to Him,—and makes us, so far, like each other, because we have been received by the same Lord,—makes me take him and love him,—not because I see myself in him, but because I see in him the image of Christ. If I understood anything, this was to be the principle of the Alliance: and I feel pained to say, that there has been a tendency to change the spirit and character of the whole confederacy. I am only giving you *my* impression, and you are very welcome to give me *yours*. Now I framed what I have read, not having any reference to the doctrine of the Ninth Article; and I should like, if I could carry you with me,—I should be satisfied, that this Alliance should consist of those who hold what is generally termed Evangelical Truth; which I think is quite enough.

He further said, that he had hesitated himself about signing the Basis. He had sat many a time in great anxiety of mind before God, hesitating whether he could put his hand to that particular phraseology: and they were going to increase the difficulty with respect to other consciences and tender minds. He thought it of great importance to keep in view what had been suggested by Dr. Byrth: that it did not follow, because persons doubt or deny eternal torments, that therefore they were advocates of universal salvation. With these and some other observations, he supported the Amendment.

Rev. Dr. HOBY made an enquiry respecting a point of order.—I have this difficulty. Mr. Hinton gave notice that he would move for the removal of the eighth Article of the Basis. After having so announced his intention, he seconded the proposal of Dr. Byrth to remove the ninth; and, in the course of his remarks, he said, that, if the Conference consented to the removal of the

ninth, he would be content to leave the eighth untouched. Under these circumstances I wish to know, whether anybody else may, during this discussion, move for the removal of the eighth, without giving formal notice?

The CHAIRMAN: Yes.

Some further conversation arose as to the expressions of assent and dissent, by crying "hear, hear," and "no, no," in which Rev. Dr. J. B. BENNETT, Hon. and Rev. B. W. NOEL, and others, took part.

The CHAIRMAN did not decisively rule that such expressions should be entirely restrained. But the general feeling evidently was—abstaining from everything of the kind, as far as possible—to conduct the discussion in a calm and solemn spirit; which was very fully acquiesced in during the remainder of this and the following session.

Rev. R. H. HIRSCHHELL did not rise to make a speech. At the same time, upon the subject under discussion, he wished to say a few words. First, as to the Basis for Union; so far as he understood the Christian principle when he first embraced the truth, it appeared to him to be simply this—the foundation which God himself has laid in Zion is the Basis of Christian Union; "Whosoever believeth in the Lord Jesus Christ, hath everlasting life." He found, on reading the history of the Church, that every discussion in the Christian Church arose only from the fact of looking away from this simple foundation. It was not a discussion on isolated points or doctrine; but on the foundation itself. Looking away from Jesus, they looked away from everything connected with Him. As in the days of Israel,—when, for years, there had been war between Judah and Ephraim, and Hezekiah succeeded in reviving religion in Judah,—what was the manifestation of it? The king sent messengers through all Ephraim, inviting them to come and celebrate the Passover,—to bring forward that *lamb*, in regard to which they were all united; although a difference between the Tribes had long existed. The great work of Luther was, to bring forward this one cardinal idea: Christ Jesus and Him crucified, who is our life and strength and salvation. Read all his Sermons; read all his works. What he held forth was Justification by Faith alone. The martyrs in this Country died for this one truth, Justification by Faith. Now, as to the Amendment of the Fourth Article, it was not introducing a new point, it was simply expressing an idea a little more strongly. But were we come to the point of making a complete Creed? He thought not. And, although he did not agree with the views expressed by Mr. Hinton,

he felt fully with him, that we had not united together as a Westminster Assembly, but simply as those who believed in the Lord Jesus Christ; and our testimony should be the great testimony, that Jesus Christ, the same yesterday, to day, and for ever, is the source and centre of our union. He added, that there was no model whatever for this Alliance. There was no other recorded in Church history, from which to take example, after which to mould it. The gathering of the Brethren at Jerusalem, when they met with one heart, could not be taken as a model,—because *then* they were still one nation—one family circle. The only model is that great Evangelical Alliance, of which God Himself has given a glorious vision, when tens of thousands, and thousands of thousands of the Redeemed, out of all kindreds, have but one Basis of their Alliance, and that is: “Worthy is the Lamb that was slain, and has washed us from our sins in His own blood; and has made us unto our God kings and priests; and we shall reign upon the earth.”

Rev. Dr. MASSIE rose with great solicitude concerning the issue of this discussion. He trusted, however strongly some Brethren might feel, that the issue of the present discussion would be amicable, and lead all to rejoice in the blessing of God resting upon us. He had anticipated that he should have seconded Dr. Byrth's proposition in these terms—that the Doctrinal Basis be adopted by the Conference in its original form—as it existed in the Aggregate Meeting, and was reported by the Select Committee. This he expected, on this ground, that the Assembly had been convened on that Basis. All were here come together, for the purpose of considering the propriety of forming a Confederation, upon that Basis. Even our excellent and highly esteemed brother Binney had said, that he signed the paper containing that Basis:—and a more scrupulous mind, and a more conscientious mind, did not exist among the Ministers of the Body to which they both belonged,—that he was able to sign it, after calm and prayerful consideration: and many others had come up with this calm and prayerful consideration. They were ready to go so far in adopting a symbol of Union: but not farther. If it should be considered as a Creed or Confession of Faith, they would think it an obstacle. If the addition of the Ninth Article, with the addenda to the Fourth, were intended to fill up the Basis, and to make it so far complete, there were other things which he thought essential to the Basis. He called on Brethren to consider, Whether they could not give and take a little in the matter? consenting so far to express opinion as all agree? to withhold opinion in matters in which they differed? They had so far agreed, through almost twelve months of continued

agitation in reference to this Basis ; for again and again they had come to it, time after time, and had been constrained to say, with a shout of gratitude to God, that they had been guided by the Spirit of God, to an agreement on these Eight Articles, as they were reported by the Select Committee. The addition, drawn up and presented by the able and discriminating pen of Dr. Candlish, altogether acquitted them of the responsibility as to its being a complete Creed, or line of demarcation for Brotherhood. They were safe from everything like assumption in reference to others : they were safe in reference to anything like concession of truth among themselves. He concluded by entreating Brethren, who had laboured in the Provisional Committee,—and who had sought the Lord, with one mind and spirit, to direct them,—that they would come back to what they had adopted, and go no farther.

Rev. J. BIRT feared that the adoption of the 9th Article would tend to make divisions in families and Churches. He was not aware of any Church, in which the belief of the Eternal Punishment of the wicked was professed : there were other doctrines, the profession and belief of which was required : but he believed there was no Church, which made belief of this doctrine a term of admission to communion. He thought we were making a new criterion of fellowship, a new term of communion,—and he feared the consequences.

Rev. Dr. CUNNINGHAM.—As Mr. Hinton has referred to a statement of mine, I feel I must trouble you for a moment or two. He quoted a saying of mine at the Liverpool Conference—That it was absurd to think of battling Romanism under the banner of, or in combination with, Quakerism. I am not ashamed of it : but I refer to it simply for this purpose, to press on the Alliance this consideration, that the statement, hastily made, was a just indication of what was then the state of feeling on the part of the Conference ; and what I believe to be the general feeling on the part of the Alliance, namely :—that one great object of uniting together was, that, as a Protestant Confederation of Christians, we might oppose the great adversary of the kingdom of Christ. It was just an expression of that feeling, as far as concerns the relation of Popery to Quakerism, in a way of contrast. I shall say nothing about it now : but if Mr. Hinton moves anything respecting the eighth Article, *then* will be the proper time to advert to it : at present I shall say nothing but upon the proper question before us. This is just a proposal to omit the Ninth Article. We have not a general Motion for restoring the Basis to its original form ; that has

been abandoned ; and, if it is to be brought up again, it must be the subject of a notice of Motion. Now it is quite plain, that the discussion of this question, the omission of the Ninth Article, may lead to a good deal of general discussion as to the character of that Basis : because really the test, by which we ought to be guided in deciding the question, whether another Article shall be added or not, must mainly depend upon the view we take of the object of that Basis. I am persuaded, that a good deal of the difference of opinion that has arisen upon this point, and of the confusion we have got into in discussion, has just been, because we had not in our own minds, or in the formal document which has been brought under our consideration, any very distinct and explicit deliverance as to the real position and real objects of that Basis. This matter has been left somewhat indefinite : I think, upon the whole, rightly and wisely. Still there is a certain degree of indefiniteness as to the intended application of that Basis ; and, that being so, I am at a loss to find a definite test, to which we may resort, to ascertain, whether or not an additional Article ought to be appended ? That has arisen from our having begun this matter, without a distinct view of what was intended, and our views changing as the matter advanced. I believe one leading object was, to unite Protestant Evangelical Christians against the assaults of the Man of Sin. Then, as we met together, and saw one another face to face, the idea came out more fully, of having a Confederation of all who loved the Lord Jesus Christ. Then, as we advanced further, it came to be more palpable, that, whatever might be our object, there must be something like a general recognition of conformity to a certain extent, more or less distinctly brought out, in regard to the great fundamental Doctrines of the Gospel. These views came out,—although they have not received that distinct consideration, or been subject to that explicit discussion, which would have made the consideration of these points more precise. Still all these views have been more or less before our minds. They are, more or less explicitly, embodied in the Resolutions we have adopted. If there be any difficulties at all, it is because we have not specified them individually, and assigned to each its due and proper place. We found, when we met together, that we could agree, to a large extent, in regard to great fundamental Principles of Christian Doctrine. We found that we rejoiced in them ; we thought it right to assert them ; and so, from the beginning, one of the objects was, the manifestation of existing Unity : for, though there was no precise form of Confession of that which we hold, we have pointed, in our Articles, to the matter of fact, with regard to the

great fundamental Doctrines of the Gospel. It was this that suggested the idea of the Basis. There was a difficulty about a proper Basis, a difficulty about the appearance of a Confession ; and it was left somewhat vague and indefinite. I think wisely. I do not attach so much importance as some Members of the Conference do to this Basis ; just because I have felt, that while there are differences amongst us, any testimony we can bear to Truth must be, to a large extent, defective. I felt that strongly ; and I was not so much concerned about the way in which it might be borne. But I submit, in opposition to Mr. Hinton's view,—that the bearing testimony to Truth, so far as we were united, was one of the objects which, from the commencement of the Alliance, has been contemplated ; and which, most assuredly, ought not to be lost sight of. I venture further to say, that an Alliance, such as this, can do something in the way of bearing testimony to great and important Truths ; and can do something towards commending them to the hearts and understandings of Christian men, without claiming infallibility, and without pretending to exercise anything like authority over the understandings and consciences of men. Now I have not felt so solicitous as some about the terms in which the Basis was embodied. But I cannot consent to the idea, that we cannot bear testimony to the important Truths on which we agree ; or that we should fail to consider, as one object of the Alliance, in what way, without claiming infallibility, usurping authority, or trespassing on the consciences of men, we can do something for the attainment of that end. Originally, I should have been satisfied with the preliminary to the Articles, “that the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views.” I should have been, to a large extent, satisfied with that : because I do not hold, that much more is gained upon that, by the express mention of those points to which we refer. I think *there* lies the substance of it. It is upon the ground of being believers in the Lord Jesus ; and, further, in receiving what are usually termed Evangelical views ; it being one duty of such men, so combined, that they should, as one of their objects, bear testimony to those Evangelical Truths which they wish to present to the acceptance of the World.

But, since it has been the mind of the Conference, that we should specify some of the points we hold in common,—that being the case,—I concur in the remark, that at present we are in this position. We are to have this preamble ; and we are to specify some of those great leading points, with respect to which we do hold

views that are Evangelical. This, then, is the question before us : Whether the Ninth should be specified, as one, with regard to which we hold the Truth? Upon that point, I have said, it is scarcely possible to discuss, without some reference to the design of the Basis. We are in this position : we not only profess to hold views commonly called Evangelical ; but we have come to the conclusion, on the whole, that it is desirable that we should specify a good many of the points on which we hold Evangelical views. The question is, shall one of these great leading points—with respect to which we wish it to be known over all the World that we agree—be, the Resurrection of the Body, a future Judgement, Eternal Rewards, and the Eternal Punishment of the Wicked? I feel the want of a test, whereby to judge of this. That is the reason we have been led to this long discussion. But I have felt, that the Ninth should remain one of those points, with respect to which we wish to bring our testimony to bear on the World ;—and, with regard to which, we should hold the views commonly recognised as Evangelical. I think the strong conviction upon this point is, the necessity of another Article. It is true, it is not generally thought much of in this Country. But we are bound to attach due weight to the solemn, deliberate testimony of the American Brethren. If there is to be anything of a statement regarding Truth,—if it is to enter into our consideration,—it is important that it should be given out on that point. Then, with regard to our own Country, as far as the Theological literature of the Country is concerned, we have scarcely anything of the denial of the doctrine of Eternal Rewards and Punishments, except from Unitarians, and men avowedly Infidel. I do not speak of individual instances in a Meeting like this. We must judge from what appears fully and palpably ; and I assert, without fear of contradiction, that, as far as concerns the Theological literature of Great Britain, the denial of Eternal Rewards and Punishments has been, with few exceptions, characteristic of a sect whom none of us regard as Evangelical. Therefore the addition of this Article to our Basis, professing the views commonly called Evangelical, is a following out of our general assertion of Evangelical principles, by embodying in our list an Article, in regard to which the views of such as differ from us have been characteristic only of an Un-evangelical or Anti-evangelical sect.

If it be true, that there is some indication of what has not appeared in the literature of Britain,—some indication of such doctrines being held by men, Evangelical on other points ; if that be the case, it seems to me, that, unless we are to exclude from our

consideration altogether the element of doing anything for Evangelical Truth, that fact constitutes the strongest reason why we should let the World know, that we believe in the Scriptural doctrine of the Eternity of Future Rewards and Punishments, as a part of that great system of Truth, to which alone we can attach the name of Christian. If the case be as represented,—and there is a mixture of Truth with heathen philosophy,—it is one of the great dangers to which rising Christianity is exposed: it is a danger against which, if we have any regard for Truth, we are called to go forth with a warning voice; and, therefore, to oppose the Amendment which proposes to leave out the Ninth Article.

Rev. Dr. MORISON.—I have not risen to tell you on this occasion, that, if my views upon this question do not prevail, I will not continue to adhere to the Evangelical Alliance. Whatever may be the form in which this question shall be disposed of, still, with the views which I take of the subject before us, I feel, that the Alliance is mainly unimpeached in its excellency, and in the convictions of my mind. It is a question of comparison, I hold, between a less perfect, and a more perfect Basis of our proceedings. If we should return to the Basis which has been originally agreed upon in the previous sittings of the Committee, I shall feel, as an individual, that we had such an amount of Truth in this Basis as may sustain our proceedings,—while we go forward in the Christian world, to endeavour, by God's blessing, to draw around us vast numbers of the people of God. But if I had now come into this assembly, and for the first time had looked at the Basis as it originally stood, I think the question would have occurred to me,—professing no very high measure of intelligence on such points—How marvellous it is, that a Basis of Truth, coming from such an assembly as this, should not contain so much as one reference to the destinies of Futurity! although it be the great characteristic of Christianity, that life and immortality are brought to light by the Gospel; and although it be the constant testimony, both of Christ and his Apostles, that the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power? I do not, for a single instant, call in question any of those statements made by Mr. Binney, or Mr. Hinton, relative to the personal piety of *some* individuals who may be, as I think, fearfully at variance with Scripture upon the subject of the everlasting destinies of mankind. But this I will say, if you do not adopt a principle similar to that which alters the Articles of your Basis, you will not only include these godly men; but you will open your doors to the admission of every man, and any man,

who chooses to hold the doctrine of the Non-eternity of Punishments and Rewards. And I want to know, if you do open your doors so wide as this, how you will conduct yourselves, if thousands in America should come forward, and propose to subscribe every Article of your Creed? How will you act towards them? How will it be possible for you, under your existing Creed, I mean the Provisional Basis,—how will it be competent for you to exclude them from your fellowship? I know that what our friend, Mr. Hinton, has said, looks very well. I wish to say nothing but what will produce kindly feeling, about the Experimental Basis. I do not think, that, clear as my friend's mind is, he would be able to lay down an Experimental Basis which would be satisfactory to himself. Nor do I think that he clearly keeps in view, what is meant by the love of the Brethren. It must be love *in the Truth*, and for the Truth's sake. I fear that the Alliance will commit a *felo de se*, if we do not retain the Article. For if the doctrine of Eternal Punishment, so plainly stated in Scripture, be shut out of the pulpits of Great Britain, farewell to the energy of Evangelical preaching.

I could not have discharged my conscience with saying less than this. While I have said, that I will abide by this Alliance, if the proposition of Dr. Byrth is adopted, I hope you will not consider, whatever element has entered into the few remarks I have made, that there has been any sectarian element in it. I could receive the Alliance—unite with it cordially;—I could act with it from my heart, if we return to the original Basis; but I do confess, that it will carry more fully the thorough-going conviction of my mind, if the Ninth Article be preserved in its integrity.

The Rev. R. W. KYLE.—I have risen to set our Brother from Oldham right, as to one expression he made use of. I do so, because I know it will wound the feelings of many, if it be not set right. The expression was: that there was no Church that made the belief of eternity of punishment a term of communion. In one of the three Creeds of the Church to which I belong there is this sentence: “They that have done good shall go into life everlasting; and they that have done evil into everlasting fire.” I trust the Alliance will agree with the creed of my Church.

Rev. H. GIRDLESTONE suggested an Amendment for the sake of peace: but it was not seconded.

Rev. J. ANGELL JAMES.—I will endeavour to compress what I have to say within as narrow compass as possible. We have arrived at a critical moment in the history of this Alliance, which I am happy to say is already formed; but it depends very much on the

decision to which we come on the question before us, whether it shall continue? and, if it continues, whether it shall flourish? I am relieved, however, in some measure, from solicitude, by the calm and tranquil manner in which the discussion has proceeded, since we have suppressed the expression of approbation or disapprobation. Nothing that has yet occurred has tended to disturb the Meeting from a calm, cool, dispassionate consideration of the question; and I trust we shall proceed to the decision in the same temper of mind. Though I am afraid it is too much to expect that we shall come to an unanimous vote, I wish it may be so. May God, of His great mercy, so illuminate our minds and sanctify our hearts, that it may be so! But if it does not, I trust the minority, on whichever side of the question it may be found, will not feel it a point of conscience to separate from the Alliance. Indeed, I do not anticipate, to any considerable extent, such a result. Now I will just bring into the discussion, if I may do it without impropriety, some of the transactions which have taken place in the Aggregate Provisional Committee, during its sittings in London. Most of us came to the Metropolis, with an anxious hope (I did for one) that the original Basis would not be touched. We thought that, if any infringement were made upon it, it would lead to an endless multiplication of particulars. The original Basis had met the views of all the friends of the Alliance. It had, besides, carried a kind of sanctity in our view,—considering how cordially, on that Basis only, we had acted hitherto. With these views I listened to the discussion which took place on the first alteration, suggested by our friends from the North, clearly perceiving, as I thought at the time, that it was not possible to establish them in so close a connexion with the Alliance as we wished, without the small alteration they proposed. I felt that it was conceding a small point, in making the addition which was then made to the Basis. When we came to the discussion of the addition of the Ninth Article, an important and serious question was evidently before us; and those who were present at that Meeting will not easily forget the four anxious hours we spent in considering, whether this Ninth Article should be introduced or rejected? At the commencement of the Meeting many of us,—I myself among them,—were stoutly opposed to the addition of the Ninth Article. We again perceived, that there was no possibility of conciliating the minds of a large section of the Alliance, without that introduction; and we acted on the idea, that it was important, not merely to conciliate friends without, who had not yet come in; but to conciliate and compact the friends within. After four hours' discussion (I believe

those who were present will bear me out in the assertion), we came, certainly not to an unanimous decision to introduce that Article: but, if I am correct, in the Aggregate Committee there were not more than four or five hands held up against it. This shows the feeling produced in the Aggregate Committee by the statements of those friends who were anxious for the introduction of the Article: and there appeared to be no likelihood of having a close connexion between our Transatlantic friends and ourselves, if that were rejected. One after another arose, and confessed that the weight of argument adduced was in favour of the Article; and we yielded up our convictions to what they had stated. I think this has some bearing upon the question, in showing what are the views of those who have already had the subject under consideration. Not that I mean to say, that their views are to bind the present Assembly: I still say, I would rather, upon the whole, that the original Basis had not been touched: but since I see, that we hazard, not merely the keeping back of some who have not come in, but the driving out of some who have already joined us, I feel disposed entirely to agree to the introduction of the Article. Now, for one moment, I would say, I have been astonished, and actually startled, at some of the statements which have come before this Meeting: as, from these statements, it might be inferred, that an opinion prevails widely among our Denominations, which I do not believe exists. I do not, as far as my knowledge of our own Denomination extends (and of other kindred Denominations who hold the same general principles) know, that there is any material defection in reference to this Article of our Christian Faith. And I should be sorry for any individuals from Foreign lands, or from our own, to go from this Meeting, under the impression, that heresy of this nature was gaining ground amongst us. Then, as to the objection taken by Mr. Hinton, with respect to its giving us a new denomination, — that of eternal tormentists; — this has been applied already, in scorn and ridicule, by those who do not agree with us. I believe, therefore, there is nothing to fear upon that point. As the object of the Basis of the Alliance is, to comprehend all we can within the circle of this holy brotherhood, I believe, by the adoption of this Article you will most effectually answer that end. You will, I believe, secure the end of the Alliance more effectually, by the introduction of the Article than by its exclusion. At the same time, I would so far concede to some of the Brethren I have heard, that I would not make a belief in that fearful truth, in all its import, a test of real Christianity. I would not, for a single moment say, that a man could not be a

Christian (God forbid I should entertain such a thought!) who did not hold with me, in regard to the eternity of the punishment of the wicked. But it is rather a different question, whether, in drawing the circle of this Christian Alliance, the Article shall be rejected or omitted? Now I would hope that we shall get through the discussion of the whole Basis to day; for, if we give loose to our feelings, we shall never get to the end of the formation of our Alliance. But I believe we shall come to the conclusion with the same good, kind, brotherly feeling, with which the whole has been thus far conducted; and that the minority will graciously yield to the majority, and let nothing drive any man from the Alliance.

The CHAIRMAN. I fall in very much with the sentiments of Mr. James: but it seems to me, that you might come to a conclusion after the next Speaker has spoken.

The Rev. Dr. WARDLAW.—Leaving London, as I soon must, I feel I should have a burden on my conscience, if I did not say a little on this subject. I have never regarded the Basis as intended to draw the line with precision, within which all personal Christianity was to be considered as included. *That would have been assuming a Divine Prerogative.* It is not for us to say—imperfect creatures as we are—exactly where the line is to be drawn, within which every thing of the nature of real Christianity is to be considered as alone contained. I have been very much anticipated in the remarks which have been made; and reference has been made to an Experimental Basis. It struck me very forcibly, when this subject was brought forward, that the first and elementary principle of Christian character is faith. Faith relates to Truth. Therefore if you take an Experimental Basis, you must begin with the first element of Christian character: you must begin with faith. How can you begin with faith, without beginning with those Truths to which faith refers? We must, therefore, have a basis of some kind, containing elementary Truths,—such as Evangelical Christians are agreed upon. With regard to the Ninth Article, I confess I was one of those who were disposed to be satisfied with the Basis when it originally came forward; and for this reason: I thought it sufficiently distinct; and, therefore, that it would sufficiently answer the purpose designed. But when Dr. Cox from America alluded to the fact, that, in such a Basis, no reference whatever had been made to a Future State, I felt surprise and sorrow; and I could not account for the fact of such an omission, except upon the ground, that we had all considered that point assumed. Yet it did appear a singular thing, that, in the Basis of Christian Truth, there should be no reference whatever to Futurity. I, therefore, am decidedly of opinion,

that the Ninth Article should be retained. It is a doctrine I have never been able to view as capable of being disposed of by verbal criticism,—as if it were indefinitely stated. It is one of the most fearful truths of the Bible. It presents the most awful views of the Divine Government we can take. I must own before this assembly, it is a Truth which, of all others, has occasioned the most powerful emotions in my own mind. I have studied the subject,—and alas! with tears and anguish, when I have thought of what is implied in *eternal punishment*. I have trembled, and was almost afraid of thinking upon it. But then it has ever recurred to my mind (and I hope I have not been actuated and influenced, in this emotion, by “the fear that hath torment”)—with regard to my own personal position; I hope in the Son of God: and one consideration which especially binds my soul to Him is this—that He has delivered me from everlasting misery. Again, whenever I have thought on the subject, the question would come back to my mind—Am I to claim for myself greater benevolence than God? And this has led me to the Bible; and there I have found that awful Truth,—written so clearly, and in such a variety of ways, and so universally pervading it,—that I could not resist the conviction without giving up my principles. I have therefore yielded my conviction to God; and rested in the hope, that He will give me strength of principle to acquiesce, with holy joy, in what is to glorify Him for ever; and that the Great Day will be, in this, as in every other respect, the day of the revelation of the righteous judgement of God. I hold this as a most important Article of Truth, fearful as I have felt it. But there is one ground that has been alluded to, and which I feel equally: that our American Brethren were not with us at Liverpool when our Basis was formed; and it is the only Article they have proposed to introduce. It does appear to me, that, if we are of one mind in regard to it,—from this very circumstance, that the Foreign Brethren, when they have come amongst us, have felt a difficulty, and proposed *this* as the only additional Article they were anxious to introduce,—we ought, on this account, not to exclude it. If it goes forth, that the Article has been brought before us,—and in terms of such strong and convincing eloquence,—and we were now to throw it out, what would be the conclusion come to,—both in our own country and in America? Though I was satisfied with the Basis as at first proposed, I am glad that this Article has been introduced. It gives impressiveness to that Basis; and it would have been a defect if it had not been added. I hope it will remain in the place it now occupies. Having said this, I sit down, in the hope that it will not be rejected.

[It is impossible to describe the solemnity of spirit with which

this venerable servant of Christ spoke upon this subject; or the deep impression which it appeared to make upon the whole of the Meeting.]

The Rev. Dr. BEECHER said, that, if this Article had not been introduced and discussed, he could have endured the omission, though with regret, for peace' sake: but, since it had been introduced, it could not now be rejected, without implying, as the public mind would feel, a depreciation of the Doctrine. He admitted that a disbeliever in eternal punishment was within the possibility of God's grace: but the administration of His sovereignty clearly showed, that the instances were few and far between. He pointed out, moreover, the importance of the doctrine in preaching to the unconverted. "Knowing the terror of the Lord, we persuade men." What do God's enemies care about sin,—or the commission of sin—when separated from the sanctions of God's government? The disbelief of the doctrine takes away the whole power, by which the Holy Spirit restrains, awakens, convicts, and converts men. He argued, that it should not be the object of this Conference to come together on the lowest possible point of doctrine on which men might be saved: but to include so much of the Evangelical system, that it shall stand up strong in the power of the Holy Ghost: and it could not do so if this doctrine were omitted. In the face of the World it would be sanctioning the doctrine of the non-eternity of punishment. It would give ground for saying that punishment is not eternal. One or two words more. The tendency of the human heart, respecting doctrine, is downward; therefore it is necessary to keep the standard high. The removal of this doctrine, depend upon it, would open the gates of death; the tide that would come in could not be stemmed. He was sustained herein by fact.—The doctrine of Universalism began to be preached by Winchester and Murray; it had gone on to the total denial of all punishment, and of all moral accountability on the part of man: in the whole neighbourhood where it once prevailed, there were not now half a dozen Churches who held the doctrine as originally preached.—It had died out.

It had been said by some, that *eternity* was a word so incomprehensible, that nobody could understand it: that children especially could not comprehend it. He, however, undertook to say, there is no word in language which meets the open mind of a child sooner than eternity; it impresses it with a moral power which nothing can obliterate. What is Eternal Punishment? It is suffering that will have no end; that will never, never, never end. God never made a child four years of age, that could not understand

what it was;—a duration that should never end: suffering that should never end.

Rev. Dr. BEAUMONT moved that the further discussion of the question be adjourned to the evening sitting.

Rev. JOHN PRESTON seconded the Adjournment.

The CHAIRMAN.—Dr. Byrth being out of the room, I do not see how we can divide on the question.

Rev. Dr. S. H. COX.—We are a deliberative Assembly. I am not going to make a speech: but I am going to intreat our Brethren, that they will give no occasion to any man to retire from the Conference and say, he could not be heard in reply. I am, therefore, for the Adjournment.

The question of Adjournment was then put and carried.

The Rev. Dr. F. A. COX then engaged in prayer, and the Meeting adjourned till five o'clock in the evening.

EVENING SESSION.

JAMES S. BLACKWOOD, Esq. LL.D. moved, and

R. WALTERS, Esq. seconded—

“That the Rev. Dr. BUSTING preside over the Devotional Exercises.”

Carried.

Rev. Dr. BUSTING, on taking the Chair, said, Honoured and beloved Fathers and Brethren, in consequence of your appointment I take this Chair. I take it, not merely in deference to your appointment; but in consequence of the absence, by you especially to be lamented, of the honoured individual who was expected to have presided over the Devotional Exercises this evening, Dr. Henry Grey of Edinburgh. Therefore, at a moment's warning, I have assented to your nomination. I have also a commission to execute. It has been the opinion of the Business Committee, that it might contribute to our comfort, refreshment, and edification, if instead of two persons engaging in prayer, there were three;—with the understanding, that the three, if possible, should not occupy more time than has usually been allotted to the two. I do not feel that it is in my power to make those preliminary remarks which are usually made; but I wish this Meeting to be considered as one of a peculiarly solemn character. The subject that we have before us is so awful, and the decision of the question may be attended with such important results, one way or the other, that I think

we should take this opportunity of asking the special direction of Almighty God.

The Meeting then sung the First Hymn of Dr. Watts's First Book.

Rev. E. N. KIRK engaged in Prayer.

The 516th Hymn, Wesley's Hymns, was then sung; and

Rev. R. H. HERSCHELL engaged in Prayer. After which the 151st Hymn in Bickersteth's Christian Psalmody was sung; and

Rev. JAMES PRINGLE engaged in Prayer.

SIR CULLING EARDLEY SMITH then took the Chair. He said, I am requested by the Business Committee to submit to the Meeting the propriety of the discussion on the subject now before us being brought to a termination this Evening.

The Rev. Dr. BEAUMONT argued decidedly in favour of the retention of the Ninth Article. He thought that a great element of moral and spiritual power would be wanting, if it were omitted; that the vast body of those with whom he was connected would be in favour of it; and that to reject it would throw a shade of doubt upon the doctrine. As it had been brought forward, it could not be wise or safe for this Assembly to let it go.

Rev. Dr. PATTON.—Sir Culling, I feel that this subject is one that can only be approached with feelings of the deepest awe. It is a subject so deep and awful in its own nature, that, if we get the impression of it upon our own minds, I think we shall come to it rather with weeping, than with any other feeling. What is so inconceivably affecting to the human mind as a deathless soul suffering the wrath of God without end? It was a thought that entered the heart of the Son of God, and brought Him down, and nailed Him to the cross, after His agony in the garden. It was a thought that thrilled through the hearts of the Apostles, whom He appointed to go forth and make known His Will;—so that the Apostle Paul went forth weeping, when he remembered these terrible things. I feel, Sir Culling, as though the settlement of this question was one of very great moment; and I wish to disabuse the minds, perhaps of some in this Conference, of the idea, that this is an American question. Sir Culling, it is not an American question: it is a question that belongs to every one who loves the Lord Jesus Christ in sincerity, wherever God may have cast his earthly lot. It is a question that affects every individual of this Conference,—and millions more that are not here present. It is true, that this question first struck the attention of Brethren across the water, at a Meeting held in New York, on the subject of Union—growing, somewhat at least, out of your warm appeal to

meet you on this occasion. The Eight Articles were read; and, to the surprise of many, it was there found, as it has been stated, that there was no recognition of Futurity, no recognition of anything beyond the grave. Your Articles, in so far as they were distinctly stated, left us, without any throwing forth of the light of Christianity upon this subject; for Christianity peculiarly claims, it, as its province, to throw this light. A Resolution was then passed, (not at all in the way of complaint) that these Articles should be adopted at that Meeting as the Basis,—with the understanding, that they included, or would be made to include, some expression on the subject of Future Rewards and Punishments. That paper has been placed in the hands of your Secretary; and, in an early part of the deliberations, has received the place that was designed it—not to come before this Meeting, but merely to be placed among your documents.

Now there was very great jealousy on the part of the Brethren that came from the other side of the Atlantic; and a great unwillingness to disturb one single item of the Articles. The discussion was introduced first into the London Committee. After that, it came before the Aggregate Committee. Some of us, from across the water, were very unwilling that the Basis should be disturbed, if we could get along without it. But it has come before that Committee; and it has there been discussed. It has also come before this great Meeting: here it is under discussion; and what will be the result? That which was so ably stated this morning: if it is now rejected, it places us in a position which is exceedingly fearful. It places the broad seal of this great Confederation upon this view, that this doctrine, though revealed in the Word of God, and believed by every one in the Conference, is yet a doctrine not to be confessed before the sun! This is a fearful position for us individually to take. And the effect—as it shall go back to America,—as it shall come in among your communities in England,—will be very unhappy indeed. The difficulty I feel in this matter, is not, that this question, or any other question legitimately belonging to this body, should be discussed *here*; for results may be come to, with entire harmony of feeling, if not with harmony of votes. I believe that this question can be discussed; and that, when we come to the vote, though there may be Brethren who feel constrained to vote against the introduction of the Ninth Article, yet these Brethren will acquiesce in the decision: not one of them will leave the Confederation. I cannot but think that the remarks made by Mr. Hinton this morning, were made in haste,—when he said, that if you introduce the Article,

he must leave the Confederation. I know it must have been made in the warmth of argument; for if he is indeed compelled to do that, I shall be constrained to hope that three of our Brethren will go and sit before him seven days and seven nights, and not speak a word, in their deep sympathy for his solitary position. He will not take this ground; he cannot take it; he has too much love for this body to take it. There is a sacred and heavenly influence, that stands not in one place, but is like a wall of fire around us; so that there is not a man of us that can get out. Its coruscations wave outward against the enemies of the Lord Jesus Christ, but not inward against ourselves.

Now, from America we have come to you, precisely in obedience to what you have told us to do. You have informed us of the objects you contemplate; for you speak of your objects on the sixth page; and the second object to which you are to direct your attention is,—“the state of Infidelity, and the form which it assumes in the present day.” The generic form of Infidelity in the United States is Universalism. It is *that* form under which all the enemies of God and Jesus Christ are gathering themselves together as a mighty host, and preparing for the great battle against spiritual Religion. Our eyes behold it; we are compelled to meet it. Unitarianism ranks under that generic form of error; and Infidelity cannot now come out boldly, and avow itself, as denying the Scriptures, and denying the Atonement, and denying all the fundamental doctrines of Religion. But it comes crawling under the shape of a pretended love for the glory of the Redeemer—in that He died for every one, that that Atonement is applied to every man, and that, therefore, there is no Hell. That is the form in which it presents itself. They tell us, that God is a Universal Father; and would any man put his own child in the fire, and burn him up for ever? These are their appeals: and these gentlemen will have no difficulty in coming to an Alliance, supposing we should form one in America, without this Article. We shall *then* be compelled to do one of two things: either to admit this class of individuals—if they will take these other Articles (and some of them undoubtedly will; for we know that, where the sons of God are met together, there are others that want to get in.) There has been a trial to get in; but, through the vigilance of your Committee, they have not been able to get in. But, if that Article had not been proposed, there would have been no difficulty in getting in. I say, we shall have either to admit them, or to form a new Alliance suitable to the United States of America. Mr. Chairman, that would be an exceedingly unhappy thing. We are now laying the

Basis of a Society for the World: and, when you met at Liverpool, you were not so conversant with facts in all the World, as you expected to be when this gathering came together, and Brethren told you how the facts were in their own country. But now you are able to form a Basis, which shall embrace the Church of Christ all over the World. We tell you our exigencies. Suppose we form an Alliance, and put this Article in; and you have it not? We are brought immediately into collision with the Parent Society! We set an example that will be exceedingly perilous: for if we in America may add one Article, somebody, else in Canada may add another, and somebody somewhere else, another; and, by and by, when the next Meeting assembles, you will find individuals gathered together, not on one platform, but on many; and you will have a great work to do, to harmonize the various members that shall come together.

It will not be long before you will have this form of Infidelity *here*, in an organized shape, in England. The intercourse between America and England is not all one way. I know that the stream runs from the British dominions to America; but there are return boats, and there are persons that come back in return. There are troublesome spirits, that love to roam abroad in the Earth; and there are correspondences, and there will be organizations, in this country; and you will find, by and by, that you will be under the necessity of introducing such an Article *for your own defence* in the British dominions, if you do not find it necessary *now*.

I trust, then, we shall come to a very united and harmonious vote on this subject, and that the influence of that vote will be felt all over the World. And if we can do so; and if this Basis can be got through (as I have no doubt it can), and we come to that unanimous vote on the subject,—I think the influence of it will be most happy, in uniting all hearts in Christian lands, in ascribing the praise and glory to our common Lord and Redeemer.

Rev. D. McAFEE thought it highly desirable to retain the Ninth Article; and argued this from its connexion with those which preceded.

Rev. D. T. K. DRUMMOND felt himself called upon to come forward, in consequence of some statements which had fallen from Mr. Binney, which were calculated to leave an impression with reference to members of the Church of England, by no means consistent with the facts that had come under his own observation, through his whole life and Ministry. He had also conferred with as many friends, of his own Church, as he could, and their testimony fully concurred with his own. They knew no

instance of a pious man in their Church, who did not hold the doctrine of the eternity of punishment. For himself, he felt that individual Christianity was mixed up with that essential doctrinal Truth: and he believed he was warranted in stating this to be the conscientious conviction of that important Body in Scotland, with which he was connected

Hereupon Rev. T. BINNEY rose to explain; and very frankly acknowledged, that what he had said was calculated to leave a different impression from that which he himself intended to convey.

Rev. D. T. K. DRUMMOND cordially accepted the explanation given.

Rev. J. HALDANE STEWART.—I shall only detain you a few minutes; but, not having had an opportunity of being present when the subject was discussed in the Aggregate Committee, and feeling it to be one of vital importance, I claim your indulgence for a short time. I should have been satisfied with the Eight Articles that were brought forward in the earlier Meetings of the Conference: but, the Ninth Article having been brought before us by our friends, I feel that we are under obligation to them; and I feel it upon these accounts. In the first place, the Ninth Article does especial honour to our Lord and Saviour Jesus Christ. All truth and error may be tried by this simple test. If you submit any doctrine that is brought forward to this test, you will find, that Truth exalts Him whom we all desire to exalt; and that, on the other hand, error tends to degrade our blessed Saviour. Now let us try the doctrine before us: let us come to the pit which burneth for ever and ever; and let us see our blessed Saviour, and let us hear Him saying, “Deliver him from going down to the pit: I have found a ransom.” Who does not, hereupon, feel more and more of love to the Saviour kindled in his heart? As the flames of hell are rising up, he feels, *That* would have been my portion, but for Him, who now is exalted at the right hand of God, having a Name given Him which is above every name. I am now confining myself to the last point; but I say, with respect to the whole of the five points included in that Article, they all tend to the exaltation of our Lord. In the next place, I heartily approve of this Article, from its being so Scriptural; by which I mean to say, it is in accordance with the Canon of Scripture. The last discourse which our Saviour delivered was one, in which He sets forth the eternal happiness of the righteous, and the eternal punishment of the wicked. The last chapters of the Bible do the same. When we would refresh our souls, we come to that city which is not made with hands,

where the glory of God shall lighten it, and the Lamb is the light thereof. But in these chapters we find, that the smoke of the torment of the lost ascends up for ever and ever. When, therefore, we make this the last Article, I conceive that we are just keeping to the Canon of Scripture—that we are following out the Word of God. I would say, again, that I approve most highly of this Article, as one that may be exceedingly useful to us in attempting to fulfil that which we all desire ; namely to bring those who are deluded by the Church of Rome out of her communion. You will bear in mind this, Sir, that,—previously to the most awful sentence which is contained in the Bible, namely, when Babylon is fallen, and the smoke of her torment is ascending up for ever and ever, and it is said, Hallelujah ; and again they say, Hallelujah,—the mighty angel comes down from heaven, illuminating the earth, and he cries with a loud voice, “ Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” I am persuaded that, if the Lord, by His grace, accompanies this Doctrine, it will be instrumental in accomplishing this end. And oh, how delightful it will be, to be instrumental in bringing out some of those who are now in bondage to the Church of Rome, and setting those prisoners free ! I would also say, that the last reason for which I would support it is, because I consider it peculiarly appropriate to this Alliance. There is a passage in the fourteenth chapter of the Revelations, and the twelfth verse, that I hope will be the description of every member of this Alliance. It is there said, “ Here is the patience of the saints ; here are they that keep the commandments of God, and the faith of Jesus.” If you refer to that chapter, you will see that it stands just like our last Article ; that is to say, it has Heaven on one side, it has Hell on the other. And here is the patience of the saints. So that, when you look on one side, you see our blessed Saviour saying, “ Well done, good and faithful servant, enter thou into the joy of thy Lord.” Then, when their hearts would be led to tremble, and to fall back from His service, His own Word reminds them, “ Fear not them which kill the body ; but I will forewarn you whom ye shall fear : fear Him which, after He hath killed, hath power to cast into hell.” I must, therefore, say, that I am very thankful that this should be added to our Articles. So far as the observations that have been made by Mr. Hinton and Mr. Binney go,—I think that one of the arguments they brought forward, (and they will excuse my saying so) is one that I cannot but regard as replete with danger. We do not take our creeds from any man. We take them from the Word of God. We hope that we are all good and pious men,

and we proceed together so far as the Truth goes ; but we do not mean to copy any man's errors. If there be any good man that is in so great an error, as to doubt whether God will eternally punish the wicked, we are not to be guided by that man's error. We are to pray for him, to pity him ; and we are to entreat that the Lord will bring him to the knowledge of the Truth. Therefore, without troubling the Meeting any further, I beg to express my hope, that the Holy Spirit of God will come over this Assembly in a very special manner. I recollect an instance of two gentlemen coming together at a meeting, each of whom had, previously, a strong personal desire to have his own wish granted. It happened that there was prayer made for a Missionary, who was going forth on his Mission. The subject on which the parties had met was of a very delicate nature, and there was great fear how it would terminate. The Brother who had come to Town expressly for the selfish purpose of having his own wish gratified, said, "After that prayer, I shall withdraw all my objections." Now it would be very well if the Lord, in His tender mercy, were to bring us into such a state of mind. I believe there is not one of us who does not verily believe every point contained in the Ninth Article ; therefore, why should we not give to the World the benefit of our belief ? We are all one in Christ ; we all hope to meet at the right hand of our Saviour ; and we will all, whilst we are on earth, earnestly pray, that that fearful place, to which reference has been made, may not be filled. I was once accused of being too charitable, when offering up this prayer—that, when the walls of Babylon fall, they might fall empty. So I would wish, that as few as possible go to that dreadful place, that our Gospel may extend to the ends of the earth, and that we may all meet in glory, for the Lord's sake !

Hon. and Rev. BAPTIST W. NOEL.—I am anxious to make a few remarks, to draw attention to one or two principles not sufficiently adverted to. In the first place, I think the discussion may tend to make us all feel, that when any sentiments, however opposite to the views we entertain, are introduced by Brethren—we may feel sure that they introduce them with an earnest desire to discover truth, and to promote the welfare of the Alliance. And, if we fully believe that, we may proceed to the discussion with the greatest cheerfulness. We must feel, also, that these discussions, though perhaps too much prolonged, have their value : inasmuch as they enlighten the minds of many present on the true ground of Union, and will make the Union more complete at last. It has been said, that this Alliance has not the right of examining that

doctrinal Basis which has been presented to it, because many have been invited to the Conference on the ground of the doctrinal Basis, and they were invited to form the Alliance in accordance with that Basis. But no Aggregate Committee, or previous Provisional Committee, could bind the Alliance to adopt all its conclusions, or not to add to them at its pleasure. It is clearly, therefore, within our province to discuss this or any other question.

It has been said, in the course of this discussion, that we are not to testify Truth to the World. On that point, nothing could add to the statement of Dr. Cunningham; and it would be the clearest dereliction of duty not to place *these* among the Truths we are bound to testify. But it has been said, that it is important to confine ourselves to *essential Truths*. Does not our Brother see the difficulty of ascertaining what is, in the minds of our Brethren, and what is not, *essential Truth*? We should have interminable discussions. It is not on *all* important Truths that we agree; but we are met to form an Alliance on great Evangelical Principles. And *this* we should never lose sight of—that we should adopt that Basis which is calculated, first, to secure the association of the greatest number; and, secondly, to make the Brethren most cordial and complete in their Union. We cannot profess to introduce into our Union all whom we believe to be Christians: for there are many Roman Catholics who may be Christian persons; but we do not profess to admit them, because that is not the object of the Alliance. We do not profess to introduce all; but *to introduce those who can act cordially together in this great effort for Union*. Our object is, that Christ's people, in many lands, should be cordially agreed to promote Union in the universal Church of Christ.

Now, that being the true state of the case, we must bitterly regret, that we should lose the presence and aid of any dear Brother. I should regret it to my inmost soul, if we should lose that Brother who seconded the Amendment. I trust he will see, on consideration, that it is compatible with his principles and feelings to remain amongst us. But there are other Christian Brethren, whose loss I should deplore still more. Our Foreign Brethren are anxious on this subject. Are we not assured, that there are spiritually minded men, men with spirits kindred to our own,—the most pious men of Wirtemberg, who have fallen into these noxious errors—as I conceive them to be? We most deeply deplore, that we shut them out of this Alliance: but we have this consolation: we shall hold up a testimony for the Truth *to them*, which may be of the greatest

service—which may lead them to reconsider, as Biblical critics and as followers of the Lord Jesus Christ, that solemn doctrine which is now before us.

But, if the question is to be settled on this consideration mainly—How we are to unite the greatest number of Brethren that can act together? it must be apparent that we shall lose more than we gain, if we reject the Article. We are told, that the form which Infidelity assumes in the United States, is the form of Universalism. Our Brethren tell us, that they cannot act on the Eight Articles: that they could not exclude numbers that would seek introduction, on that ground; and, what is still more important for us to bear in mind, we should not only open the door to unchristian men, but numbers of good men on that Continent would be unable to act with the Alliance, because they would conceive it latitudinarian. *Ought we to shut out those who hold Truth, in favour of those who hold error?* If not, then let me beg the serious attention of the Alliance to that consideration which is paramount to all others, and which makes it indispensable that we should admit this Article. Our Brethren from America feel, that they must introduce this Article on the other side of the Atlantic; and the principle is thus introduced, that one Branch should admit a new Article as the Basis of association; and Dr Pattison has adverted to the danger that will ensue, from giving a similar right to all the other Branches of the Alliance in other lands. The consequence is, that we must be led into discussions most serious, most fatal,—whether any Branch has such a right?—whether, if it exercises such a right, it is not severed from the Alliance?—whether we can go on as an Alliance—one introducing one Article, and another another, till no Union is shown?—so that we give an argument to our enemies, who say that we cannot unite.

This, I think, clearly shows the necessity of admitting the Article, as our American Brethren have proposed; and that, in this view, it is not an American question. I humbly conceive, that Christian prudence requires us to admit the Article: and if, as one of our Brethren has ventured to intimate, we should be called by a new, and that which sounds to his ear, an unmusical name,—if we should be called *eternal tormentists*—a name which we do not take, but which is given by the mockery of the World,—would not that name be a sermon to the World? Would it not tell them, that we are eternal tormentists who have been rescued by the blood of Christ, and who long to see them rescued also? Oh! that in the spirit in which it is revealed in God's Word, this Truth, might echo round the World, that those who are exposed to torment, because they have not

felt the magnitude of their sins, might come with us to that peace-speaking blood, which is able to change eternal torment to endless glory ! and thus be one with us in that spiritual Church over which Christ presides, and whose home is heaven !

The CHAIRMAN.—It appears to me that we may come to a division. There are two points to be settled. One is, Whether I should hear the Mover of the Amendment in reply ? I have ascertained the practice elsewhere ; and I believe, that the Mover of an Amendment ought not to be heard in reply. The other is this, and I wish your opinion upon it. I have an Amendment sent in, which goes to alter the Article ; and I think it incompetent to take that Amendment *now* : but, at the same time, it is only justice to the proposer, that he should have an opportunity, if he wishes it, to put it to the test of your opinion. If, after the present question is settled, you proceed *seriatim* through the Articles, that person, when the ninth Article comes up, will have the opportunity of moving the alteration. If the Article is rejected, he may have the opportunity of proposing his altered Article as a new one. I should like to know, whether, after disposing of this Amendment, you will proceed to take the Articles *seriatim*.

(Cries of "Yes.")

It was then agreed, that, when the Amendment was disposed of, the Articles should be taken up *seriatim*.

Rev. W. BEVAN.—(One word as to Order. We have not yet passed any one of the Articles. Dr. Byrth's Motion was, in the first instance, that the old Basis should remain in a given form. It was afterwards altered to a Motion, that the ninth Article be omitted ; and thus we have been thrown out of our course. We are now to go to the consideration of the Basis *ab initio*. The Members of the Conference will see, that the harmony with which the discussion should be carried on, and the economizing of time, constitute a sufficient reason for taking up Article after Article : and then the Amendments will come in due course.

After some further remarks from the Chair, and from Mr. Bevan on the point of Order,

Rev. J. H. HINTON rose.—I am entitled to one word of explanation. I stated in my speech, that I should not feel it my duty to belong to the Alliance should this Article be carried. The interpretation has been kindly put on the words, that they were uttered in the warmth of speaking. Let me only say, that at present I am not prepared to make any such declaration. I have only to say, that the arguments adduced have not convinced me.

The Amendment was then put to the Meeting, and negatived by an immense majority.

Rev. T. BINNEY.—We understand, that the Ninth Article now stands on the same ground as the others? and that the phraseology now comes under review?

Rev. W. BEVAN.—The Original Motion is now before us; and the question is,—How will this Conference most conveniently, as to time and technicalities, take up and dispose of that Motion? It is suggested, that we may most effectually attain our object, by taking up the Clauses *seriatim*. I apprehend, that that has the approval of the Meeting.

Rev. Dr. STEANE then read the following preamble.

“ I. GENERAL PRINCIPLES.

“ With a view, however, of furnishing the most satisfactory explanation, and guarding against mis-conception, in regard to their design, and the means of its attainment, they deem it expedient explicitly to state as follows :—

“ I. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of Doctrine understated, namely :”—

Rev. E. S. PRYCE.—It has often, since the proceedings of the Evangelical Alliance have been before the public, been observed to me, by religious friends, that there is no provision in the Articles for the maintenance of Christian character. It does not appear in your statement, that the fruits of righteousness are expected from the persons belonging to it. I conceive this to be an important omission. The New Testament lays especial stress upon character, as enabling us to know who those are with whom we are to unite. Persons who do not bring forth the fruits of righteousness are not to be esteemed Christian Brethren. I know there is a difficulty in applying this test: but I do conceive it ought to stand on record, that fruits of righteousness are expected of those who belong to this Alliance; yet no such statement appears in our documents. The Resolution I propose is this; That, in the fourth line, after the words “such persons only as,” the words following be inserted—“manifest by fruits of righteousness their union with the Lord Jesus Christ, and,” &c.—introducing that clause as a portion of the preamble. I conceive the introduction of that clause is extremely important. The preamble will then run thus,—

“That the parties composing the Alliance shall be such persons only as manifest by fruits of righteousness their union to the Lord Jesus Christ, and hold and maintain what are usually understood to be Evangelical views,” and so on.

Rev. W. PATERSON seconded the Amendment.

Some conversation ensued, in the course of which the Rev. R. W. Kyle pointed out the great difficulty of practically carrying out the principles of this Amendment. It would involve the appointment of a sort of Church Court to investigate private character, and to pronounce upon it. This delicate question had already undergone much discussion.

The Amendment was accordingly negatived; and the Preamble, as originally proposed, was adopted. The First Article,—

“The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures,”—was then read, and unanimously adopted.

Rev. Dr. STEANE read the Second Article.

“The Unity of the Godhead, and the Trinity of Persons therein.”

After a suggestion from Rev. Dr. Reed, which he did not press, this Article also was unanimously adopted.

Rev. Dr. STEANE read the Third Article.

“The utter Depravity of Human Nature, in consequence of the Fall.”

Rev. T. BINNEY moved that the word “utter” be expunged.

Rev. J. PRESTON seconded it.

Rev. Dr. F. A. Cox opposed the Amendment. He did not think it would express the idea intended. Human nature might be depraved in various degrees: but what we are to assert is, its “utter depravity.”

Some conversation ensued, in which Rev. Dr. Bunting, Rev. Dr. Reed, Rev. Dr. Alder, Rev. W. M. Bunting, and Rev. Dr. Hoby took part.

After which the Amendment was put and negatived.

The Article as proposed was adopted.

Rev. Dr. STEANE read the Fourth Article.

“The Incarnation of the Son of God, His work of Atonement for sinners of mankind, and His Mediatorial Intercession and Reign.”

On this Article Mr. Binney has given notice of an Amendment in the following words; to substitute for the Article, as it stands,—

“The Incarnation of the Son of God, His work of Atonement, His Intercession, and Mediatorial Dominion.”

Rev. T. BINNEY briefly explained his views in proposing the Amendment, which was seconded by Rev. Dr. Hoby.

Much discussion followed, in which Rev. Dr. Wardlaw, Rev. Dr. Beaumont, Rev. Dr. Bunting, Rev. R. W. Kyle, Rev. Dr. F. A. Cox, and others, took part.

The CHAIRMAN then said,—Mr. Binney’s first Amendment is,

that instead of "the Incarnation of the Son of God, and His work of Atonement for sinners of mankind," it stand, "the Incarnation of the Son of God, His work of Atonement." I shall put the first alteration.

The Amendment was negatived.

The CHAIRMAN.—Now I put the latter part, which now stands, "His Mediatorial Intercession and Reign." The word "dominion" is now substituted for "reign;" and the order of the words is changed.

This Amendment also was put and negatived.

Rev. W. M. BUNTING moved the following Amendment:

"That for the words, 'His work of Atonement for sinners of mankind, and His Mediatorial Intercession and Reign,' the words following be substituted: 'His Atonement for sinners of mankind, His perfect vicarious Righteousness, and His Mediatorial Intercession and Reign.'"

The expression, "His *work* of Atonement" seemed, he thought, intended to convey a view of the Doctrine in which he, and many others, could not concur. While, on the other hand, he wished that the justifying Righteousness of Christ should be distinctly recognised.

This was seconded by the Rev. A. D. Campbell, and an interesting conversation ensued, which served to manifest more of agreement between Brethren, on some points on which they might have been expected to differ, than could have been anticipated.

After a few remarks from Rev. Dr. Beaumont, in opposition to the Amendment,

Rev. Dr. WARDLAW said,—My principal reason for preferring the words, "His *work* of Atonement" to the simple word "Atonement" was, that I thought there was no comprehensive reference, in the latter expression, to the words of our Lord Himself: "I have finished THE WORK which Thou gavest Me to do." The work of Atonement was finished upon the Cross. What Mr. Bunting has referred to, I presume, was this, with regard to the Atonement of Christ. I conceive, it did not consist merely in His death and blood-shedding on the Cross, but in the whole of the sufferings of His humanity: and I rested that sentiment on the ground, that Jesus Christ, being without spot or blemish in regard to His own character, could suffer nothing whatever on His own account; and all the griefs He felt, all the woes He bore, from the time He was born at Bethlehem, till He expired on Calvary, were on man's account. When it is said, in the 2nd chapter of Philippians, "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the

likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also highly exalted Him ;"—the *wherefore*, or *that on account of which*, God hath exalted Him, is the whole of His preceding humiliation. And that, on account of which God hath exalted Him, is that, on account of which God justifies and accepts us.

Rev. Dr. ALDER.—I entirely agree in the sentiments expressed by Dr. Wardlaw. We ought to make some allowance for the variety of our theological phraseology ; and, in forming our Articles, we ought not to dwell much on verbal alterations. We should all agree in singing :

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress :
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

Rev. Dr. BUNTING.—I perfectly and entirely—without the smallest hesitation or fear for the great Body with which I am connected—accord in the sentiments so beautifully expressed by Dr. Wardlaw.

Rev. W. M. BUNTING.—I beg to withdraw my Amendment.

Rev. Dr. STEANE.—The next Amendment is proposed by the Rev. P. La Trobe, and is in the following words :—

"That after the words, 'the Incarnation,' there shall be inserted, 'and Death of the Son of God.'"

Rev. P. LA TROBE thought that, as our Saviour was born in order that He might die, and considering the importance of this fact,—for the Death of Christ is assuredly a fact as well as His Incarnation,—we should bear testimony to it. He was sure that all present were ready to say, in the well-known words of Dr. Watts :—

"Forbid it, Lord, that I should boast,
Save in the Death of Christ, my God ;
All the vain things that charm me most,
I sacrifice them to His blood."

Rev. H. SNEYD seconded the Amendment.

•The Amendment was put and negatived.

Rev. Dr. STEANE.—The next Amendment is :—

"That after the word 'Intercession,' the words 'His blessed Coming' be inserted."

This was proposed by Rev. A. D. Campbell, and seconded by Rev. F. J. Brown.

After some remarks from Hon. and Rev. B. W. Noel, Rev. Professor Emory, Rev. Dan. McAfee, and Rev. E. Bickersteth the Amendment was withdrawn.

The Fourth Article was then put and carried.

Rev. Dr. STEANE read the Fifth Article,—

“The Justification of the sinner by Faith alone.”

I have, said he, an Amendment:—

“The Justification of the sinner by Faith alone in the Lord our Righteousness.”

Rev. Dr. SMYTH,—Believing that the doctrine of faith in Christ, as the Lord our Righteousness, is the *articulus stantis vel cadentis Ecclesiae*, to which Dr. Cox referred,—humbly submitted that the proposition, as it stood in the Article, was exceedingly vague. We all know that there is a large class of persons, who hold, that faith is the meritorious condition of acceptance—that, instead of obedience to the law of God, as the condition on which man is now accepted, faith has been substituted. With reference to that error, spread in all countries, he ventured respectfully to submit, in Scriptural language, this alteration.

Rev. W. M. BUNTING cordially seconded the Amendment.

After some remarks from Rev. Dr. Byrth, Rev. M. Richey, and others,

Dr. BUNTING observed,—For myself individually, I should have no objection to the phrase. The older I get, the more I use such phrases, the more my heart suggests them in my best moods, and when reading my Bible most carefully. But we have not all advanced to agreement in theological phraseology; and on this, as on some other points, I am afraid there are those who will object,—seeing something in it which I do not,—imagining something to be meant by it, which I do not imagine to be meant by it. We have all agreed in the Article as it stands. We have all been satisfied with “the Justification of the sinner by Faith alone.” I am afraid, if the Article goes out with this alteration, we shall set some of our friends to disputation,—I think doubtful and unprofitable. And I hope that, as a matter of expediency, it will be kindly withdrawn.

Rev. Dr. SMYTH, as the phraseology did not meet the views of a large Body, expressed his readiness to withdraw it, if any other phrase could be used.

Rev. W. M. BUNTING could not consent to withdraw the phrase,

unless some reference to Jesus Christ personally, as the Object of Faith, were substituted. He had no objection to "Faith in Jesus Christ our Lord."

Mr. W. CRICHTON.—What evil is there in the common phraseology, Faith in the righteousness of our Lord Jesus Christ? The ground of Justification should be maintained in the Article.

Dr. W. SYMINGTON.—I regretted very much when our respected Brother took up the words, "The Lord our Righteousness," because I perfectly accord with the sentiment of those individuals who, in constructing any formula of this kind, conceive that Scripture language is not the proper language to be employed. I was exceedingly happy to hear, that more than one gentleman, who objects to the phraseology employed by Dr. Smyth, had no objection to the expression, Righteousness of Christ, or something equivalent to that; and I should like exceedingly, as a point of theology in an Assembly of Reverend Divines such as this, that we really should be theologically correct. I felt very glad that Mr. Bunting withdrew his Amendment on the previous Article; but there is an opportunity of introducing the idea, at which I supposed him to point, in the Article now under discussion. What is Justification? It is the putting of a sinner right with regard to the Law of God—right in the sight of God, with reference to His Law. Very well. A sinner is under a twofold obligation to that Law. He is under a *natural* obligation, as a moral creature, before he has sinned at all. He is under a *penal* obligation, in consequence of having sinned. He is under a *moral* obligation, *as a creature*, to the *precepts* of the Law. He is under a *penal* obligation, *as a fallen creature*, to the *penalty* of the Law. Well, then, what our blessed Lord did—what His perfect Righteousness includes, must be something that can put us right with regard to *both*. I most perfectly concur with the sentiments expressed so beautifully by Dr. Wardlaw, and so readily accorded to by this Meeting, that the Atonement of our Lord includes the whole of His sufferings from His birth to His death: but His Atonement is, as it appears to me, calculated to set the sinner right in the sight of God, only with regard to the *penal* obligation; and there still remains the *natural* obligation of a moral creature to the Law of God; in room of which there comes the actual obedience that our Lord gave unto the Law; for our Lord not merely suffered the penalty, but obeyed the precepts. He became "obedient unto death." There was obedience in what our Lord did; and I am not anxious to distinguish between the things He suffered, and those in which he obeyed. I think He obeyed when He suffered, and He was often

suffering when He obeyed. But, theologically, we must include in the Righteousness of the Lord Jesus Christ the obedience that He gave. Now you have only *Atonement*, and not *Obedience*. You have not a perfect Righteousness ; and, while I deprecate discussion, I should like exceedingly, if it were readily acquiesced in, that we should adopt, “Faith alone in the Righteousness of the Lord Jesus Christ,” or “in the Righteousness of Christ alone.”

Rev. C. COOK, of *Lausanne*.—I believe I represent a class here, to whom Dr. Bunting made allusion, that are not so far advanced as himself, with respect to the employment of the expression in question. I doubt not that Brethren will be willing to bear with our infirmity, if it be one. I do not think the expression, “Justification by faith in the Lord our Righteousness,” is Scriptural. I believe the Scriptural expression is, “Justification by faith in His blood.” I should have no objection to the expression proposed by Mr. Bunting. It is the collocation in which it is proposed to be placed, that I seriously object to. I think it will be greatly misunderstood. I would not have introduced a theological discussion ; but it has been introduced already by the statement that two things are necessary for our Justification.

Rev. Dr. CUNNINGHAM,—We are not considering the true way of explaining the doctrine of Justification. In the preamble to these Articles, we pledge ourselves to this, and this alone : “The Alliance is to consist of those who hold and maintain what are commonly called Evangelical views on certain points.” We do not express them in detail. These are mentioned, not as propositions, not as dogmata, but simply as the points upon which the maintenance of Evangelical views is made the term of membership in this Alliance. I have a decided opinion, in concurrence with the views of Dr. Smyth, as to what is the true Evangelical view of this doctrine of Justification by Faith alone : but I presume the Alliance is of one mind upon this point,—that, while we hold Justification by Faith alone, as a term of membership, we do not feel called upon to state dogmatically what it is. It is on that ground that I attach less importance to this expression. And I do not hold it to be in order, that we should enter into Theological discussions.

The CHAIRMAN.—The question is, that to “the Justification of the sinner-by Faith alone,” there be added the following words, “in the Lord our Righteousness.”

Rev. Dr. CUNNINGHAM.—Will our friends compel us to go to a vote ?

Rev. Dr. SMYTH.—It is withdrawn.

Rev. W. M. BUNTING.—I move, that to “the Justification of the sinner by Faith alone,” there be added, “in Jesus Christ our Lord.” I must press that there be some indication of the Object of Justifying Faith.

The Amendment was put and negatived.

Rev. Dr. STEANE.—I have one more Amendment sent in, namely, to add the words, “bringing forth good fruits.”

Rev. E. S. PRYCE moved the Amendment; but, there being no Seconded, it fell to the ground.

The **CHAIRMAN** then put the Article, and it was unanimously adopted.

Rev. Dr. STEANE read the Sixth Article,—

“The work of the Holy Spirit in [the Conversion and Sanctification of the sinner.”

A MEMBER moved an adjournment.

A MEMBER.—I have remained that when I went home I might say, the Basis is established. I hope you will go on.

The question of adjournment was then submitted to the Meeting and lost; after which the Sixth Article was submitted and adopted.

Rev. Dr. STEANE read the Seventh Article,—

“The right and duty of Private Judgement in the interpretation of Holy Scripture.”

Rev. W. M. BUNTING.—One of our Foreign friends told me, that “individual judgement” was the only phrase which could be used in German.

Rev. Dr. MORISON and **Rev. W. BEVAN** concurred in observing, that our German friends must find out a word that will answer to the idea. We need not reject a word that has become consecrated among us.

A MEMBER submitted, that we use the phrase “The Holy Scriptures,” instead of “Holy Scripture.”

Another MEMBER seconded it.

Rev. Dr. BEAUMONT.—That will make it the duty of every person to examine in private all the Holy Scriptures.

Rev. A. BELL.—So it is.

The Amendment was carried.

The **CHAIRMAN** then submitted the Article as thus altered, and it was adopted unanimously.

Rev. Dr. BUNTING.—I believe the same alteration has been introduced into the First Article.

Rev. Dr. HOBY proposed an Adjournment.

After a little conversation, the CHAIRMAN again put the question of Adjournment, which was negatived.

Rev. Dr. STEANE read the Eighth Article,—

“The Divine institution of the Christian Ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.”

I have notices of two Amendments; the first by the Rev. Mr. Hinton, to the effect that the Article “be altogether omitted.”

The CHAIRMAN.—I shall take the other Amendment first.

Rev. Dr. STEANE.—The second is by Dr. Beaumont, that the words, “the perpetual and universal obligation of the Moral Law,” take precedence of those words which now constitute the Article.

Rev. Dr. BEAUMONT felt most powerfully the want of some expression in the Basis, of the importance of moral excellency. He felt this still more, now that the Ninth Article was added, which affirms a Judgement to come. He need not insist on the awful majesty of that Law, or its tremendous sanctions, nor on the great number of those who set it aside practically. Attempts are made to teach mankind the wisdom and power of God in the works of Creation; there should be equal efforts to teach them the Moral Character of God, as the Legislator of the World which His wisdom and power have created. All Christians should be taught in this Basis, which teaches so many truths, that there is a binding obligation on us all to obey the Moral Law; and unless the Amendment, or something equivalent to it, should pass, the Basis would be defective. While promulgating Evangelical Doctrines, the perpetual and universal obligation of the Moral Law should also be maintained.

Rev. W. ANDERSON.—I second the Amendment.

Rev. E. W. CAULFIELD also supported it; he heartily desired that this point should be included,—but with a most careful reservation, that our righteousness does not justify, but Christ alone.

J. P. PLUMPTRE, Esq. M.P.—I am sure we recognise holiness of life in the spirit of the Sixth Article.

The Amendment was then put and negatived.

Rev. Dr. STEANE. The next Amendment is, “that the Eighth Article be omitted.”

Rev. J. H. HINTON did not mean to go at any length into the subject; but could not content himself with being silent. When this Article was proposed at Liverpool, he had objected to it; and his objection had continued and increased ever since. Although, after what had passed, he had little expectation of carrying the

Amendment, yet he felt it right to propose the omission of the Article, in order to clear his own mind and conscience, and to give an opportunity for a show of hands on the part of those who objected to it. He could not be content, that it should be reported as having passed unanimously, or *nemine contradicente*.

Rev. Dr. REED.—I rise to second the proposition: but we cannot expect, at such an exhausted sitting, that we should have fair attention. I have attended these two days, not knowing when this question would come on; and I am much concerned, that it is now before us at this late hour. I had taken my hat, under the conviction that it would not come on; and some of our friends have left, thinking that it could not. I should, therefore, be unreasonable in trespassing on your attention in such circumstances: yet I feel it quite vital to myself. I have heard gentlemen rise and say, that they should be, under given circumstances, constrained to withdraw from the Alliance; and they have subsequently said, that they were hasty and rash. I should not be either hasty or rash in the declaration. It would cost me immense anguish: yet I must say, that, if this Resolution is carried, I must necessarily feel myself excluded. I believe I may say, without any great profession, that the cause of Christian Union is dear to my heart; and, if I should separate, it would be with pain that is unutterable: yet I have such convictions as to this Article, that I could not go with you, were the Alliance to say it must be retained. We were unanimous at Liverpool: but I submit, that we were unanimous at Liverpool, on this question, only by courtesy, and only with the understanding, that we had the opportunity, and perfect liberty, when we should come to a Meeting like this, to consider it fully. This was the only way to promote that love to which we are all so devoted, and for the sake of which I concurred, at the first Meeting at Liverpool, in the acceptance of this particular Article. I am not now going to make a speech, as I should have done, had the question come on at a suitable hour; but I hope that, since it is vital to myself, I shall be allowed to say a few words. I think we have been moving somewhat in a wrong direction. We have heard a great deal about completing our Creed. We did not dream of such completion at Liverpool; and we ought not, I think, to dream of it now. We never proposed to submit a perfect model of faith to the public attention: we assented, from the first, only to what we considered needful Articles,—by which we expressed an opinion as to the meaning of the phrase Evangelical. The Articles proposed this evening, and disposed of, were certainly not comprehended at first in what we considered Evangelical principles. I entirely concur in

all those principles. I entirely concur in *this* statement : but I do not concur in the propriety of adopting it as a portion of our Basis. We should feel, that we are all carrying with us the spirit of prayer and of earnest enquiry. I felt that I was co-operating with yourselves in the spirit of prayer, when one of the Brethren in worship prayed, that we might only include in the Basis such things as are needful, and not introduce too much. I entirely concur in that prayer ; and, for that reason, I object to the Eighth Article—as it is too much to advance, it asks more than is necessary ; it asks more from me than the Bible Society ;—more than any Missionary Society asks for ;—more than the Episcopal Missionary Society would ask of me. I am a member of it, and have been so for many years ; but this was never asked of me as a term of fellowship. It asks more of individuals that join this Body, than is asked of individuals who join our Churches. I have rejoiced to receive individuals into fellowship, who differ from me on the question of Baptism,—on the question of the Sacraments. I should be ashamed to remain a Minister and a Pastor, if I were not prepared to receive any man, who, I believe, had received Christ. I maintain, therefore, that it asks too much ; that it asks what is unnecessary ; that it asks, in this connexion, what is inconsistent with our profession. The banner we unfurl is the banner of Union ; but, if we record on that banner the Eighth Article, it will be a banner of division,—it will divide Christians. I could refer you to one community already, from which we meet with full sympathy as to the Alliance, but who are excluded by the Eighth Article. I do pray you to re-consider it, and to come to the conclusion to omit it. If you adopt it, you will expose yourselves to great hazard, and exclude Christians, admirable, excellent as yourselves, under the name of Union. I could not unite in a Society that will exclude my Brother-Christian ; and, if he is put out, I must be put out with him. I sympathize with those without, as well as with those within. While I have sympathy with those within, I have an awakened sympathy with those who are not with us ; but who would be glad to be with us, if our Basis were as comprehensive, and yet as Evangelical, as it was designed to be in our first movement. I, therefore, for these reasons, submit the subject to the Meeting. It is possible, that many may not have looked at it in this light,—that it will separate Christian from Christian, under the profession of uniting all. I was concerned to hear this morning,—much delighted as I was on the whole,—that it was never intended to include *all* Christians. I was grieved and afflicted by that statement. I did not believe, that that was the settled notion of any individual who met at Liverpool.

Surely a statement of that sort is open to some correction ; it could never be, that we have met on the profession of uniting Christians, and that we should still so shape our terms as to exclude Christians of some description. We must believe, that many persons will feel themselves excluded, if this stands, who yet are Christians, believing all Divine Truth which we hold to be essential, and who illustrate it in their life and conversation. I should be reluctant to adopt an arrangement, which will positively shut them out. No man can tell, how reluctant I should be to leave my connexion with the Alliance. If you should be so happily disposed as to forego pressing this Resolution, in all the rest of the arrangements I should concur. Remember, if it be a small matter to you, that an individual should retire, professing himself a Christian and a Minister, it is a great matter to me : but principle I hold to be a greater matter. While I leave you with inexpressible regret, and should be glad to be one of you, still, if there be Christian men in adversity, I hold it to be a greater matter, to choose the part of the man who is suffering by exclusion.

Rev. Dr. BEAUMONT thought the matter of so much importance, that it was desirable to have a fuller attendance ; he therefore felt it his duty to move the Adjournment.

Rev. T. BINNEY. I must support that Motion.

The question of Adjournment was then put and carried.

Rev. Dr. REDFORD engaged in prayer, and the Conference adjourned to 10 o'clock on Saturday Morning.

FOURTH DAY—*August 22nd, 1846.*

MORNING SESSION.

Rev. G. OSBORN moved, and Rev. Dr. S. H. Cox seconded,

“That Rev. Dr. Byrth preside over the Devotional Exercises.”

Carried.

Rev. Dr. BYRTH.—Under any circumstances, I should have deemed it unbecoming to occupy your attention by any lengthened remarks of my own. Under the present peculiar circumstances, it would be more than unbecoming to do so,—called suddenly and unexpectedly as I am to the Chair. I therefore hope, that I shall best consult every proper feeling, both my own and yours, by immediately proceeding to the performance of those important functions that have devolved upon me. We will therefore address ourselves to the worship of Almighty God.

The Brethren then sang part of the 106th Psalm, New Version.

The CHAIRMAN read Psalm lxxxv.

Rev. Dr. STEANE read the following letter from Rev. James Hamilton.

Liege, August 19, 1846.

MY DEAR FRIEND,

Is this the day when the Evangelical Alliance meet? Since having been here, I have been under the impression that it is this day; and I am now thinking, what a multitude of the Saviour's disciples are assembled with one accord in one place, and uniting in prayer and supplication. I once hoped, that this would be about the time of my resuming my labours in London, and that it would be my privilege to take at least a silent part in the proceedings of this great occasion. But, even if I were in England, I know that I would not be allowed to run such risk of excitement. Most of my friends are aware of the cause of my absence; but, in case any of the London Committee should not know (all the rather that they promoted me to be one of their Honorary Secretaries), would you be so kind, my dear Sir, as to mention, that I am still abroad in feeble health? The absence of any one who ought to be present, at such a time, is calculated, if unexplained, to weaken the heart of some one or other. So far from my own heart fainting in the cause, I feel it one of the greatest blessings of my life to have been in any measure connected with it. Dangerous sickness has not made me

repent it ; languor and depression have not made me weary of it ; and, moving from place to place, and in very various sanctuaries, I have tried to carry with me its spirit. With much love to the Brethren, and much gratitude for all the enjoyment experienced in their society,

I remain,

Rev. and dear Brother,

Yours affectionately,

JAMES HAMILTON.

Rev. THOMAS De VERE COMEYS engaged in prayer.

The 196th Hymn, Bickersteth's Christian Psalmody, was then sung, and the **CHAIRMAN** read Isaiah xxxv.

Rev. PHARCELLUS CHURCH engaged in prayer.

Sir CULLING EARDLEY SMITH then took the Chair.

Rev. W. W. EWBANK.—I beg to ask, why the Church of England is omitted in the papers that have been printed, with reference to the sermons to be preached to-morrow? If it has been from prudential motives, I am satisfied : all I can say is, that we are not ashamed ourselves.

Rev. A. S. THELWALL.—It has been done contrary to my intention. I made out the List, the night before last, as accurately as I could, and sent it to the printer. How it has come to pass, that it never appeared in the printed papers, I do not understand.

The **CHAIRMAN** believed that **Mr. Chalmers**, who had the principal management of the matter, was actuated by a desire not to do anything that could compromise any one.

Rev. W. BEVAN thought it desirable, that **Mr. Chalmers** should state his reasons himself, rather than that they should be given at second hand.

Rev. Dr. BYRTH.—I think, before such an omission had been made, Ministers of the Church of England should have been consulted. I am engaged to preach myself ; and I feel it a serious omission. Are you ashamed of me, that you would not put down my name? (Cries of "No!") or do you think me such a coward as not to be ready to incur the danger?

Rev. Dr. BUNTING.—I beg that this question may be postponed till **Mr. Chalmers** comes in. I happen to know the reason.

Rev. W. BEVAN read the Minutes—on which some conversation arose, and some slight corrections were made.

Rev. J. HANSON.—In the case of the withdrawal of an Amendment, should it be stereotyped in this way? When the proposer and seconder agree to withdraw it, I think it should be omitted.

On this point some conversation arose, in which Rev. W. Bevan, Rev. E. Bickersteth, Hon. and Rev. B. W. Noel, and Rev. W. Anderson took part.

The CHAIRMAN said, If the Chair may be permitted to express an opinion, I should say, the Minute does good. It confirms your ultimate conclusion. It shows the necessity you feel for adopting the Original Resolution.

The Minutes were then confirmed.

The CHAIRMAN.—A notice is given me,

“That the Nomination Committee respectfully request the Chairman to impress upon those Members who may be leaving the Conference, that their tickets are not transferable to other individuals.”

Rev. W. W. EWBANK. — Mr. Chalmers having entered the room, I beg to say, that papers have been circulated, containing a list of those who are to preach to-morrow. Upon reading it, I find that all the names of the Ministers of the Church of England have been omitted; and I take the liberty to ask, whether any explanation can be given, satisfactory to the Members of that Church?

Rev. W. CHALMERS.—The list was in the proof; but one of the Secretaries considered that it was doubtful, whether some obstacle might not be thrown in the way of the arrangement. We reconsidered the case, however, last night; and the names will appear in the list to-day.

Rev. GEORGE OSBORN moved, and

Rev. Dr. ALDER scouted,

“That Rev. James Carlisle, D.D., and Rev. Thomas Waugh, be added to the list of Chairmen to preside over the Devotional Exercises.”

Carried.

Rev. E. BICKERSTETH rose.

Rev. Dr. BEAUMONT.—Dr. Reed, who spoke on the Motion last night, spoke at considerable disadvantage, owing to the lateness of the evening; and I think it highly important, that he should go on with his address. I conceive that, by moving an Adjournment, I am in possession of the Meeting: but I will give up my right of speaking at present, in favour of Dr. Reed.

The CHAIRMAN was willing to hear the opinion of the Meeting; but reminded Dr. Beaumont, that the right of speaking, like the tickets, was not transferable.

Rev. J. H. HINTON.—May I make a petition? It will be recollected that, under the circumstances last night, I did not enter

on the case. If I may be considered as not having spoken in the course of the discussion, I shall be satisfied.

The CHAIRMAN.—I think that is only a fair request.

Rev. Dr. BEAUMONT gave way to Mr. Bickersteth, with the understanding that he should have another opportunity of speaking.

Rev. E. BICKERSTETH.—How sweet is brotherly love, and the mutual giving way of one to the other! I regret deeply, that I am obliged to leave almost immediately, and therefore seemed to put myself forward in mentioning that circumstance to Sir Culling. Glory, glory, be to our God, that He has brought us so far forward in our blessed work! ~ Glory, glory, be to our God! For there are seven grand Truths already acknowledged by this Meeting! And when I consider, that at least nine hundred Brethren have thus met together from day to day, I think we need not be surprised, if there has been some delay in coming to a conclusion, and if we have not got so far as we anticipated. I think it is so much the better; because we shall all be the more fully grounded in those things, on which we have come to a conclusion. I feel that our obligations are very great to many silent Members, who could have spoken on this occasion. They have been, I doubt not, praying for us to our Saviour, while they have been silent in the assembly; and God has given them that for which they prayed. One thought has struck my mind—the largeness of love, in the midst of opposite views. I know there is the largeness of love in my dear Brothers Hinton, and Reed, and Binney, and Byrth, and others who oppose views I have taken. It is because of the largeness of their love, that they have opposed certain proposals, which seemed counter to the feelings of love that glowed in their hearts. But I feel also, that it is the same largeness of love, in another aspect, that makes us stand so firmly for those things which we feel to be important. We want to give a *strong testimony* to the World for those great Truths, in which we have so cordially united. Now, with regard to my dear Brother Hinton, I must say, my heart has hardly been drawn out to any one, in the course of all the proceedings, more than to him. His tenaciousness of his opinions, the tenderness of his conscience, his frankness, the spirit of love in which he has met us, and the way in which, from time to time, he has followed that precept, “Submit yourselves to one another in the fear of God,” have eminently cheered and refreshed my own spirit. And if, now and then, he has given us a friendly smiting, it has been as precious balm that does not break our heads. With regard to the great principles which have been brought forward, I feel that the position before the whole Church will be peculiarly firm and strong,

if we can present to it the whole Basis that has been brought before us. No doubt, it will bring the greater and intenser conflict. We cannot confess weighty, deep, solemn Scriptural Truths, without, at the same time, meeting all the malice and wrath of the devil, the world, and the flesh. We expect the conflict—may the Lord Himself prepare all our hearts to stand firm for those great principles, which we agree to confess in the face of the World ! But, though such a full confession will bring a conflict, it will bring strength for the conflict :—it will unite us together in a way in which we have never before been united ; and we shall present before the World these great, vital, and essential Truths, which we agree together to confess. With regard to the present Amendment, oh ! I thank God, it is not a case of conscience with us ! Those who are here assembled have confessed the principle when they met us. I should feel it to be very desirable, therefore, that these dear Brethren should not wound our hearts, by telling us they will leave us if their Amendments are not carried. It is putting us, who feel the importance of the principles, in a somewhat false position. We love these Brethren tenderly ; we will compel them to remain with us, if we can, by our love to them. Let not, then, our feelings be so disturbed. It went like a shock to my heart, to hear dear Hinton say so. Oh ! he cannot leave us ; we love him too much to lose him. And I think it is, on the other hand, important to consider the case of those who have agreed to this Eighth Article. It may have been, that their conviction of the importance of it has been the very reason why they joined us. We have in this Article the only fragment of the confession of a visible Church before the World ; and, as our chief conflict will be with Popery, I cannot but feel, that it is a most important principle to maintain. I believe many of my beloved Brethren feel with me on that point ; and I think it my duty to state, that they, having come in on the ground of that Article, would be placed in a painful position, if that Article were to be withdrawn. Thanks be to God, we have not withdrawn one principle ! We have confessed all these Truths together. Let us not now begin the withdrawing of principles at which we have already arrived.

Then, with regard to the idea of any being excluded, it is well known, from the discussions that have taken place, that our Brethren among the Quakers are not excluded by this Article merely ; but they are excluded also by other principles, which we could not possibly part with ; and why should we lose the strength we derive from the principles involved, for the sake of trying to gain those whom we could not possibly gain ? But, after all, our idea is not,

that those who do not join us are not members of Christ, or are not as zealous for Union as ourselves, though they think it may be better sought in other ways. God forbid that those dear Brethren, by whose side I have stood again and again in contending for the great principles of the Protestant Faith,—such men as McNeile, and Stowell, and McGhee, and others of that stamp, the very champions of Protestantism in our land,—should be thought not to be equally zealous with us for the Protestant Faith,—equally desirous of union with the children of God !

But one more remark. We have not lost our Christian friends by joining this Alliance. I may say so, from having a large acquaintance with my Brethren of the Church of England, in every part of the land. I have not lost the love of one Christian Brother by joining the Evangelical Alliance. Nay more ; I think they have shown me, and been anxious to show me, that I am more dear to them than ever I was before. No Church will lose—every Church will gain—by the Evangelical Alliance. With these principles I beg leave to support the Original Motion : and may the Lord of love and peace multiply His blessings upon you ! I hope to join you again on Monday Morning.

Rev. Dr. Hoby rose, and Dr. Beaumont again gave way.

Rev. Dr. Hoby.—Sir Culling, I would not now trespass upon the attention of this Assembly, if it were not with myself a matter of conscience. At the same time, I am not prepared to say, that, if this 8th Article is retained, I shall withdraw from all connexion with the Alliance. I look upon the Alliance as formed ; it will be, I doubt not, a glorious launch on Monday ; and you, Sir Culling, I am sure, will be the last to leave the vessel, even should she be wrecked,—which, by God's providence, she never will. And I will say, if an humble individual like myself might venture to do it, I will stand with you on the last plank.

I feel a strong objection to the 8th Article,—an objection which, from the very commencement, I have expressed,—carrying it so far as twice to move an Amendment, to except from the operation of the 8th Article our Brethren who belong to the Friends. It would have been far better, in my judgement, that the 8th Article should have been altogether dropped at a previous meeting. I object to retaining the 8th Article, because I cannot see the propriety of classing it with “great Evangelical Principles.” In this respect, it appears to me to differ from all the other Articles, which form together a Doctrinal Basis,—with the exception only of one, and that is the 7th, which asserts the Right and Duty of Private Judgement in the interpretation of Holy Scripture. Now it appears to me,

that that one Article, the 7th, as asserting the right of Private Judgement, is the only one we want, to enforce the duty of all God's children, in reference to the points which are touched upon in the 8th. I not only think, that the 8th Article, in this respect, does not agree with the other Articles, and cannot be so characterized,—there is a vagueness about it, which does not appear to me to belong to any of the others. When we speak of the Christian Ministry, we are not agreed. There is an indefiniteness about what constitutes it. And, when we come to the subject of Baptism,—I trust I may speak freely the dictates of my conscience,—there is not only a vagueness, but we are absolutely certain that we do not agree: and, for myself, there seems to be, if I might be allowed to express it, something of a disingenuousness, I had almost said—I will call back the word if you please—but I will tell you that what I mean. We say, that we believe in the authority and perpetuity of the ordinances of Baptism and the Lord's Supper; while we know, that we diametrically oppose one another in some points relative to Christian Baptism. It is a fact. I am not about to enter into the controversy; but I am bound to ask, does Baptism, in the sense in which we use it, refer, in any way whatever, to regenerating operations? Is Baptism, in any way whatever, a domestic observance? Or, is Baptism solely, wholly and exclusively, the immersion of a believer in the Lord Jesus Christ, and is nothing else Baptism but that? I do not say what are my own views about it. But I will say this; some of us who are in this room hold, more or less, marked views of Baptism, which are equally opposed to views that others in this room entertain. We know *that* to be the fact; are we then decidedly agreed as to what constitutes Christian Baptism? I cast myself on your indulgence: but it is a positive fact, that we are here assembled, with the most full and conscientious conviction, that we differ in opinion as to what constitutes Christian Baptism: and I do not wish to be required to assert, if I can avoid it, that I believe in the authority and perpetuity of the ordinance of Baptism, *in common* with Brethren, who, I am certain, do so entirely disagree with me, that we are as far as the poles asunder on that subject. Therefore, I shall be happy if the Article can be dropped altogether.

I will not trespass long on the time of the Meeting. Allow me to say one thing more. This Article has been commended, just now, by our beloved and esteemed Brother and friend Bickersteth, on the ground, that we are therein assuming a favourable position of antagonism to Romanism. But you know how often it has been said, by Brethren connected with the Denomination to which I feel it a great honour to belong, that the Baptism which many maintain—

that of receiving either the infant seed of believers, or children indiscriminately, is the very pillar and ground of Popery. Now I am not maintaining this position. I am only stating a fact.

Hon. and Rev. B. W. NOEL.—Let me implore my Brethren, for the sake of peace, that they will listen in perfect silence.

Rev. Dr. HOBY.—I do not maintain that ground; I am not arguing for it. But I am stating, that these are the views of nearly a million of the professors of Christianity; amongst whom are some of the most devout and holy men of God with whom I am acquainted. What I have stated is the opinion of a Church, with a million of Christian professors. Now, what I ask is, when we are positively certain, that we do not understand one another on the subject of Baptism, that we should not be constrained to receive this 8th Article into the Basis of the Union. It is utterly unlike every other Article; and we have one which fully covers the entire ground. One word more. When, by this decision, instead of taking a ground of opposition to Roman Catholic errors, I feel, that we are getting upon the ground which is held so firmly by Roman Catholics—(for their system is shivered to atoms without the Baptism of infants)—when we come on the ground maintained by Roman Catholics—

A MEMBER.—As a member of the Church of England, I think it not right that this mode of reasoning should be introduced.

The CHAIRMAN.—I must request attention to the Chair. I must rule, that any reference of that sort, to matters of difference between one community of Christians and another, is out of order.

Rev. Dr. HOBY.—I beg pardon: but I have followed in the train of a large number of Brethren, who have repeatedly alluded, both to the Friends, and to different Denominations in the United States. But I will abstain.

The CHAIRMAN.—We are met here as a body of persons agreed upon certain great principles; and agreeing to suspend—to throw into the back ground for the present—those matters upon which there is a difference of opinion. There is no Quaker here present; therefore, it is quite legitimate that a reference should be made to them. If the views we entertain are correct, the Quakers are in error: but we have met upon the principle, that Baptism is an open question.

Rev. Dr. HOBY.—I will bring my remarks to a close.

Rev. W. W. EWBANK.—I do think, though a member of the Church of England, holding infant Baptism strongly,—I do think, that, if any Member thinks it necessary to his argument to introduce a discussion relating to matters on which we disagree, we

ought to be ready to hear him. If he feels it necessary to his argument on the Basis, with regard to the rejection or retention of this Article, I think, as Christian men, we ought to hear him.

The CHAIRMAN.—If an individual feels it to be necessary, in order to his argument upon a given point, to express the opinion, that the sentiments of those to whom he is opposed lie at the foundation of Popery, and are therefore thoroughly erroneous, I do not think it is in the spirit of the Meeting, that such an opinion should be expressed.

Rev. Dr. HOBY.—I should not have entered on that point, but in reply to Mr. Bickersteth, who argued the adoption of this Article on the ground of opposition to Popery. I felt an objection to it, because I felt that it conveyed *me* to the ground of Popery. I have only one word to add. When we adopt this Article, I feel that we unite, *quoad hoc*, with the Papists; while, at the same time, we pass an act of exclusion as to the Friends. It is one thing for us to lay down rules as to prayer, &c., which they are unwilling to comply with; it is another thing for us to lay down a law, which is, *ipso facto*, exclusive.

Rev. Dr. MORISON.—Sir Culling, it does appear to me a very extraordinary statement, that this Article does not belong to the class of Evangelical Principles. If the Ministry of Christ's Gospel, embodied in His own commission, "Go and preach the Gospel to every creature," be not an Evangelical Principle;—nay if it do not lie, Sir Culling, at the basis of Evangelical Principles, I certainly have hitherto read my Bible backwards. And, with regard to all that our dear friend (I wish to speak with all affection) has said about this Article, he has totally overlooked its real character; because the Article does not say one word of the sort of thing to which he, in a somewhat disorderly manner, has led our attention. It speaks of the perpetuity of the ordinances of Baptism and the Lord's Supper. Now surely, if he administers them in his own way, he does so on the conviction of their Divine authority and perpetuity. And I maintain, if I do it in my way—he cannot mulct me of that—I do it on that principle also; and I will not yield to him a particle more of conscience than I have myself upon it. I would not do it, except I believed the ordinance of Baptism to be of Divine authority and perpetuity. And as to avowing to an assembly like this, met on principles of cordial unity, that Infant Baptism lies at the foundation of Popery, it is too much to hear. I say this in all love; because I do not think there is anything in the Article to lead us to that. Every friend has a right to hold his opinion: but, if I held *that* opinion, I

believe God would give me grace to keep it back from Brethren on an occasion like this.

Mr. WILLIS, of Luton, was afraid we were getting on that rock on which the Church of Christ had split for years ; namely, being too fond of making rules and enacting laws. We were doing too much. He hoped that, when he sat down, the Meeting would be in the blessed state of not knowing to what Denomination he belonged. He had no right to know that Mr. Binney, or Mr. James, was a Congregationalist. What had kept us asunder, but the enacting of laws in accordance with our particular views, instead of insisting upon that which was necessary ? He agreed with Mr. Price, that it is far more important to insist upon holiness than upon a creed. The most wicked man in the universe can believe a correct creed.

The CHAIRMAN,—being appealed to as to this expression, “that a wicked person could believe a correct creed,”—considered, on general principles, that it was contrary to the opinion of 999 persons out of 1000, that a wicked man could really believe a correct creed.

Mr. WILLIS.—A man might *profess* to believe it, they saw what he meant. In the way of conscientious principle, he did not object to this Article ; but thought there were thousands of Christians in this country who were not prepared to believe it.

Rev. Dr. OLIN argued, that more deference was due than had been paid practically, to the fundamental principles which had brought us together. A measure of respect was due to the doctrines announced by the Provisional Committee, which was not always conceded to them ; and, in deference to them, and considering the terms on which we met—as set forth in the Basis to which all had agreed already, it was desirable and expedient to retain the Eighth Article.

Rev. J. HOWARD HINTON thought the arguments just adduced—attaching so much respect and authority to the Basis as it stood—would have been very conclusive against the admission of the Ninth Article. But, since the Basis had been departed from, and the Ninth Article admitted, he thought the door was quite open now for the exclusion of the Eighth, however it might have been deemed shut before. His leading objection to the Eighth Article was, that it excluded true Christians. No one would maintain, he supposed, that it was essential to the existence of true piety, to believe in the Divine institution of the Christian Ministry, and the perpetuity and authority of the ordinances of Baptism and the Lord's Supper. There are pious people who do not believe these things. The Article was, therefore, sure to exclude from the

Alliance some true Christians; and he thought the exclusion of true Christians, whatever might have been stated to the contrary, to be in violation of the whole conception, and intention, and even the letter of this Alliance. We set out with affirming the glorious principle of the Unity of the Church of Christ—the Spiritual Church of Christ: and it was our aim and object to manifest that Unity: which Unity cannot be manifested, by any possibility, upon any other plan, than one which is adapted to draw together all, without exception, who are members of the Spiritual Church of Christ, and who are at any one time in this world. He admitted, that there was one limitation in the Basis as adopted. It was only intended to unite Protestant Christians; one of our great aims being, to effect, if possible, such a union among Protestant Christians, as should be the counterpart of the boasted Catholic Unity of the Roman Church. But we make no progress towards any such union, unless it be the union of *all* Protestant Christians. His objection therefore, was, that the Article was exclusive. He could most earnestly wish it to be dropped; and this quite apart from the question, whom it would exclude.

Rev. W. V. WOODHOUSE, as a clergyman of the Church of England, argued in favour of the Article. Speaking from his own experience, he thought that, upon the result of this question, hundreds of his Brethren would either join or keep away.

Rev. W. V. EWBANK.—Sir Culling, Fathers, and Brethren, I am sure you will not think me presumptuous in making one or two very short observations; for, with the exception of having spoken on one or two points of order, I do not think I have occupied a single moment of your precious time. But, without further preface, I would say, first, with respect to the speech lately made by our dear friend Mr. Hinton, that I think our friend Mr. Noel, in his speech last evening, touched upon the exact principle which I think Mr. Hinton has not precisely seen. I fully agreed with Mr. Noel last night, when he said, in very clear and distinct terms, that the principle on which we are forming this Basis, and on which we are now going to unite as Brother Christians, is *not* the principle of uniting *all* whom we believe in our hearts to be Christians, but the principle of uniting *as many as we possibly can*; because we believe in our hearts—I believe in my inmost soul—there are hundreds and thousands of Roman Catholics who are proceeding to heaven as surely as myself. What is then to be done? What would our dear Brother Hinton wish us to do, with regard to this Basis? He would not have the Seventh Article expunged; he would wish us to retain the Article which insists on the Right and

Duty of Private Judgement. Yet it will be seen, that by *that* Article, we exclude every conscientious Roman Catholic—though we may believe him to be a sincere Christian.

Then, without dealing further with this part of Mr. Hinton's speech, I would just say, that I think his leading objection utterly falls to the ground: because we all acknowledge,—I acknowledge it myself,—that a man may be a Christian, though he objects to that Article. He said, that it was not of the substance of Christianity, and therefore he desired its exclusion. But, to refer again to that Seventh Article,—Is the Right and Duty of Private Judgement of the substance of Christianity? Is it not possible to believe, that a man may refer his mind and his judgement to the decision—either of the Papal Church, or of the Primitive Church, and yet be a real Christian? I think, therefore, if any objection is to be urged against the retention of that Article on this account, for the same reason we should exclude the Seventh. At the same time, the principle so clearly enunciated by Mr. Noel meets this case: because it is not our principle to include *all* Christians: we are merely anxious to get together as many real Christians as we fairly can at the present moment, and we trust God for the future. We believe and hope, that eventually, in some future years, it may be desirable to enlarge the terms of our Basis. But this, at present, I think we cannot do.

I will only detain you with another single observation, in reference to the speech of Dr. Hoby. One of his arguments against this Eighth Article was, (as I understood it, and I hope he will correct me if I misunderstood him,) that the Eighth Article is not a great fundamental Truth. Now, with respect to that point, I would just ask your patience for a moment, while I read this single sentence,—“That the parties composing the Alliance shall be such persons only as hold and maintain *what are usually understood to be Evangelical views* in regard to these several Articles.” Now, though it is quite true, that the Truth in this Eighth Article may not be considered as one of the great fundamental Truths,—I think it is equally true, that *the greatest fundamental errors* which have arisen in the Christian Church (I am not speaking especially of Rome, but of various Christian Churches) have arisen from *the misunderstanding of the Sacraments*. Therefore, though it may not contain a fundamental Truth, still I think it is of the highest importance for us to bear testimony, in the sight of God and the whole Church, that we do not believe the *erroneous* doctrine of the Sacraments, but that we have *Evangelical views* respecting them. It forcibly struck me, as Dr. Hoby was speaking, that there was

this reason for the retention of the Article. We ought to be anxious to proclaim, in the sight of the Church, that, holding as we do the Christian Sacraments, we hold them only in the Evangelical sense.

Rev. Dr. HOBY.—I simply referred to the expression, “on the basis of *great Evangelical principles*.”

Rev. J. H. HINTON.—Our friend, Mr. Ewbank, did me the honour to refer to my speech in one point, concerning which he made me doubtful whether he heard what I said. He has argued against me, as though the admission of the Article defining Protestantism were irreconcilable with my view, while I admitted that there was an exception.

Rev. W. W. EWBANK.—That exception seems fatal to the argument.

Rev. J. HALDANE STEWART.—As there are many Ministers present, who are engaged in their sacred work,—and this is Saturday,—having heard these gentlemen, can we not now come to the vote?

Rev. R. W. OVERBURY sincerely hoped, though somewhat against hope, that the Eighth Article would be rejected. He objected to the indefiniteness of the first portion of this Article, with respect to the Divine institution of the Christian Ministry. Who are the Christian Ministers who are to be comprised?

A MEMBER rose to order. He thought this was going into controversy: and he suggested, that, if there were to be more argument, ten minutes only should be allotted to each speaker. (Several voices—“Five Minutes.”)

The CHAIRMAN.—The question before me is, whether our friend was speaking in order, in referring to what constitutes the Christian Ministry. I think, when it is proposed that we should agree in recognising the Christian Ministry, it is beyond the intention of the convocation, that we should decide what constitutes it.

Rev. R. W. OVERBURY was merely going to state a fact. If we come to discuss that point, there will be a great difference in this Body.

The CHAIRMAN.—We are aware of that; and that is the reason we are not to discuss it.

Rev. R. W. OVERBURY gave way: he would merely say, that he objected to the subject of Baptism being brought at all into the Basis of this Alliance; because the word Baptism represented an essentially different thing, in the minds of some who constituted this Body, from what it did in the mind of others

The **CHAIRMAN**.—Our friend, I think, has not entered fully into the object for which this Conference is held. The object of the Confederation is, that those who differ upon these matters shall be able to agree in certain great declarations: therefore our friend, if he comes with that object, ought not to use, as an argument against the object, that persons do not agree in minor matters.

Rev. R. W. OVERBURY.—I should feel gratified, if the Article in question were omitted.

Rev. OCTAVIUS WINSLOW.—I claim a right, as a Member of the Alliance, to express my sentiments; and, as I have not occupied the floor hitherto, I trust Fathers and Brethren will allow me a few moments to relieve my burdened conscience. Sir, I will yield to none of my Baptist Brethren in the manner in which they conscientiously hold the doctrine of Baptism. I have made sacrifices to my conscientious belief respecting that ordinance, which few on this floor have made. Yet, sympathizing with them as I do in their interpretation of that ordinance, I cannot consent to expunge the Eighth Article from the Basis of your Alliance. If it were stated in this Article, in what the Christian Ministry consisted, or in what the ordinance of Baptism, or of the Lord's Supper, consisted, I would at once expunge it. But, since we all receive the common English Version of the Bible, in which the word is so transferred, that all Denominations may use the same sacred Book,—upon this same principle, I will give my consent to adopt this Article as a fundamental part of the Basis of the Alliance. If you expunge it, you will not have the name of a single Quaker, or Plymouth Brother, in connexion with your Alliance; and you will annihilate the holy symbols, which mark and designate the Christian character.

The **CHAIRMAN**.—Dr. Beaumont is entitled to address you: and there is another Brother whom you would grieve not to hear, Mr. Monod. But allow me to state, as a fact of which I am cognizant, that the Basis, as it at present stands, has not excluded all our Plymouth Brethren; for there is a Plymouth Brother present.

Rev. Dr. BEAUMONT.—I merely wish to say, in a single sentence, that we have before us a choice of evils. The usual rule of determining, when it comes to a choice of evils, is, of the two to take the least. It has been clearly stated by some, that, if you adopt the Eighth Article, you will partially exclude Quakers and Plymouth Brethren. It may be so: it probably will be so. But we have been told, if you do not retain the Eighth Article, how many other persons you will exclude—how many Clergymen of the Church of England. Is it a desirable thing for us to take a course,

which will have that effect in all probability? And besides, allow me to say, as to the Plymouth Brethren and Quakers—I am sorry to be obliged to express myself in these terms—if there are persons who feel themselves excluded by virtue of the Eighth Article, the great mass, an overwhelming majority of the Protestant Church, both Ministers and Laity, hold by the Eighth Article; and may not your adoption and confession of it lead the Plymouth Brethren and the Friends to the re-consideration of these points? May there not be a reflex, collateral, subsidiary operation of the Eighth Article? I know how the thing must go; and, before I sit down, may I be allowed to implore and beseech Brethren to bless us still with their presence, although they cannot carry their point?

Rev. ADOLPHE MONOD.—I have an object in saying a few words. The first is, to say something in the name of my companions, who met yesterday on this subject. The second is, to hope that those very few of our friends present, who seem to have some thought of leaving the Alliance, if this Article be passed, will reflect further on the subject. They will be induced to do so, when they hear, that I had the same scruples, and have been relieved from them. When I received the invitation with which your Secretary honoured me, I replied, that, whilst I upon the whole approved of the principle of the Alliance, yet I wished that this Article might be withdrawn. Under that impression I came here; and, if I were merely to consider my personal feelings, I should like the Basis better if it were withdrawn. Still I am determined, upon the same principle on which the friends present acted last Tuesday, to vote for the Eighth and Ninth Articles, as they now stand before us. I think my friends Mr. Noel and Mr. Ewbank have spoken most admirably to the point. What is the object of this Alliance? Is it to unite all true Christians? If it is, I will vote with my friend Dr. Reed. If it is, I cannot think of remaining in the Alliance. The Eighth and the Ninth Articles will not be the only Articles that might make me hesitate. I should go farther than even our friend Mr. Ewbank. In his address, he took the Seventh Article, which relates to the Roman Catholics—among whom, I agree with him, that there are truly pious men—such men as Fenelon and Pascal—to whom I could give my hand. But I would beg my friend Dr. Reed and others to observe, that, besides this Seventh Article, which their principles must lead them to reject, there are other Articles of the same description. For instance, the Third Article. I know Christian men, who will not accept the word “*utter* :” who believe in the depravity and corruption of the human heart; but would not admit “the *utter* depravity.” And if I take other Articles,

there are some who will not stand by them. If we go upon the principle, that we must admit every true Christian, I think, you will find it very difficult to frame your Articles.

The object of the Evangelical Alliance was so conceived of by some in France; and one friend having stated, that we must receive all true Christians, stated, in the second place,—that there ought to be no Creed whatever. Now I am not going to discuss the principle of no Creed: but I think we are all agreed, that it is impracticable to unite *all* Christians. It is not enough, that a thing should be good in itself; we might all agree, that it is quite impossible. I am convinced, that the principle laid down by some of our dear friends, however beautiful in itself, can never be reduced to practice under present circumstances. I was delighted to hear a gentlemen at Hull say, that the time might come, when the necessity of the Basis would be no longer felt: but the time is not come yet. We must act under the law of expediency: and, while *we* adopt *your* principles, I leave it to our English and American friends, (and I am not jealous of their influence here) to settle this question. They can judge much better than we can. In the nature of the case (and I am not jealous of it), this Alliance having originated in England, and having been supported in America,—these two great Protestant powers having created this Alliance—should we be jealous of their judging, better than we can, which is the way to connect together the greatest possible number of believers?

I say, with all respect and love, to our friends Dr. Reed and others, let us remain together in this Alliance. Remain in the Name of the Lord,—if it were but to help the endeavour to come to something better. Let us go on in faith and love. Shall we say, that we have attained nothing? Is it not a most blessed beginning, to have brought Congregationalists, Presbyterians, Members of the Establishment, Methodists, Lutherans, and Calvinists together. Is it not a beautiful beginning? But I am afraid the withdrawal of our Brethren—of one single Brother, especially like our beloved Brother Reed—would be injurious to this Alliance. I ask him, in the Name of the Lord, to reflect on the subject. I sit down, stating a fact about our Continental Brethren. In that Meeting which took place yesterday, it was unanimously agreed by all present, that, whilst we regretted the admission of certain Articles, and perhaps also the omission of others, (I for one should have wished an Article about personal holiness,) still,—considering the impossibility of amending the whole, and of the full exposition of our sentiments in an assembly

so numerous as this is (of which yesterday's discussion must have convinced us)—for the sake of unity—each of us being personally able to sign all the Articles,—it was unanimously decided, that we should adopt them upon the whole, and keep by the Alliance, with the help of the Lord.

The CHAIRMAN.—There is a Plymouth Brother here, and I should like to hear him.

Rev. OCTAVIUS WINSLOW.—As I stated, that I did not expect that a single Plymouth Brother would unite with us, may I ask, is he now in communion with the Plymouth Brethren?

The CHAIRMAN.—A statement that an individual belongs to such and such a communion should, I think, be taken popularly. I do not think a direct question ought to be put.

Rev. C. HARGROVE.—Let me first reply to what our friend and Brother Winslow has said. I feel myself just as much in communion with them as ever; but I do not feel myself so exclusively in communion with the Plymouth Brethren, as not to be just as much in communion with any Brother in this room. Furthermore, anything that God has given me to minister, I feel as free to minister in another place, as in any building of the Plymouth Brethren; anything that God has given me to minister,—let it be where it may,—I desire to witness for my Lord and Master.

Now I am exceedingly unwilling, I confess, to be called a Plymouth Brother; and you must allow me to explain, because it is a matter that concerns all my Brethren. When Dr. King spoke about signing names, I felt considerable difficulty. Not a tittle of difficulty in my own mind; but great difficulty as to appearing to offend dear Brothers in this room. I cannot acknowledge myself of any Denomination but one. What is that? I am a member of *God's Church*, through God's grace. I acknowledge every member of *that Church*: I take him to my heart as a Brother: I help him, and I desire to be helped by him. That is the extent of my Plymouth Brotherhood. When I heard of this Alliance, my whole heart went out; and when I see the Basis, I see, permit me to say, (I hope I do not offend) that the grand principle of this Alliance is the principle of the Plymouth Brethren. It is the identical principle. The principle of the Plymouth Brethren is the principle in the beginning of 14th chapter of Paul's Epistle to the Romans: it is, "Receive him, for God hath received him." I would to God we all felt *that* more.

Now one word with respect to the difficulties in the way of the Plymouth Brethren. I know them very well indeed. Mr. Winslow is a little mistaken here. I know many, many, many would have

been here but for this Article. I go further. Even in the face of that Article, two, I think, of the most honoured, most holy, most godly men among them would have been here, if they could have been permitted to come; but they could not, because they were neither Members nor Corresponding Members of the Committee. They both expressed their wish, their desire, their feeling on the subject. This speaking about the Eighth Article seems strange to me. I never, in all my intercourse with Christians, saw a Christian denying the Ministry, Baptism, or the Lord's Supper. I never saw one. You say, the Quakers do. No, they do not. The Quaker says, I believe in Baptism: but he says it is not a carnal ordinance—sprinkling with water; it is the Baptism of the Spirit. I think that Dr. Hoby was very much mistaken. We agree in the ordinance; every one believes in Baptism: but we differ in the interpretation. Dr. Hoby has his view; Dr. Morison has his; and the Quaker has his. I can only say, that I believe Dr. Cox knows, that Quakers admit spiritual Baptism. I believe their view is an error, and so do you. I only say this of the Divine institution of the Christian Ministry,—if it means *human ordination*, assuredly the Brethren dissent; they cannot hold it; it closes the door at once upon them. Will you say that God's Minister is to wait upon man's appointment or ordinance? Then assuredly they dissent.

A MEMBER.—I rise to order. We are not to enter into explanations. The word is here; and every Brother is at liberty to take what explication he pleases.

The CHAIRMAN.—The question is, whether the speaker was in order, in entering into an explanation of what is a Christian Minister? I think he had better abstain.

Rev. C. HARGROVE.—I will abstain; but I thought I was in order; and, having said so much, I shall not detain you further.

A MEMBER.—Before we go to the vote, may we not all remain silent for a few moments, in prayer to God?

The Conference accordingly remained for a short time in devotional silence.

The CHAIRMAN then submitted the Amendment for the omission of the Eighth Article; and it was negatived by a very large majority.

The CHAIRMAN.—The question now is, that the Eighth Article should be adopted.

Rev. Dr. STEANE.—Upon which there is another Amendment, proposed by Mr. Binney, to omit the word "authority."

Rev. T. BINNEY.—I merely want to suggest.—I hope I am not hypercritical,—whether "authority" is quite the term? We speak

of the authority of the Scriptures, or of Christ's authority, as something personal, or belonging to a person ; but "the authority" of an institution, I do not think is quite accurate. I merely suggest, that I think "perpetuity" is quite enough ; "obligation" is the proper idea. If you like to say "obligation"—very well : though I think that is included in "perpetuity ;" because by "perpetuity" you mean "obligation" on the authority of Christ. *That is my firm belief.*

It would have been most delightful to me, if our ecclesiastical condition had permitted, that we should all have united in receiving the Lord's Supper : but we know there are some friends who could not unite with us, ecclesiastically, in *our* places of worship. I could give up all my differences, and go to them ; I should not have the least objection, if you would give us room. I could go and kneel down and take the Lord's Supper. *They* cannot come to us ; they cannot alter certain canonical and ecclesiastical principles, which they would willingly do for the sake of love : but I have no difficulty of that sort ; and if we could go to our friend Mr. Noel's Church—every one of us—that would be what I should like. I have been writing for twelve or fourteen years to get us to unity. I want us to come together anywhere ; but if we could not do it otherwise, I could go and do *that*, and feel that it would be a pledge of our Alliance.

I did not rise to make that remark, but to suggest, as a matter of grammar, to omit the term "authority" and leave "perpetuity ;" which involves the idea, that we believe in the perpetual obligation of the institution. But if you think that is not the best word, say "obligation."

The CHAIRMAN.—I cannot receive an alternative motion.

Rev. T. BINNEY.—I think it will very likely meet the mind of the Meeting better, and I will move, that, instead of the word "authority," we should have "obligation."

Hon. and Rev. B. W. NOEL.—I beg to second that. I should have been very glad to leave the first word standing, because I think it *means* obligation ; but I think the word "obligation" is applicable, and cannot be objected to. As I am standing on the floor, let me say, I rejoice in the passing of the Article, because it is one step towards my admitting Mr. Hinton into my pulpit, and my going into his. I cannot explain that now : but it is clear to me, that it is one step towards the recognition of each other.

With respect to another point, I beg to say, that our early celebration of the Lord's Supper will be at my Chapel, on the Sunday after next, at eight o'clock in the morning ; and I shall be exceed-

ingly happy to see, at the Table of our Lord, as many of my Brethren as can come together. And,—though there are difficulties in the way, which prevent us from associating with our Brethren in the Lord's Supper in their Chapels,—yet I do trust this will be an expression of brotherly concord. The receiving of the Lord's Supper together will be a practical demonstration to the World, that, as far as we can, we do wish to unite together in that particular mode of union which our Lord has instituted.

Rev. Dr. BEAUMONT.—Cannot the celebration of the Lord's Supper take place to-morrow morning? A large portion of the Conference will be gone before to-morrow week.

The CHAIRMAN then submitted the substitution of the word "obligation" for "authority;" and it was carried.

Hon. and Rev. B. W. NOEL, in answer to Dr. Beaumont.—It is indifferent, whether it be to-morrow or to-morrow week. We will, therefore, make it to-morrow morning.

A GENTLEMAN.—I have heard it asked, whether it could not be on Tuesday or Wednesday?

Rev. Dr. MASSIE.—I delight to hear Mr. Noel's proposition; but there is before us the question of passing the Resolution. If we proceed to that, it will give Mr. Noel time to think upon the subject.

The CHAIRMAN then submitted the Eighth Article, amended as follows:—

"The Divine institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

Which was then carried, *nemine contradicente*.

J. B. MELSON, Esq. M.D.—I rise to move the Adjournment. There is such a hallowed sense of the Divine Presence resting upon this assembly just now, that I am unwilling, even as a layman, that it should be interfered with. In the first place, at the instigation of a beloved Brother, we have bowed before the Lord in silent prayer; the power of God has rested upon us, and we have been directed to a successful issue. In the second place, a most delightful fraternal expression has issued from the lips of Mr. Binney; and it has been responded to by our dear Brother, the Honourable and Reverend Baptist Noel, in a manner that must make a wonderful impression upon every mind. In the third place, many of us by our engagements, professional or otherwise, will be under the necessity of leaving London to-day; and I put it to you, whether it be not desirable that we should go away under this good influence, rather than wait till our minds are disturbed by what I

hardly expect under such influence, but what I might call the bitterness of debate? We are about to proceed to the Ninth Article; and I think it would be much better to commence this on Monday morning. I have been looking forward to Dr. Cunningham's Motion on Confessions and Creeds. This is a point of very great interest; and, if I had been here, I should have claimed the privilege of seconding Dr. Cunningham's Resolution. Therefore, at some sacrifice to myself, I beg to move the Adjournment.

Rev. W. BEVAN.—We are past the hour of Adjournment.

A MEMBER seconded the Motion.

The CHAIRMAN then put the Motion, which was agreed to.

Rev. T. BINNEY.—I think it would be very desirable, that (if it can be arranged) we should have a Social Meeting, some evening, with our friends. It is all very well to see them in this room: but we cannot get at them. I should like to have the room cleared, that we may walk about, and ask each other, who we are? and where we come from?

Rev. W. BEVAN.—We had such a Meeting in Manchester; and nothing would rejoice me more than to see a little expansion of the idea. It would do as much for the Alliance as has been done by anything else.

The CHAIRMAN.—The matter is referred to the Business Committee.

Hon. and Rev. B. W. NOEL.—I beg to invite as many of my Brethren as will be able to attend, to receive the Lord's Supper together, at eight o'clock to-morrow morning, in St. John's Chapel, Bedford Row.

Rev. Dr. SKINNER engaged in prayer.

The Conference then adjourned till ten o'clock on Monday morning.

The Conference adjourned at two o'clock on Saturday, August 22nd, and its labours were suspended till the morning of Monday, August 24th:—the grateful rest of the Christian Sabbath was therefore interposed between its Seventh and Eighth Sessions.

But some notice should be taken of the intervening day, or this narrative would be incomplete. Though not properly forming any part of the proceedings of the Conference, the ordinances of that sacred day were so closely connected with it, and in themselves so interesting, that some brief mention of them is here desirable—especially as the subject was several times referred to during the Conference.

The idea of taking advantage of the presence of so many Ministers of Christ in London on that Sabbath had been entertained by the friends of Christian Union very soon after the Conference was proposed: and, as soon as the period of its assembling had been determined on, the following letter was issued on the subject, and addressed to all those Ministers in London who were understood to be favourable to the proposed Alliance.

"26th June, 1846.

"REV. AND DEAR SIR,

"It is now generally understood, that, in the month of August next, a large number of Evangelical Ministers, of different Denominations, and from various countries, will assemble in London, to attend the Conference of the proposed Evangelical Alliance,—and that many of these Ministers will be in town on Sunday August 23rd.

"It appears to us, that it would be both right and desirable to embrace such an opportunity of promoting, by the Divine blessing, the glory of our adorable Saviour, and the conversion and salvation of souls, as the presence of these Brethren amongst us will afford. It is, therefore, suggested, that they should be invited to preach in various parts of the Metropolis,—and that those Ministers of Congregations who are inclined to concur in some suitable plan for attaining this object should meet together, in their private capacity, for the purpose of considering the matter, and making such arrangements as may lead to its accomplishment.

"We, the undersigned, take the liberty of requesting your attendance at such a meeting of London Ministers, to be held at No. 6, Exeter Hall, on Friday next, July 3rd, at Three o'clock, P.M.

"H. H. BEAMISH,	J. HOWARD HINTON,
JOHN BLACKBURN,	BAPTIST W. NOLL,
JABEZ BUNTING,	CHARLES PRIEST,
ALEX. DIGEY CAMPBELL,	EDWARD STEANE."
J. P. DOBSON,	

That meeting was accordingly held; and, the subject having been discussed, a Committee appointed, and some preliminary arrangements made, a second letter was prepared, and circulated as before, of which a copy is here subjoined.

*"6, EXETER HALL, STRAND, LONDON,
July 25th, 1846.*

"REV. AND DEAR SIR,

"It is a very general feeling among the London Ministers, that advantage should be taken of the presence of so many Brethren, from all parts of the world, at the proposed Meetings of the EVANGELICAL ALLIANCE in August, to have as great a number of the pulpits of the Metropolis occupied by them as can be secured for Lord's Day, August 23rd. The leading object they contemplate is, not so much the explaining or enforcing of the principles of Christian Union, as the

preaching of the Gospel of the Grace of God—"the Common Salvation"—in such circumstances as are fitted to arrest the attention of multitudes.

"Accordingly, a meeting of Ministers, called by a Circular which was subscribed by nine Brethren of different denominations, was held in No. 6, Exeter Hall, on Friday, July 3rd; and a Committee was appointed to take the necessary measures for attaining this desirable result.

"As the Secretary of that Committee, I have been directed to invite your co-operation, and to ascertain whether you will feel yourself at liberty to open your pulpit on the 23rd of August for such an end.

"Please to communicate with me at No. 6, Exeter Hall; and, your consent obtained, the Committee will, as the organ of communication with Brethren at a distance, be happy to put within your reach, or to consult with you as to procuring, supplies for your pulpit upon that day.

"I am, Rev. and Dear Sir,

"Your faithful Servant,

"WILLIAM CHALMERS,

"Secretary."

The result was, that arrangements were made for the preaching of the Gospel in eighty-one different pulpits, in French, German, and Irish, as well as in English. The following is a complete and corrected copy of the paper referred to by the Rev. W. W. Ewbank, the Rev. Dr. Byrth, and others, in the conversation that took place on Saturday morning:—see pp. 134, 135.

Arrangements for preaching on August 23, 1846, made by Ministers attending the meetings of the Ecumenical Alliance.

THE FOLLOWING ARRANGEMENTS HAVE BEEN MADE BY
MINISTERS OF THE ESTABLISHED CHURCH.

Carlisle Chapel, Kennington	.	{ M. Rev. G. Harrison, Rainow, Chester.
		{ E. Rev. R. W. Kyle, Dublin.
Gray's-Inn-Lane Episcopal Chapel		{ M. Rev. W. W. Ewbank, Liverpool.
		{ E. Rev. J. L. Chute, Rosecommon.
Pentonville Chapel	.	M. Rev. J. Tomlin, Liverpool.
St. John's, Bedford-row	.	{ M. Rev. J. Cordeaux, Liverpool.
		{ E. Rev. Dr. Byrth, Liverpool.
St. Mary's, Aldermanbury	.	E. Rev. H. W. Jones, Loughor, S. Wales.
Trinity Chapel, Conduit-street	.	{ M. Rev. H. E. Prior, Lucan.
		{ E. Rev. W. W. Ewbank, Liverpool.
West-street Episcopal Chapel	.	{ M. Rev. S. A. Walker, Gallo, Meath.
		{ A. Rev. Professor Coneys, Dublin, (Irish).
		{ E. Rev. W. Mellwaine, Belfast.

CONGREGATIONAL CHAPELS.

Barnsbury Chapel, Islington	.	{ M. Rev. Joseph Hay, Arbroath.
		{ E. Rev. Jonathan Edmondson, Jamaica.
Battersea	.	{ M. Rev. J. Watson, Edinburgh.
		{ E. Rev. C. M. Birrell, Liverpool.

Bishopsgate, City	M.	Rev. Dr. Skinner, America.
Chapel-street, Soho	{ M.	Rev. A. B. Van Zandt, America.
	{ E.	Rev. W. L. Thornton, Didsbury.
Claremont Chapel, Pentonville . .	{ M.	Rev. W. M. Bunting, London.
	{ E.	Rev. A. Tidman, London.
Claylands Chapel, Clapham . . .	M.	Rev. Dr. Raffles, Liverpool.
Craven Chapel, Marlboro'-street .	{ M.	Rev. Dr. Beecher, America.
	{ E.	Rev. Dr. S. H. Cox, America.
Finchley Chapel	M.	Rev. Dr. Erskine Mason, America.
Hackney, St. Thomas's-square . .	{ M.	Rev. John Greer, Dublin.
	{ E.	Rev. Dr. Cumming, London.
Holloway Chapel	M.	Rev. Dr. Wardlaw, Glasgow.
Holywell Mount, Shoreditch . .	{ M.	Rev. G. D. Abbott, America.
	{ E.	Rev. Tobias Spicer, America.
New-court Chapel, Carey-street .	E.	Rev. James Pringle, Newcastle.
Orange-street, Leicester-square .	{ M.	Rev. J. B. Merwin, America.
	{ E.	Rev. W. Bevan, Liverpool.
Paddington Chapel	{ M.	Rev. J. Davis, Denton.
	{ E.	Rev. Prof. Lorimer, London.
Poultry Chapel, City	{ M.	Rev. Dr. Massie, Manchester.
	{ E.	Ditto.
Spa-fields Chapel	M.	Rev. S. Luke, Chester.
Trinity Chapel, John-street, Edge- ware-road	{ M.	Rev. E. N. Kirk, Boston.
	{ E.	Rev. Dr. Urwick, Dublin.
Upper-street, Islington	{ M.	Rev. Dawson Heather, Dublin.
	{ E.	Rev. Mr. McLean, Edinburgh.
Weigh House, Fish-street Hill . .	{ M.	Rev. Dr. Cox, America.
	{ E.	Rev. Dr. King, Glasgow.
Wycliffe Chapel, Commercial-road	{ M.	Rev. S. L. Pomroy, America.
	{ E.	Rev. E. N. Kirk, America.
Walworth, York-road	{ M.	Rev. James Fleming, Lancaster.
	{ E.	Ditto.
York-road, Lambeth	{ M.	Rev. Dr. Peck, America.
	{ E.	Rev. R. Massaroon, Dublin.

BAPTIST CHAPELS.

Camberwell, (Dr. Steane's) . . .	{ M. Rev. George Johnston, Edinburgh. E. Rev. Professor La Harpe, Geneva.
Devonshire-square, Bishopsgate .	{ M. Rev. Dr. Clunie, Manchester. E. Rev. Pharellus Church, America.
Eagle-street, Red Lion-square . .	{ M. Rev. Dr. Elton, America. E. Rev. S. L. Pomroy, America.
Hackney, (Dr. Cox's)	{ M. Rev. J. Angell James, Birmingham. E. Rev. Dr. Wardlaw, Glasgow.
Henrietta-street, Regent-square .	{ M. Rev. A. T. Hopkins, America. E. Rev. G. Oncken, Hamburg.
Islington-green	{ M. Rev. J. Mann, Musselburgh. E. Rev. Joseph Hay, Arbroath.
Keppel-street, Russell-square . .	{ M. Rev. Archibald Jack, North Shields. E. Rev. Dawson Heather, Dublin.
Lewisham-road, Greenwich . . .	M. Rev. E. Andrews, America.
Maze-pond, Southwark	{ M. Rev. J. C. Leppington, Liverpool. E. Rev. Tho. Scales, Leeds.

Shakespeare's-walk, Shadwell . . .	E.	Rev. E. Andrews, America.
Vernon Chapel, Pentonville . . .	M.	Rev. D. M'Affee, Belfast.
	E.	Rev. Dr. Baird, America.

WESLEYAN CHAPELS.

City-road	M.	Rev. Professor Brown, D.D., Aberdeen.
	E.	Rev. Dr. Raffles, Liverpool.
Deverell-street, Southwark . . .	M.	Rev. W. Gibson, Belfast.
	E.	Rev. A. W. Knowles, Linlithgow.
Dartford	M.	Rev. Geo. Scott, Aberdeen.
	E.	Ditto.
Hackney	M.	Rev. W. Livesey, America.
	E.	Rev. John Greer, Dublin.
Hackney-road	M.	Rev. G. Webber, America.
	E.	Rev. C. Cook, Lausanne.
Hinde-street, Manchester-square .	M.	Rev. J. Boyd, Belfast.
	E.	Rev. D. M'Affee, Belfast.
Horseferry-road	E.	Rev. C. Galpin, America.
Jewin-street, Aldersgate . . .	M.	Rev. W. France, Paisley.
	E.	Rev. J. Mann, Musselburgh.
King's-cross	M.	Rev. J. Johnston, Tully Ash.
	E.	Rev. Dr. S. Bates, Glasgow.
Lambeth	M.	Rev. W. Bevan, Liverpool.
	E.	Rev. Dr. Peck, America.
Liverpool-road	M.	Rev. Dr. Urwick, Dublin.
	E.	Rev. Dr. Emory, America.
Limehouse, Three Colt-street . .	M.	Rev. G. B. Kidd, Scarborough.
	E.	Rev. John T. Brown, Liverpool.
Milton-street, Dorset-square . .	M.	Rev. Professor La Harpe, Geneva.
	E.	Rev. A. T. Hopkins, America.
Queen's-street, Lincoln's-inn . .	M.	Rev. Dr. Olin, America.
	E.	Rev. Dr. Buchanan, Glasgow.
St. George's, East	M.	Rev. Ph. Church, America.
	E.	Rev. W. McClure, Derry.
Southwark	M.	Rev. J. Bruce, Liverpool.
	E.	Rev. W. Anderson, Loanhead.
Spitalfields	M.	Rev. Thomas Scales, Leeds.
	E.	Rev. T. P. Bull, Newport Pagnell.
Stoke Newington	M.	Rev. C. Cook, Lausanne.
	E.	Rev. M. Richey, Canada.
Sloane-terrace	M.	Rev. Dr. Dempster, America.
	E.	Rev. A. B. Van Zandt, America.
Walworth	M.	Rev. A. W. Knowles, Linlithgow.
	E.	Rev. E. Cornwall, Newcastle.

PRESBYTERIAN CHAPELS.

Albion Chapel	M.	Rev. A. Thomson, Edinburgh.
	E.	Rev. W. M. Macgill, Glasgow.
Chelsea, George-street, Sloane-square	M.	Rev. Dr. Cunningham, Edinburgh.
Crown-court	M.	Rev. N. M'Leod, Dalkeith.
	E.	Rev. Dr. Pressley, America.
Finsbury, Finsbury-circus . . .	M.	Rev. E. Cornwall, Newcastle.

Greenwich	{ M. Rev. J. S. Taylor, Glasgow.
	{ E. Rev. Dr. Smyth, Glasgow.
John Knox, Stepney	E. Rev. Professor Brown, Aberdeen.
Marylebone, Upper George-street,	{ M. Rev. Dr. Buchanan, Glasgow.
Edgeware-road	{ A. (In French) Rev. Adolphe Monod, Montauban.
	{ E. Rev. Dr. Patton, New York.
Oxenden Chapel, Coventry-street .	{ M. Rev. Dr. Robson, Glasgow.
	{ E. Rev. Dr. M'Farlan, Glasgow.
Regent-square	{ M. Rev. Wm. Symington, D.D. Glasgow.
	{ A. Rev. Dr. S. Bates, Glasgow.
River-terrace, Islington	M. Rev. Dr. Patton, America.
St. Andrew's, Swallow-street . .	{ M. Rev. R. Fisher, Scotland.
	{ E. Rev. W. Leitch, Monimail, Cupar.
Well-street	{ M. Rev. J. Kerr, Alnwick.
	{ E. Rev. J. S. Taylor, Glasgow.
Woolwich	{ M. Rev. Dr. Henderson, Glasgow.
	{ E. Ditto.

WESLEYAN ASSOCIATION CHAPELS.

Charlotte-street, Islington . . .	{ M. Rev. James Molineaux.
	{ E. Rev. R. Chester, Wineford.
Gee-street, Goswell-street . . .	{ M. Rev. James Ward, Liverpool.
	{ E. Rev. W. Patterson, Manchester.

GERMAN.

Leman-street, Goodman's-fields .	M. Rev. Mr. Treviramus, Bremen.
Little Alie-street, Goodman's-fields	M. Rev. Mr. Kuntze, Berlin.
Savoy, Strand	{ M. Rev. Dr. O. G. Barth, Calw, Wurtemberg, Germany.

FRENCH.

Eglise Protestante, St. Martin-le-Grand	{ Rev. Charles Baup, Vevey.
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BIBLE CHRISTIAN CHAPELS.

Ebenezer Chapel, Old-street-road,	{ M. Rev. W. Patterson, Manchester.
City-road	{ E. Rev. James Thorne, Shebbear, Devon.
Queen-street Chapel, New-cut, Lambeth	{ M. Rev. James Thorne.
	{ E. Rev. Francis Martin, Newport, Isle of Wight.

It need only be added, that when the question was asked, What were the subjects on which the Brethren were particularly expected to preach on this occasion? the answer was distinctly given, in conformity with the circulars above inserted, that—while each Minister was left at full liberty to follow his own judgement—the desire and purpose from the first had been, that advantage should be taken of this interesting and singular opportunity, to preach the Gospel of the grace of God, the Common Salvation, with the greatest plainness, and fulness, and earnestness. It was hoped that many would be present, who had never been accustomed

to hear it. It was, therefore, desired, that, on that Sabbath, more especially, the Gospel should be so clearly and fully set forth, that, if such persons should be present, it would be their own fault if they did not learn the way of salvation. And, from all accounts, there was reason to hope, that a special blessing attended the Ministrations of that day.

One circumstance more should be mentioned, in connexion with that Sabbath. In conformity with the suggestion which had been thrown out, in such a truly Christian spirit, by the Rev. Thomas Binney, and to which the Hon. and Rev. B. W. Noel had so cordially responded (see pp. 151, 152), the Sacrament of the Lord's Supper was administered in St. John's Chapel, Bedford Row, at eight o'clock in the morning; when about one hundred and fifty of the Brethren, of various Denominations, and from different countries, attended: and thus—while they commemorated together the dying love of their Redeemer—they acknowledged one another as “very members incorporate in the mystical Body of Christ, which is the blessed company of all faithful people.”

FIFTH DAY—AUGUST 24th.

MORNING SESSION.

Rev. THOMAS SCALES moved, and Rev. Dr. LEIFCHILD seconded,

“ That the Rev. Dr. W. Symington preside over the Devotional Exercises.”

Carried.

The Brethren then sung part of 102nd Psalm, Scotch Version.

The CHAIRMAN read Ephesians iv.

Rev. OCTAVIUS WINSLOW engaged in prayer.

After which the 147th Psalm, Scotch Version, was sung,

And Rev. Dr. PRESSLEY engaged in prayer.

The CHAIRMAN.—After the example of some that have occupied the Chair, I hope you will allow me to give expression to the joy I feel in meeting so many Brethren from different parts of the World. And now, after the services of the Sabbath, we have met to renew our deliberations. We hope they will be conducted with the same forbearance and brotherly love which have hitherto prevailed amongst us. It must strike every individual, that the great movement which is going forward at present meets exactly the state of things in the minds of Christians at large. The very circumstance, that so many individuals have met, at the very first summons, from so many quarters, shows, that there was existing in the breasts of Christians, a feeling of impatience at being restrained within their own narrow circles, and a panting after more extensive communion and fellowship. Nothing can more prove this, than that, upon the first suggestion being raised, so many, from such distant quarters, should rush at once into fraternal embraces. Yet I may be permitted to drop one single word of caution, of which there is very great need. I think, such have been the manifestations of the Lord's lovingkindness and mercy towards us, that we have great need to beware of magnifying, unduly, the Institution we have now formed. When a man has attained an object, he is exceedingly apt to injure it by making too much of it. We serve

a jealous God, who will not give His glory to another, or His praise to graven images.

I wish, therefore, to drop a single word of caution, which is, that we make not an idol of the Evangelical Alliance. We are in danger, I think, of doing so: but, in every case in which any of God's people are guilty of idolatry, God does one of two things;—He either removes the idolatry, or destroys the idol. If we wish, therefore, the Institution to subserve the great end that we have contemplated in bringing it into existence, we must not bring the displeasure of God upon it, by making too much of it—by erecting it into a substitute for His Church, or by relying too much on its principles. We must glory *only in the Lord*: and we must profit by the circumstances that occurred, under the Old Testament dispensation, regarding the Brazen Serpent. That was made by God's appointment; but when the people of Israel began to burn incense unto it, God caused it to be broken in pieces, and it was called *Nehushtan*—a piece of brass.

One word more: Let us bear in mind, that the centre of union to one another is union to the Lord Jesus Christ. The nearer we get to Him, the more close we get to each other; the more implicitly we depend upon Him, the more we shall be drawn to one another; as the radii of a circle approximate to one another, in proportion as they approximate to the centre.

SIR CULLING EARDLEY SMITH then took the Chair.

The CHAIRMAN.—I would endeavour to bear in mind the warning which our Rev. friend has just brought before us,—not to idolize the Institution with which we are connected. But there is a circumstance of which you must permit me to remind you. I do not know whether the Meeting have remembered the Anniversary on which we this day assemble. This is Saint Bartholomew's day. A little less than three centuries ago, the streets of Paris, on this day, flowed with Protestant blood: and a little less than two centuries ago, two thousand faithful Ministers of the Church in England were expelled from their cures, for those very principles which we meet to strengthen. May we not regard it as brought about by the Providence of God, that, on the Anniversary of these two events, we should be permitted, (as I trust by God's grace we shall), to complete the Basis of our Institution? In what I have said, I trust I have not deviated from the suggestions of the friend that preceded me: but I could not take the Chair without bringing the fact before you.

Rev. W. BEVAN then read the Minutes of the previous Session, which were confirmed.

Rev. E. MANNERING enquired, whether any more Members could be admitted? On which subject some conversation arose, in which Rev. C. M. Birrell, one of the Secretaries of the Nomination Committee, Rev. W. Bevan, and others, took part; whence it appeared, that it had been deemed desirable to refuse all further applications, unless under very peculiar circumstances.

The CHAIRMAN thought that those who were so late in their application should suffer a little for it: but, when our œcumenical arrangements should be completed, it might be considered, whether the rule should be relaxed.

Rev. Dr. MASSIE was sorry to say, that the rules of the Conference had been violated by some parties who had attended, and that reports of the proceedings had been given in a newspaper.

On this point also some conversation arose, in which Rev. Dr. Massie, Rev. W. Bevan, Rev. Dr. Byrth, Rev. Dr. F. A. Cox, Rev. W. Chalmers, Rev. T. Scaks, and other Gentlemen, took part. And it was suggested, that any one, not being a Member, who happened to be present, should take an opportunity of quietly withdrawing as soon as possible.

The CHAIRMAN.—I wish to read a communication, which does as much honor to the writer as it will give pleasure to you.

“SIR CULLING,—On reflection, I greatly regret that I gave any *definitions* of different views of Baptism; and I still more regret, that I quoted an expression which was felt to be offensive, when replying to the opinion that ‘our Eighth Article is necessary in encountering the errors of Popery.’

“In other respects, I have not detected any flaw in my argument.

“I remain, Sir Culling,

“Very respectfully yours,

“J. MES HOBV.”

You will agree with me, that such a communication does him the greatest credit.

Rev. Dr. STEANE.—I have to report, that the following Resolution has been adopted by the Business Committee, and has received the full concurrence of the General Arrangement Committee:—

“That, while it would have gratified the Committee to comply with the suggestion of the Rev. Thomas Binney, to hold a Social Meeting, they regret that the amount of business, yet requiring the attention of the Conference, is so great, as to render it undesirable, in their judgement, to interrupt its deliberations at the present stage of the proceedings.”

Rev. T. BINNEY.—I believe that it will occasion general disappointment: but we must submit.

Hon. and Rev. BAPTIST W. NOEL.—Could not that Meeting,

which I believe is of the first importance, especially at this time,—a Meeting which is for the promotion of Union, and the knowledge of each other,—be held during some evening before the Conference breaks up?

Rev. Dr. MASSIE.—So far as the Arrangement Committee are concerned, they *hope* to have such an opportunity; but it cannot take place at present.

Rev. J. A. JAMES.—It will depend on the expedition with which we go through our remaining business. I take the opportunity to submit, that there should be, if possible, less of discussion—and I will venture to call it, trifling discussion—than has sometimes occurred. I hope our Brethren will recollect, that we have arrived at the commencement of the third week in which some of us, morning, noon, and night, have been engaged in this work. Many will be obliged to leave the Metropolis about the middle of this week. Considering, therefore, the business we have to go through it is indispensable, that, if the work is to be completed, or completed by any thing more than a fragment of the Conference, it should be done with as much celerity as is compatible with doing it well.

The CHAIRMAN.—We will now resume the consideration of the Ninth Article.

Rev. Dr. STEANT then read the Ninth Article.

“The Immortality of the Soul, the Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, with the Eternal Blessedness of the Righteous, and the Eternal Punishment of the Wicked.”

The CHAIRMAN suggested that it seemed desirable, after the long discussion the Article had undergone, as far as possible, to avoid long speeches.

Rev. Dr. BYRTH suggested, with deference to the Chairman, that no discussion at all be entered into. Being perfectly satisfied with the decision which the majority had come to, he could not see any advantage in opening such a discussion again. Therefore, having occupied so much time on this point, and tried so much their patience, he would make *that*, if they pleased, a substantive proposition.

Rev. Dr. LEIFCHILD.—Can such a Resolution be received? I have been one of that large class, to whom (if I were not of them) I should move a vote of thanks—one of the patient listeners to observations on various topics; and I have given way, repressing my own desires to say something, that my Brethren might have liberty to speak. I have thought of that passage in the Epistle of James, “Be not many masters,”—“Let every man be swift to

hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God."

I do not regret the discussions that have taken place ; although I think the distinction has not been duly kept in view, between the truth of the Article proposed to be admitted, and the propriety of its admission. Many may hold the Article to be true ; and if it were not true, I would not subscribe it : I could not consent to the admission of any Article which I did not believe to be true ; and if *one* had been carried, I must have retired ; because I will burn the incense of Christian love only at the shrine of Revealed Truth. But when an Article, admitted to be true, is proposed to be one of the Articles of the Basis, it becomes a different question ; there may be a difference of opinion. When that has been argued, if the majority decide that it is proper to be admitted, and we all admit it to be true, I bow to that authority. It is a very different thing to object to *the propriety of the admission* of an Article, and to object to its *truth*. I wish it to go forth, that those who have objected to the Ninth Article have admitted the truth of all that it asserts. Dr. Byrth himself declared that. Let it not be supposed, that those who have questioned the propriety of inserting certain Articles, have questioned their truth. I thought it necessary to make that distinction, especially on account of our Foreign Brethren. I recall that expression. Our Brethren from Foreign Countries ;—" No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;"—Brethren of the Alliance. But I have thought it due to them, that they should have an opportunity of expressing their sentiments fully : and glad I am that they have done so ; and not only that they have expressed their sentiments to the Assembly, but we have been favoured with listening to them on the past Sabbath. I think, one happy effect of the Alliance has been the bringing them over to us, to speak of the things they have heard—to declare unto us the great things of God. But we have some delicate points of discussion still, and we have heard enough on both sides of this question. I think, if our Brethren would be kind enough to forbear, and let us bring our minds to a decision, the sooner we go to the vote the better. But you need be under no fears from fair discussion ; that has been my opinion all along ; we shall come right at last ; you need, therefore, be under no anxiety. But if we come to a decision at once, it would facilitate other business. I perceive so much of the power of God in the movement, that I have not the slightest fear of any discussion whatever. If any thing should be said that would require forgiveness it would only show the strength of

Christian principle, in freely and fully forgiving any thing of the kind.

Rev. Dr. F. A. Cox suggested, that, while it was undoubtedly in the power of every individual to object to an Amendment, and to enter on discussion, the intimation of the Chair should be regarded, and that Gentlemen should not speak at great length, or unnecessarily. But he could not submit to the idea that discussion was to be precluded, or Amendments refused.

A. C. DUNLOP, Esq., had come to support the withdrawal of the Eighth and Ninth Articles: but the speeches he had heard, and the arguments used by Mr. Bickersteth and Dr. Cox, had convinced him, that we were not in a position to draw a line, that should embrace all God's people, and exclude only those excluded by Him.

The CHAIRMAN, having been appealed to, could not rule that there should be no speeches, but urged again the importance of brevity.

The Conference then proceeded to the discussion of Amendments upon the Ninth Article.

Rev. Dr. STEANE.—The first Amendment is moved by the Rev. R. S. Hutchinson, and is to the effect to leave out the clause, "the Immortality of the Soul," from the Ninth Article.

A MEMBER.—I submit, that we should hear all the Amendments read. I might vote for the third in preference to the first, and prefer the first to the Article as it now stands.

Rev. Dr. STEANE.—Mr. Pryce has given notice of an Amendment, which he has withdrawn.

Dr. S. then read the whole of the proposed Amendments.

Rev. R. S. HUTCHINSON rose simply to start an enquiry as to the Scriptural correctness of the phrase, "the Immortality of the Soul,"—not, however, to question the sentiment intended to be conveyed.

Rev. T. BINNEY took the same view, and seconded the Amendment. He should prefer the term, "Future Life."

After some remarks from Rev. W. W. Ewbank, and Mr. Bost, of Paris, the Motion was put and negatived.

The CHAIRMAN wished to know, whether, when he received letters accompanying the withdrawal of an Amendment, he should read them? His own impression was, that he should not.

In this the Meeting concurred.

Rev. Dr. STEANE.—The second Amendment, Mr. Pryce's, is withdrawn.

Rev. Dr. F. A. Cox then moved,—

“That, after the words, ‘Lord Jesus Christ,’ the words following be added, ‘and finally, the important truth, that the wicked shall go into everlasting punishment, but the righteous into life eternal.’”

It appeared to him, that it would save many difficulties, and prevent, perhaps, the suggestion of many amendments: it might tend to harmonize all feelings, if we were to insert, as the latter clause of this Article, the very words of the Scriptures.

Rev. J. PRESTON seconded the Amendment.

Rev. Dr. BUNTING thought we had ourselves decided, after a very long and serious discussion, that all opinions on the subject were *not* to be harmonized by this Alliance. We were committed, by the solemn vote of the previous evening, in utter opposition to those who deny the strict and proper eternity of future punishment. We were committed against that sentiment; and why should we evade the difficulty? When we had agreed, so deliberately, honestly, and prayerfully, on all sides, on the Articles which were to form a Basis of Union, we ought not to render those Articles of none effect, by explanations or expressions which made this statement go for nothing,—as if it were never intended to bind men to a specific meaning.

Rev. Dr. MORISON wished the Conference to adopt their own term, that there might be no doubt about their meaning.

After some remarks from Rev. Drs. Patterson and Cunningham, and P. D. Hardy, Esq., the Amendment was withdrawn.

Rev. G. B. KIDD moved the next Amendment:—

“That, in the last clause, after the word, ‘Eternal,’ there be substituted, ‘Exclusion of the Wicked from it.’”

He supported this at some length.

The CHAIRMAN.—The Amendment has not been seconded. Therefore, it falls to the ground.

Rev. Dr. STEANE.—I have a new Amendment, given in by Mr. Kuntze, of Berlin. The Germans wish to state publicly their concurrence in the Eight Articles, and propose an Amendment to the Ninth. They wish that it may be expressed in these words—the Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, and Life Everlasting.

The CHAIRMAN.—I cannot regard it as coming from the German Brethren; but from Mr. Kuntze.

Rev. E. KUNTZE not being in the room, the consideration of the Amendment was deferred.

Rev. Dr. STEANE.—The next Amendment is by the Rev. S. A. Walker:—

"That the fifth point of the Ninth Article be omitted—the Eternal Punishment of the Wicked."

Rev. S. A. WALKER, after a few remarks, and the expression of his earnest desire to promote and maintain the spirit of peace and love, requested permission to withdraw his Amendment.

Rev. Dr. S. H. COX seconded the withdrawal of the Amendment; which was, therefore, agreed to.

Rev. F. W. GOTCH moved the next Amendment—to substitute the word, "dead," for the word, "body." "The Resurrection of the dead," was the Scriptural phrase.

Rev. W. W. EWBANK seconded the Amendment, as more Scriptural.

Rev. M. RICHEY, of Canada, thought the term, "body," was equally Scriptural, and referred to Phil. iii. 21, and 1 Cor. xv. 35.

Rev. Dr. WARDLAW had no objection to the substitution of *dead* for *body*. The only reason for retaining the word *body* was, that it stood in contradistinction to the word *soul*. "The Immortality of the *Soul*—the Resurrection of the *Body*." I think it is better as it is.

Rev. Dr. DE WITT considered the retention of the phrase, "the Resurrection of the Body," as of great importance, with reference to speculations now afloat on this subject, which he considered very deleterious.

Hon. and Rev. BAPTIST NOEL referred to 1 Cor. xv. 35, &c., in support of the same view.

After some remarks from Rev. T. Scales, Rev. W. W. Ewbank, Mr. Justice Crampton, A. C. Dunlop, Esq., Rev. Dr. S. H. Cox, Rev. W. Bevan, Rev. E. W. Caulfield, and Rev. Dr. Jenkyn, the Amendment was put and negatived.

Dr. BLACKWOOD moved,—

"That, for the words, 'the Eternal Blessedness of the Righteous, and the Eternal Punishment of the Wicked,' the words following be substituted—'the Eternal Punishment of the Wicked, and the Eternal Blessedness of the Righteous.'"

He briefly stated his reasons for preferring the Amendment. He thought it more pleasing to end with the idea of Everlasting Blessedness, and more in accordance with Matt. xxv. 46.

Rev. C. M. BIRRELL seconded the Amendment.

Rev. W. W. EWBANK would just read a text:—"And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." (John v. 29.)

After some remarks from Rev. Dr. Massie, Hon. and Rev. B. W. Noel, Rev. W. Arthur, Rev. Pharcellus Church, Rev. E.

Bickersteth, Rev. J. Preston, Rev. Dr. S. H. Cox, (who argued strongly against any alteration being made,) Rev. Dr. Patterson, Rev. P. La Trobe, Rev. T. Mortimer, and others, the Amendment was put, and negatived.

Rev. E. KUNTZE moved the next Amendment :—

“That the form of the Ninth Article be as follows—‘The Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, and Life Everlasting.’”

Rev. M. BONNET seconded this Amendment.

Rev. W. W. EWBANK and Rev. B. W. NOEL suggested, that this discussion was out of order, as taking up points again which had already been disposed of.

Rev. Dr. BUNTING.—I think, in this discussion, and especially on this point, the last Article, No. 9, we are in some danger of mistake; as if the doctrines we intend to affirm, be they what they may, rest on a single text—the last verse of Matt. xxv. Now, I believe nothing on the ground of that verse, which, according to my own humble judgement, I do not find in many, many other passages of Scripture. I think, therefore, it is not just and right to form our Article, whatever it shall ultimately be, by reference to one verse, as if we looked at no other, which, yet, is equally clear, and, certainly, equally commanding and authoritative. The way to get up to truth, generally, is not to rest on one isolated text, but to look at different passages of Scripture that bear on the same point, and thus to derive *from the whole* the impression which it is intended to make. I am for the Original Motion.

Rev. P. LA TROBE, with reference to the case of the German Brethren, referred to that most venerable of all Confessions, the Confession of Augsburg, and read the Seventeenth Article. “We also teach, that our Lord Jesus Christ will, at the last day, come to judgement, and will raise all the dead. To the elect, and believers He will give eternal life and everlasting joy. But wicked men and devils He will condemn to hell and everlasting punishment. We, therefore, disapprove of those who teach, that devils and damned men shall not have eternal pain and anguish.” He thought that, professing to assent to this most venerable Confession of faith, our dear friends from the Continent would not think this Conference was going too far, in maintaining the same point. He said this with great respect and sympathy for the feelings of dear Brethren on the Continent. He would ask them not to be scrupulous on this subject. If they received it in that Confession, they might receive the statement proposed to be put forth by the Conference. He hoped, that something like an unanimous vote would be arrived at, and, above all, that there could not be one

individual who would withdraw from this Alliance, or withhold his concurrence in the Doctrinal Basis, in consequence of the retention of this Article.

The Amendment was then put, and negatived.

R. A. M'FIE, Esq., proposed the following Amendment:—

“That, after the word ‘wicked,’ the words, ‘who finally reject the mercy of God our Saviour,’ be added.”

P. D. HARDY, Esq., seconded it.

Rev. T. BINNEY.—I ask, will these words include those who, “sinning without law,” never have had an opportunity of rejecting the Gospel? There will be a great number of those, who “perish without law.”

Rev. Dr. WARDLAW.—The remark I was about to make has been made by Mr. Binney. This alteration will limit the Article to those who have heard the Gospel.

The Amendment was then put, and negatived.

Rev. T. BINNEY.—I object to the phrase, the Immortality of the Soul. I think, what Christianity means is, the Immortality of Man; it is man that is to be immortal, through the Gospel. I should prefer the phrase, “Future Life,” instead of “Immortality of the Soul.”

Rev. F. TUCKER seconded the Amendment.

Rev. Dr. F. A. COX having questioned, whether it were in order to bring up this Amendment,—and Rev. Dr. Brown, Rev. J. Beecham, and Rev. A. Munro, having made some observations in opposition to it,—the Amendment was put, and negatived.

The Ninth Article was then submitted, and adopted.

The CHAIRMAN.—I am anxious to know, whether our friends will proceed to vote on the Articles of the Basis as now passed? Or are we to go to the explanatory clauses which follow the Ninth Article? Are we to take the explanatory clauses first, and then the Articles, with that clause, together?

Rev. G. OSBORN.—The Articles and the explanatory clauses form one Resolution.

A. C. DUNLOP, Esq.—The Ninth Article has passed a second reading: may I ask if the Eighth Article is to go through a second reading? I was absent on Saturday, when it was discussed. If I had been present, I would have moved an Amendment. What I mean to propose now is—

The CHAIRMAN.—I cannot have the substance stated, till it is determined whether it shall be taken up. I will endeavour to express my opinion. The Ninth Article has been taken a second

time, for this reason; an Amendment was moved by Dr. Byrth against the whole of the Ninth Article, and it was determined, that he should have priority. The discussion, having begun, was allowed to be completed. We then went through the Articles *seriatim*. Is the discussion on the Eighth Article to be re-opened?

A. C. DUNLOP, Esq.—I was not about to press the discussion: if a suggestion meets with the approbation of the Meeting, it will then pass. I find in the Eighth Article an expression—

Rev. Dr. BUCHANAN.—I beg to suggest, that, if it be permitted to my friend Mr. Dunlop to raise a question on the Eighth, it will be impossible to deny a similar liberty as to other Articles which have passed. I, therefore, put it, as a point of order, whether this is admissible?

Rev. T. BINNEY.—The proposition has not been seconded, that there should be nine Articles.

The CHAIRMAN.—I am obliged to rule, that it is not orderly to go through the nine again.

Rev. Dr. BEAUMONT.—Is it open to me to propose an alteration in the order of the Articles?

The CHAIRMAN.—Will our friend write down his notice, and give it to the Secretaries?

Rev. Dr. STEANE then read the supplementary clause:—

“It being, however, distinctly understood:—First, that this brief Summary is not to be regarded as, in any strict or proper sense, a Creed or Confession:—Secondly, that the selection of certain tenets, with the omission of others, is not to be held as implying, that the former constitute the whole body of important Truth, or that the latter are unimportant:—Thirdly, that, in reference even to the selected tenets, the Summary in question does not pretend to express them in the form of distinct propositions, such as would have been required if they had been made the subject of direct exposition:—and, Finally, that its adoption is not to be considered as an assumption of the right authoritatively to define the limits of Christian brotherhood; but simply as an indication of the class of persons, whom, on the whole, it is desirable to to embrace in the Alliance.”

Dr. Cunningham moves,—

“That all the words under clause *first* be omitted. That in clause *third*, for the words, ‘made the subject of direct exposition,’ the words, ‘intended as a Creed or Confession,’ be substituted.”

* Rev. Dr. CUNNINGHAM had a strong feeling, that we had lost a good deal of time in unprofitable discussion; but must say, as justifying a little more attention to this topic, that we had now got to the termination of what had been deliberately considered

by the Aggregate Committee. At this point they were stopped—after he had given notice of a Motion, the same as that now proposed—by the discussion of the Ninth Article, which occupied the whole of Tuesday. The remaining part, therefore, of this paper had not been so deliberately considered; and, consequently might require somewhat more attention. Great importance was attached, by many friends of the Union over the country, to the explanation contained in this Supplement to the Basis. It was important to state what was meant by the Basis—what position it was intended to occupy. It was needful, in order to remove some strong prejudices, that we should be explicit in excluding the idea, that it was intended to make this a Creed or Confession. It was not, properly speaking, a Creed or Confession; and it was important that this should be distinctly set forth—both with reference to those who (like himself) maintained the value of such Confessions, and to those who altogether objected to them.

He thought, also, that the alteration proposed would give a special prominence to the second clause—which *ought* to be made very prominent.

While he valued very highly the testimony, (no doubt indefinite, to some extent,) which was given to great Evangelical Principles by this Basis, and the Articles introduced into it,—still, more must not be claimed for it, as a Testimony to Truth, than it was really entitled to.

Having explained, at some length, the grounds of the alteration proposed, he would be satisfied by removing doubts and difficulties; which he thought would be done by avoiding the assertion, that this Basis is, *in some sense*, a Creed or Confession,—an assertion to which, he thought, both the supporters of Creeds and Confessions, like himself, and the opponents of them, would have some objection. He wished to be exempted from the position, that this was, *in any sense*, a Creed or Confession; and thought our friends who opposed them ought to avoid the idea of its being, even by implication, a Creed or Confession. This, therefore, he trusted, would afford means for removing many conscientious difficulties.

Rev. Dr. MORISON rose, with much pleasure, to second this Amendment, for reasons very similar to those which were urged by Dr. Cunningham. He thought it was a relief to both parties,—to those who might not think Creeds desirable, and to those who did. The Amendment of Dr. Cunningham got rid of the difficulty on both sides.

Rev. W. BEVAN read the whole paragraph in the form into which it would be thrown.

Rev. E. BICKERSTETH felt considerable difficulty as to that alteration. He thought, the real difficulties as to Creeds and Confessions were met by the words, “*not as in any strict or proper sense a Creed or Confession:*” and difficulties on the other hand, also, were there met. He could not conceive how the words, “hold and maintain,” could be anything but a Testimony to the Truth and a Confession of the Faith. And the real value of this whole Basis is, that it goes forth with these two views: “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” We here testify what we believe to be true:—we confess with the mouth unto salvation. He was afraid lest we should weaken our statement. He *did* intend it as *his* Creed and Confession. He held a great deal *more* truth than is contained in this Basis of Union; but thought it went forth to the whole World as our Confession of great, vital, essential Truths: and what was the worth of it, but in regard to our Confession of those Truths?

Dr. H. F. BURDER had fears lest, from the wish to relieve the minds of thinking and discriminating Theologians, the result of what is proposed should be, to weaken the effect of the whole on the minds of the mass of the people. The distinction admitted would not be understood by Christians in general. They will say, ‘Why have you given this specification of Articles, unless you mean by it, that you believe them? It is the same thing as if you put in, *I believe.*’ They will regard it in that light. In anything intended for the Christian World, we should address ourselves to the plain understanding and the common sense of the people.

The CHAIRMAN hinted, that there are two senses of a Confession;—a Confession in the popular sense, and a Confession *secundum intentionem*.

Rev. Dr. S. H. COX.—I am sorry to differ from any whom I love, especially from those with whom I usually agree. When I read the *programme*, which was sent out to us in America, with my Brethren,—we carefully read all the positions of the Eight Articles, with what precedes and is subjoined to them; and *ex animo* I said, I like them with all my heart. What is the function of this Basis? It is not to serve instead of an ordinary ecclesiastical Creed; but what is its function? I consider it to be triplicate.—First, as a *Test of Admission*. Œcumenical as our Alliance is, I think it ought to guard the door. We may have some of Gideon’s army, to numbers of whom we object. I would embrace the whole World, if the whole World would heartily “come in at the Door:” if they climb up some other way, the more the worse. I believe this is

the deep-felt sentiment of America. If we have an organization in the West, they will be careful whom they matriculate into this grand University of the Faith of Christ. We do not think to include all Christians: for if we did, what would become of nature's sweetest, best gift to man? Are we going to exclude the Sisterhood? I never thought we were going to make a law that would banish all the holy ladies in the universe: I would not belong to such a Union. But we want an Alliance, where we can understand one another, for brotherly conference. *In this sense*, if our Basis is not a Creed—(I do not mean *in any strict or proper sense*), what is it? *Quoad hoc*, we intend it to be a Creed; so that no Jesuit can get in, without an apparatus for absolution for the sin that he intends to commit. We will not have him: if he comes in, (and we are exposed to his visits in America,) we wish to be able to say to him, "Friend, how camest thou in hither, not having on a wedding garment:" and if *in no sense*,—and I submit this to the wisdom and intelligence of my honored brother, Dr. Cunningham,—if *in no sense* it is a Creed,—if that is the function of this production, which has taken up so much time, I submit, we never had a finer comment on the fine speech of Horace, that there is a parturition of mountains, and a mouse is born. It will not do at all. It would ruin our grand Alliance, if you should, by an explication, so weaken your glorious Basis, as to make a nose of wax of it.

But I said, its functions were threefold. We must guard the door of admission. It ought to be remembered, that men are to be *weighed* as well as *counted*—that there is *quality* as well as *quantity*;—and quality there ought to be, wherever there are doors.

The second function appears to be, that of a *Bond of Union*; and this is to be sanctified, so that when it leaves the earth it should go with saints to heaven. It is to be a Bond of Union.

There is one more function, a *Testimony to the World*. We are to radiate the light and truth of God. I thought it was a most glorious consideration, that in so many things we could agree. It will give a moral power, which, I think, will enlighten the Nations, and let the World see, that we can stand here together on our grand platform as to things in which we agree, and have less regard, in our social relation, to the things in which we differ. Now, in that sense, and in no other, it is a Creed. Is there any danger that we shall make it a Creed in an Ecclesiastical sense, like that of Augsburg, or the Westminster Assembly? It is not, in that sense, a Creed: but it is that which is to associate persons of such a class with us; and that class is well defined.

This appears to be the last function ; and, generally, I conclude by saying, that I bless God we are so near the consummation of our Basis. I have reason to think we shall bless God hereafter. I believe that the announcement of what we have done will attract to one great centre all the Evangelical particles, that have at present been attracted elsewhere ; and in this way you may hear tidings of us reverberating across the Atlantic, which will make you love us more, and us you ; and in this way advance those objects, philanthropic and benevolent, which unite all Christians in common love.

Rev. Dr. WARDLAW.—As a strict Congregationalist,—as belonging to a Body that is generally considered, and justly considered, as stout opponents of Creeds and Confessions,—I may be allowed to say a single word. The truth is, my own objections to Creeds and Confessions do not rest so much upon the principle of them, as upon what I conceive to be the evils that have actually arisen out of the abuses, to which they are almost necessarily liable. I do not object to the principle so much ; because every Body that is associated together, must be associated upon the understanding of a Creed—whether it be a written Creed, or a Creed unwritten. I am satisfied of that. At the same time, I deprecate the idea of throwing out altogether the declaration, that it is not to be understood as a Creed and Confession,—because of the conscientious objection which prevails throughout the Body with which I stand connected. It would stumble their consciences, if it were going forth as a positive Creed or Confession, or understood to be such. I confess, with regard to the declaration of Dr. Cunningham, that *in no sense* is it to be understood as a Creed or Confession, I cannot go along with him ; because I consider everything to be a Creed, that contains a declaration of Articles of Truth. I believe, in that general sense, it is a Creed. These Articles are Articles of Truth, which we believe, and by the faith of which we are associated. Our friend Dr. Cox happened to use a word incidentally (perhaps it may be introduced here) that would be satisfactory—that it is not to be understood, *in any Ecclesiastical sense*, as a Creed or Confession. Suppose that word were introduced, I think it would satisfy all parties.

Rev. I. S. TAYLOR would read the third clause in this way : “that, in reference even to the selected tenets, the Summary in question does not pretend to express them in the form of distinct propositions, such as would have been required, if they had been intended as a *full and methodical* Creed or Confession of Faith.” It is not a full, methodical statement. But, as far as it goes, it is

an expression of our joint views. He would, therefore, instead of "Ecclesiastical sense," say, a "full and methodical Confession."

Rev. Dr. BUNTING.—It appears, we are all substantially agreed on the question involved in this discussion. We are all agreed, that it is not intended to be, in a strict, formal, Ecclesiastical sense, a Creed or Confession,—and that it is expedient to affirm *that*. It is not a formal, Ecclesiastical Creed. Yet, we must guard against those evils to which Dr. Cox, of America, has so ably referred. You say, it is not intended to be a formal exposition. But it is intended for something : and what it does intend, you ought to be careful in indicating, or adverting to. I am afraid to take the liberty of proposing anything that would retard our business : but it does appear to me, that it may be worth while to refer it to a Committee of five, to consider the various statements made ; and they might so bring it up in the Evening Sitting, as to meet all the feelings expressed. If you do not consent to this, I think the alteration is dangerous, and I shall support the clause as it stands. I cannot open the door comfortably to so great an evil as leaving it to be understood, that we have no profession of our belief. I think this is necessary to the credibility of our Union, and to the efficiency of any operations, whether in testimony to the Truth, or in conjoint measures for the public good, to which we may hereafter agree. It must be *Love in the Truth*, or it is not the love that I, for one, should be prepared to profess.

Rev. T. SCALES.—I sympathize with Dr. Bunting, and several friends who have spoken, in the fear, lest we shall be diluting that which is proposed as the Basis of our Union. Hereby we should do serious injury. I accord with what Dr. Burder said, in reference to the light in which it will generally be viewed. If we take it in its popular sense, what is a Creed, but the things most assuredly believed amongst us ? What is a Confession, if it be not the honest avowal of our opinions ? I am not so afraid as many of introducing into our Basis, (which must be regarded as the bond of Union,) those points on which we are conscientiously agreed. I should not object to Thirty-nine Articles, if we could as substantially agree upon them as upon those already carried. I think, our agreement will give us great advantage ; and we shall be able to go forward, with better hope of success, in consequence of the agreement. Our friends from France will tell us, what an advantage it will give them ; that it presents a refutation of the charge brought against Protestantism, on account of its divisions. " You say, that you boast of one Rule of Faith ; but you no sooner attempt to apply this, than you split into endless divisions." But *here* you

have an affirmative answer. We bow humbly to the supremacy of the Holy Scriptures; we take them as our only Rule of Faith; and we have found out points of agreement, without attempting to fabricate a Creed. We have, in comparing our honest opinions, brought out a Harmony of Confessions, such as, I will venture to affirm, has never been given to the World since the Canon of Scripture was completed,—and which, I hope, will be the bond of Union in the avowal of our common sentiments. I do not think we should come to the lowest point on which we agree, and carry it in general terms. I think, our safety consists in the avowal of those points we have specified; and we should do injury, if we left people to regard the Basis as indefinite and vague.

Rev. Dr. BEAUMONT.—If the change be made which is proposed by Dr. Cunningham, you will pull down with the one hand what you build up with the other. I think the words, “not in any strict or proper sense,” an abundant concession to the imperfection of the Basis—or rather, I would say, to its incompleteness. I am for no change, but consolidating and cementing these great Truths.

T. FARMER, Esq.—I did not understand Dr. Bunting to *move*, though I should have been happy to second the Motion,—under the impression, that it is of great importance to send this to a Committee. When we can discover Unity, we wish to arrive at it as soon as possible.

Rev. Dr. HOBY. I hope Dr. Bunting and Mr. Farmer will not press their point. It appears to me, that we are prepared to go to the Vote. I apprehend, there would be no objection to retain the supplement as it stands. I hope no alteration will be made, now that we have got our complete Basis. I think it almost unnecessary to express ourselves, even as we have expressed it in this clause. Though I am not much in favour of Creeds and Confessions, I did intend to make a Confession *in some sense*. I was happy to hear the reference made by Dr. Cox, of America, respecting application for membership. We should not concede the right to *any* person, who will subscribe our Articles, to come into the Alliance; but, as our Nomination Committee suggests, enquiries are to be made. I hope we shall go to the vote on the clauses as they stand.

Rev. Dr. R. J. BROWN.—While we substantially subscribe these Articles, the whole of this discussion has gone on the supposition, that they are not explained in that definite way in which a Creed is expressed; and many speakers have been stopped, when they have attempted to put anything in that shape. The whole principle upon which we have been proceeding is, that we heartily

subscribe to them : but, at the same time, we do not express them in the way, in which we should put forth what is commonly understood by a Creed or Confession ; for I maintain, that a Creed or Confession implies an expression of principle, which is generally understood by itself. I maintain that, in popular language, a Creed does mean that which Dr. Cunningham has stated ; and when we maintain that these Articles are not a Creed, we subscribe that which we believe. Again, I maintain, that the prime meaning of a Creed is a set of Articles, expressed and arranged in such a way as this Basis is not, and ought not to be ; and, in fact, from the very outset, it was not arranged as a Creed or Confession. That being the case, why should there be any hesitation ?

The CHAIRMAN.—“ Strict and proper ” is vague—“ Ecclesiastical ” is definite. Some might say, it has a form, but it is not Ecclesiastical. I think, if you will get in the idea, that it is not to be regarded as an Ecclesiastical Creed or Confession, we shall all be ready to affirm it.

Rev. Dr. HOBY.—Its adoption is not to be considered as a right authoritatively to enforce it.

Professor EMORY.—I beg to second Dr. Wardlaw’s proposition, in favour of the word “ Ecclesiastical.” Though I am not tenacious, I am satisfied with the clause as it stands ; and I must confess, that it has seemed a little strange to me, that the proposed alteration has come from a quarter, in which great anxiety was expressed that we should bear testimony to the Truth. After having arrived at certain points, in order that we might make a Confession of Truth before the World, on the ground that it would have great weight,—we ought not then to be called upon to say, we are making no Confession at all. We *have* made a Confession ; and it appears to me, that the advocates of a change can ask for nothing stronger than the expression, “ in any strict or proper sense.” If it be the general sense of the Meeting, I am prepared to vote for it :—but the only proper Amendment is that proposed by Dr. Wardlaw.

After some further conversation, in which Revs. Dr. Cunningham, Dr. Bunting, W. Bevan, G. Osborn, and others, took part,

Rev. Dr. BUNTING moved, W. HAMILTON, Esq., seconded,—

“ That the Amendment of the Rev. Dr. Cunningham, together with the Supplement originally proposed, be referred to the consideration of a Special Committee, with instructions to report thereon at the next Session.”

Rev. Dr. BEAUMONT objected, that this was a deviation from former proceedings.

But, after some remarks from Revs. W. Bevan, W. Chalmers, G. Osborn, W. W. Ewhank, John Kelly, W. France, the Chairman, Rev. Dr. Bunting, Rev. A. D. Campbell, Dr. Blackwood, Rev. W. Anderson, and Rev. Dr. Carlisle, Dr. Bunting's Motion was put, and carried.

Whereupon Rev. THOMAS SCALES moved, Rev. J. N. GOULTY seconded,—

‘That the following gentlemen constitute the Committee :—

“Rev. Dr. Cunningham,	Rev. Dr. S. H. Cox,
Rev. Dr. Morison,	Rev. Dr. King,
Rev. E. Bickersteth,	Rev. J. S. Taylor,
Rev. Dr. Bunting,	Rev. Dr. Wardlaw.
Rev. Dr. Emory,	

“And that the Committee retire immediately.”

This was put, and carried.

Rev. Dr. STEANE.—There is a Motion, that the order of the last two Articles should be inverted.

The CHAIRMAN.—Having referred the explanatory clauses of the Basis, I think the whole paragraph cannot be considered as before us.

Rev. Dr. BEAUMONT.—I am in the hands of the Chair.

Rev. Dr. STEANE.—I have another Amendment, as to the class of persons whom it is desirable to embrace within the Alliance.

After some conversation on the point, whether that Amendment should be referred to a Committee, and as to the order of business, Mr. R. A. McFie withdrew his Motion; and the Chairman pointed out, that, though the Nine Articles and the Supplement had been referred to the Select Committee, the Meeting might proceed immediately to other business.

Whereupon Rev. Dr. STEANE said, The business before the Conference is the Second Proposition, page the 4th, “That the Alliance is not to be considered as an Alliance of Denominations, or Branches of the Church; but of individual Christians, each acting on his own responsibility.”

Rev. Dr. F. A. Cox.—Every proposition that has been brought forward to day, and almost every one in the Conference, has been enveloped in a cloud of Amendments, which have been previously presented so as to form matters of discussion. I have the advantage of coming forward with the present Motion, without any notification of Amendment. I trust, therefore, that the Motion will be entertained, and speedily passed.

I would, as I am not at all anxious to make a speech, request simply to repeat the proposition I hold in my hand. But I think

it desirable to make a remark : it is an important proposition ; it relates to a very essential part of our Constitution ; and, I think, it is a proposition, which, if it be entertained, will conduce exceedingly to the strength of the Evangelical Alliance ; because the proposition is not, that we are to unite, by delegation, or otherwise, as Denominations, or Branches of the Christian Church, but in our individual character and capacity, as members of the Christian Church in general. This is a proposition which I entertain with all my heart ; and which, in our very earliest discussions, was fully considered, in reference to the grounds of this Alliance. I think it is the individuality of our Association that will tend to preserve us in our strength. This proposition contains the very element of personal independency. It appears to me philosophically true, that the more we act independently, the more we shall be disposed to unite in this sacred Confederation. On that ground, I maintain the principle here put forth ; for it takes out of the Alliance the element of Sectarianism. We are not brought together as Denominations ; we are not brought together as Branches of Christian Churches ; not in a delegated capacity ; but as individual Christians, whose object is to promote, as far as possible, a Union—not of the Denominations—that is impracticable—not of the Branches of the Church by delegation—that is impracticable—but to promote Christianity in the holiest form in which, as I apprehend, it can be at present exhibited,—namely, not by the obliteration of those distinctions which prevail, (though to that, I own, this Alliance may, and perhaps will, move forward at some distant period), but at present we are unprepared to meet on any other ground than that which is personal, independent, and individual.

I would also add the consideration, that, though we meet as individuals, we are not of necessity bound to maintain all our differences : and the fact of our not uniting as Denominations has this tendency ; while an association for that purpose, (could it be formed,) would rather prevent our union, than promote it : because, when a man comes as a delegated member of a particular Denomination, he comes with all his pledges to maintain that system about him ; but, when he comes as an individual, he does not abandon his Denomination ; he only moves out for a moment into this vast fraternity and brotherhood, in order that he may investigate and consider,—under better circumstances, it may be,—his own misapprehensions. I see no reason why we should not unite on this ground.

Now—though we unite as individuals—of course, Branches and Denominations will still continue to exist. Nevertheless, we are a

Tree, and I think a noble one, with its various branches. Our root is love; our branches consist in the conscientiousness with which we maintain all our sentiments in our respective Denominations; and the fruit of this Tree will be, I trust, "righteousness, and peace, and joy in the Holy Ghost." With these sentiments, I propose the Resolution which has now been read.

Rev. Dr. REDFORD.—Brethren, I have been swift to hear, and slow to speak; and, if you will be swift to hear, I shall be swift in my speech too: for, at this hour, it will ill become me to detain you more than a minute or two; and that shall only be, to congratulate you, that you have come up from the swellings of Jordan, and you have crossed the Atlantic,—aye, and even America itself,—and now you have come to the Pacific. I do not think there will be a division of opinion on the Motion before the Chair. We cannot do more, at present certainly, than this Resolution proposes. Whatever may be in the future, we leave to Providence. As far as this Resolution goes, Christians are all, I trust, prepared to go. We can unite as individual Christians; and we have united with unspeakable delight so far; and I trust that delight will be continued and increased.

Rev. W. M. BUSTING.—While I intend to concur in the Motion, it is only on the ground of my conviction of the utter impracticability of anything higher, that I can for one moment bring my mind to consent to such a Resolution as this. I shall vote for the Resolution, under a deep, and humbling, and painful feeling, that, as yet, this great Confederation is but in its infancy, and only commencing that course, which I hope it is destined in Providence to run. I still hold in the opinion, that our Church divisions will only abate, when all the Branches of the Church of Christ shall agree to recognize in each other *the essential principles and forms* of true Christianity. I am not quite sure,—having concurred in this Resolution,—that I shall not move, when we come to acknowledge our sins before God, that we agree to confess them all, past, present, and intended.

The Resolution was then put, and carried unanimously.

Rev. Dr. STEANE read the next clause.

Rev. Dr. BYRTH.—I beg to move the Adjournment. The hour has already passed, and the Devotional Exercises should not be forgotten.

The Motion for the Adjournment was then put, and carried.

Rev. Dr. JENKYN engaged in Prayer.

The Conference then adjourned to five o'clock in the evening.

EVENING SESSION.

Rev. W. BEVAN moved, and Rev. J. TOD BROWN seconded,—

“That the Rev. Dr. Raffles preside over the Devotional Exercises.”

Carried.

The CHAIRMAN then gave out 27th Hymn, of Hymns on Christian Union, which was sung by the Meeting. After which, he read Philippians ii., and Rev. Dr. Smyth engaged in prayer. The Brethren then united in singing 25th Hymn from the same book. The Chairman read Revelation xxii., and Rev. J. L. Chute engaged in prayer.

The CHAIRMAN.—Beloved Brethren,—I feel that everything that can be regarded as appropriate to our Devotional Exercises, from day to day, has already been said; and it will be wholly unsuitable for me to attempt to occupy any portion of that valuable time, which is becoming more and more precious, by offering any remarks of my own. I will only call upon you, as I call upon myself, devoutly to thank God, and take courage. I rejoice that I have been permitted to live, to witness what was realized within these walls on the evening of Thursday last;—such a scene as, I firmly believe, never was witnessed on earth before; and which, perhaps, never can be, under exactly the same circumstances, realized on earth again. I do believe, that from this hallowed Meeting there will go forth an influence—a holy influence—upon the Church and the World,—wide as the World and lasting as Eternity. To cherish, therefore, under these circumstances, anything like a doubt as to the ultimate issue, after the tokens with which we have been favoured,—the gracious tokens of the Divine approbation and presence,—would be criminal unbelief. Let not, then, that sin lie at the door of any of us; but let us go forth in the great enterprize, to which we are all committed before the Church and the World, strong in the Lord, and in the power of His might!

Sir CULLING EARDLEY SMITH then took the Chair.

Rev. W. BEVAN read the Minutes of the Morning Session; in which he had inserted a brief statement of the remarks which Sir C. E. Smith had made, on taking the Chair, in reference to the Day.

Rev. G. OSBORN doubted the propriety of inserting in the Minutes the sentiments that fell from the Chairman.

On this subject some conversation arose, in which Rev. W. M'Ilwaine, Rev. Dr. S. H. Cox, Rev. E. Bickersteth, Rev. Dr.

Bunting, Rev. Dr. Massie, Rev. W. W. Ewbank, and Rev. T. Scales, took part, and the Chairman and the Secretary offered some explanations and suggestions.

The temper and spirit, in which subjects of such an interesting and exciting nature were referred to by persons of various shades of opinion, was among the most pleasing circumstances that occurred,—and served to illustrate, in a very delightful manner, the character of the Meeting. Finally, as a Report of the Conference, *in extenso*, was contemplated, in which the sentiments uttered by different speakers would find place, it was decided, on the motion of T. Farmer, Esq., that the Minutes, with the omission of that paragraph, should be confirmed. Rev. C. M. Birrel also suggested a more exact reference to the precise point which had been urged by Dr. Symington, when presiding over the Devotional Exercises; which was readily adopted.

Rev. T. MORTIMER moved,—

“That the Conference, at its rising, adjourn till Tuesday, 25th instant, at Five o'clock, P. M.”

W. HAMILTON, Esq. seconded the Motion, which was carried.

Rev. GEO. OSBORN moved,—

“That the Rev. Mr. M'Ilwaine be added to the list of Chairmen to preside over the Devotional Exercises.”

Rev. C. PREST.—I second that Motion. Carried.

Rev. Dr. STEANE.—I suppose, the Conference will resume the consideration of the additional Statement to the Summary of Articles? The Report of the Select Committee will now brought up.

Rev. Dr. BUNTING.—The Committee came to a unanimous and speedy conclusion. We found, when we came together, that there was little difficulty, but what might be happily adjusted. Dr. Wardlaw, our Chairman, is obliged to be absent, and has requested me to present the Report. Perhaps I ought to say, that our happy agreement has proceeded upon the principle, first, of amalgamating the first and last clauses; and, secondly, of omitting altogether the third clause, as being, we think, rendered unnecessary by the first and last; and retaining the second as it stands, and in the order in which it stands. To save time and trouble, we propose to omit the whole paragraph as it now stands, and to substitute for it the following:—

“It is, however, distinctly declared:—First, that this brief Summary is not to be regarded, in any formal or Ecclesiastical sense, as a Creed or Confession, nor the adoption of it as involving an assumption of the right authoritatively to

define the limits of Christian Brotherhood ; but simply as an indication of the class of persons, whom it is desirable to embrace within the Alliance :—Second, that the selection of certain tenets, with the omission of others, is not to be held as implying, that the former constitute the whole body of important Truth, or that the latter are unimportant.”

I move, that the Supplementary Clause stand in these terms.

Rev. E. BICKERSTETH.—I second that Motion. Carried.

The CHAIRMAN.—It now remains to adopt the Basis as a whole.

Rev. Dr. STEANE.—Dr. Beaumont's Amendment should now come on ; and also that of Mr. Macfie. I do not know whether the Report of the Committee will satisfy Mr. Macfie ; but he has an Amendment. Dr. Beaumont's Amendment is,—

“That the order of the last two Articles be inverted.”

Rev. Dr. BEAUMONT.—I have no intention to occupy you with the proposal, unless it commends itself to your approbation. I am not about to argue. The Ninth Article consists of solemn truths to be believed ; and I think it should have precedence of an Article like the Eighth. It seems to me, that the contents of the Ninth Article will come in, more appropriately, in fellowship with the other great Truths that precede.

Rev. Dr. F. A. COX.—I was going to suggest the completion of the *Doctrinal* Basis ; and then, after the *Doctrinal* Basis, there seems a propriety in announcing the Christian Ministry, and the perpetuity of the Ordinances with which it stands connected.

Rev. J. TOD BROWN suggested that the Ninth ought to come between the Sixth and Seventh.

Rev. Dr. BEAUMONT.—It will make the collocation and the sequence more powerful. I propose, therefore,—

“That it be the Seventh, and that the Article standing before the Eighth be now the Ninth.”

Rev. W. BEVAN.—All that is meant is this,—that the Article now standing as number nine be inserted between six and seven.

Dr. BEAUMONT agreed.

Rev. J. TOD BROWN.—I second that.

Rev. Dr. JENKYN.—In every system of Theology, the points contained in the Ninth Article are called *the four last things* : and they are now in their proper place.

The Amendment was then put, and carried.

Rev. Dr. STEANE.—The next Amendment given, in point of time, is Mr. Macfie's, which relates to the Supplementary Clause ;

and since then, Mr. Ewbank has sent in an Amendment as to the order. It is,—

“That the Seventh be the Last.”

Rev. W. W. EWBANK.—I shall occupy your time very shortly. It strikes me, that the Seventh Article, relating to the Right and Duty of Private Judgement in the Interpretation of the Holy Scriptures, seems to be a complete interruption in the general tenor of the Articles. I will explain why I think so.—We begin, properly, by describing the Source of all our instructions,—the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures. Then, not for the purpose of an exact Creed, but simply to indicate the class of persons whom we desire to include, we proceed to draw from this source, the Scriptures, the following important Articles:—The Unity of the Godhead, and the Trinity of Persons therein,—The utter Depravity of human nature in consequence of the Fall,—The Incarnation of the Son of God, and His work of Atonement for sinners of mankind,—The Justification of the sinner by Faith alone,—The work of the Holy Spirit in the Conversion and Sanctification of the sinner. I think that, after we have spoken of the work of the Holy Spirit, the next Article should be, the mode in which the Holy Spirit usually works,—by the preaching of the Word, and the Ordinances which God has appointed. Then comes what was originally the Ninth Article in our Basis. Then, having stated these important points, we conclude by saying, “We believe, that every one is justified in using the Right of Private Judgement.” We should thus begin by stating the Bible to be the source of all instruction; then we should enumerate those important points; and then we leave the question so far open, that we do not dogmatize, but maintain the Right of Private Judgement.

Rev. J. CORDEAUX.—I second Mr. Ewbank's proposition.

Rev. Dr. BEAUMONT.—I cannot coincide in that. Mr. Ewbank says, the Sixth is to be, the Work of the Holy Spirit, and then he wants the instrumentality to come next. I prefer the Truths which the Holy Spirit uses to the Channels by which they are conveyed. The Truths are the *primum mobile*: the instruments are secondary to the Truths.

Rev. Dr. JENKYN.—If we alter them, number seven ought to be number two. After stating Evangelical views on the Divine Inspiration, Sufficiency, and Authority of the Holy Scriptures,—then, as true Protestants, we should declare the Right and Duty of Private Judgement in the interpretation of those Scriptures.

Rev. J. SCOTT.—I have thought, for several days, that that would be its proper position. We have declared the Authority of the Scriptures: then to declare the right of every man to judge of them, is the logical place of the Article.

Rev. Dr. BYRTH.—Are we to have forty-nine propositions on the logical position of these Articles? If so, the discussion will be interminable.

Rev. Dr. JENKYN.—Since you have begun to make changes, it will be better that that Article should be the Second.

The CHAIRMAN.—The question is,—that the Seventh Article of the Basis should stand last in the series.

The Motion was negatived.

Rev. Dr. JENKYN.—I move,—

“That the Seventh of the original series be the Second.”

Rev. J. TOD BROWN.—I second that.

Carried.

Rev. Dr. STEANE.—There is a Motion, that the words “ Authority and Perpetuity,” in the Eighth Article, be left out.

The CHAIRMAN.—This must be considered as settled. If you begin to re-open the wording of one Article, you may have every Article re-opened. I wish to know, whether that is the opinion of the Meeting?

Mr. DUNLOP withdrew the Amendment.

Rev. Dr. STEANE.—Mr. Macfie’s Amendment is on the first part of the Supplement to the Articles. It is, that the latter clause of the first part of the amended Supplement stand in the following terms :—“ Nor the adoption of it as at all defining the limits of Christian Brotherhood; but simply as an indication of the class of persons, whom, on the whole, it seems desirable to embrace within the Alliance.”

The CHAIRMAN.—The Amendment has been negatived: but the Clause itself, I think, has not been adopted.—(Cries of Yes.)

Rev. Dr. STEANE.—This Amendment of Mr. Macfie’s was read to the Conference, after the Committee had withdrawn, to whom it was referred to bring up an Amendment on the Supplement. When that was presented, we went to the Vote. Mr. Macfie was, by right, in possession of the Chair, so far as that he might have proposed the Amendment. It was the last vote which was then taken, that prevented him from moving it.

Rev. W. BEVAN thought, his friend Dr. Steane had not *exactly* represented the state of the case. A certain proposition, referring to the whole Supplement, and certain Amendments, had been re-

ferred to a Special Committee. The Conference felt it was not wise to entertain a proposition, which would stand upon ground that had been referred to that Special Committee ; therefore, it was agreed to waive it. Mr. Macfie is entitled to bring forward a Motion ; but I trust he will see, that the Conference has received the Amended form with so much unanimity, that he will not think it necessary to move it.

Mr. R. A. MACFIE.—In taking the *agenda*, and reading the Supplement as it stands, I find that the stress (in the natural meaning) lies on the word “ *authoritatively* ;” and any person, carefully examining the construction of the sentence, will be led to suppose, that, although we do not define it *authoritatively*, yet, to a certain extent, we do define Christian Brotherhood. Nothing can be clearer, than that we have understood, all through, that we do not. I, therefore, submit, that the alteration I have suggested will be an improvement.

The CHAIRMAN.—Is Mr. Macfie’s Motion seconded ?

Rev. Dr. JENKYN.—I second it. I think, the word *authoritatively* ought to be excluded altogether. I believe, this is not a Creed at all ; and we only pledge ourselves to Evangelical views.

Rev. E. BICKERSTETH.—Mr. Macfie’s Amendment came down to us, and we thought all was expressed that was included in it.

Rev. T. MANN.—It would be desirable, that, if the Amendment is to be pressed, the Resolution brought in by the Committee should be read at the same time.

Rev. W. BEVAN then read the Resolution as it stands in pp. 182, 183 ; and then said, Mr. Macfie proposes that the Conference should amend it in the following terms :—“ It is, however, distinctly declared, first, that this brief Summary is not to be regarded, in any formal or Ecclesiastical sense, as a Creed or Confession, nor the adoption of it *as at all defining* the limits of Christian Brotherhood ; but simply as an indication of the class of persons, whom, on the whole, it seems desirable to embrace within the Alliance,” &c.

Rev. Dr. MORISON thought the introduction of the Amendment, at this period, disorderly.

The CHAIRMAN and Rev. W. BEVAN concurred in explaining, that, properly speaking, this Motion ought to have been introduced between the Amendment of Dr. Cunningham and the appointment of the Committee, or when the Resolution on the Report was moved and seconded : and it was finally ruled that, as an act of courtesy to Mr. Macfie,—who did not seem to be aware what was the proper time to bring it forward,—he should be permitted to move this Motion, though out of the usual order.

The CHAIRMAN said: We are acting for posterity; do not let it be said, that any thing irregular or unkind was done. Those that are of opinion, that it should be entertained, will hold up their hands.

Hereupon the Motion, that Mr. Macfie be permitted to bring forward his Amendment, was carried.

Rev. Dr. BUNTING.—I will point out, in one sentence, the difference. In the first place, it omits the word “*authoritatively* ;” in the second place, it says, “*as at all defining*.” There is not in the clause, as it stands, any definition, or any implied definition, but only a rule for our own further proceedings. On the whole, in the Committee, we thought the alteration useless.

Mr. Macfie’s Amendment was then submitted to the Meeting, and negatived.

Rev. G. OSBORN.—I apprehend that the question now before the Conference will be, that this Resolution, as it has been successively amended, should pass. Before that, a question arises, on which I wish to submit a Resolution to the Conference, if it be necessary. I am not quite clear in my own mind, and several friends whom I have consulted are equally in doubt, as to whether it is, or is not, competent to a Brother, to move an Amendment upon the Resolution that has now been submitted at large.

The CHAIRMAN.—You have gone through the Articles *seriatim*, and disposed of them. If you had been in a Committee of the whole House, it would be considered, that they had come back a second time; and *then* you could have taken up the wording of them. But, without that, you cannot go back. You can, however, move, that so and so be heard.

Rev. G. OSBORN.—I hope our Brethren will give me credit for not trespassing on their time. I, therefore, move,—

“That Mr. Dunlop, the Chairman of the Liverpool Committee, be heard on the point of which he has given notice.”

T. PERCIVAL BUNTING, Esq. seconded the Motion.

The Motion was put, and negatived.

Rev. Dr. S. H. COX.—I have a small thing to suggest, which I beg to bring before you. When the Article passed, I was told, that I should have an opportunity of doing so. There is a phrase which, I think, is imperfect. If we introduce “*The*” before “*duty*,” in the Second Article, it will be an improvement.

The CHAIRMAN.—If you entertain this, it must be upon a Motion.

Rev. W. M. BUNTING.—I move,—

“That Dr. Cox be heard.”

Rev. Dr. MORISON,—I second it.

Rev. J. H. HINTON.—I think it will be very unhappy, if we deviate from strict impartiality in our proceedings. I do not at all like a distinction so savouring of partiality to be made between Mr. Dunlop and Dr. Cox.

Rev. Dr. MORISON.—The Conference should be put in a position to decide,—as it was with regard to Mr. Dunlop's Motion.

Rev. Dr. BEAUMONT.—That is begging the question. I agree with Mr. Hinton.

Rev. W. BEVAN.—I speak without reference to the valued friends whose names have been mentioned,—but I refer to the orderly conduct of our business:—I wish the Conference to decide, whether they are prepared to go over the Articles *seriatim* ? or to take them up here and there—out of the order in which they now stand ? which will throw us into interminable confusion.

The CHAIRMAN.—The question before the chair is not whether the Motion be adopted ? but, whether it be entertained ? It was moved by Mr. Bunting.

Rev. W. M. BUNTING.—I wish it should have the same chance as Mr. Dunlop's.

Rev. Dr. BYRTH.—I think, that the reasons which have been given for entertaining the second Motion prejudice the question. It was settled, on general principles, that Mr. Dunlop's Amendment should not be entertained. Therefore, no other should be entertained.

Rev. Dr. R. J. BROWN.—I do entreat the Conference not to stultify themselves. It is impossible that we can ever come to an end, or that our decisions can have any weight, if we are going to act on principles that no deliberative assembly ever acted on.

Rev. G. OSBORN.—It may be true, that we are not doing what any deliberative assembly ever did before : but we are such an assembly as never met before. It is of immense importance to secure the most entire support of the associated Brethren, and that they may have every reasonable opportunity of explaining their convictions. It would be better for us to sit here a week, than to send home Brethren, every way entitled to our consideration, with wounded feelings,—unable to give that ready and full concurrence which we desire they should be able to give,—by making too much haste. The more slowly we make haste, the more haste we are likely to make.

Rev. Dr. CUMMING.—It is urged by Roman Catholics, that we less regard our *duties* than our *rights*. I should like, if it be consistent with order to move it, that the word "*the*" should precede "*duty*," as well as "*right*." Both should be prominently put forward.

The **CHAIRMAN**.—The propriety of entertaining a Motion may depend on the Motion itself. You have heard the proposal for entertaining the Motion,—which will be brought forward, if you decide to entertain it.

The Motion, that Dr. Cox be heard, was then put, and negatived.

Rev. W. BEVAN then read the Motion, with the Amendments that had been adopted, as follows :—

- “1. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of Doctrine understated, namely :—
- “1. The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures.
- “2. The Right and Duty of Private Judgement in the Interpretation of the Holy Scriptures.
- “3. The Unity of the Godhead, and the Trinity of Persons therein.
- “4. The utter Depravity of Human Nature, in consequence of the Fall.
- “5. The Incarnation of the Son of God, His work of Atonement for sinners of mankind, and His Mediatorial Intercession and Reign.
- “6. The Justification of the sinner by Faith alone.
- “7. The work of the Holy Spirit in the Conversion and Sanctification of the sinner.
- “8. The Immortality of the Soul, the Resurrection of the Body, the Judgement of the World by our Lord Jesus Christ, with the Eternal Blessedness of the Righteous, and the Eternal Punishment of the Wicked.
- “9. The Divine institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord’s Supper.
- “It is, however, distinctly declared :—First, that this brief Summary is not to be regarded, in any formal or Ecclesiastical sense, as a Creed or Confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian Brotherhood ; but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance :—Second, that the selection of certain tenets, with the omission of others, is not to be held as implying, that the former constitute the whole body of important Truth, or that the latter are unimportant.”

Rev. E. BICKERSTETH.—Glory be to God, our Heavenly Father, who has conducted us so harmoniously to such results as have now been witnessed among us ! What a combination of solemn, weighty, all-important Truths we here present to the whole Christian World ! Glory be to God, who has overruled all our deliberations, and discussions, and frank avowals of our respective sentiments, to such an all-important issue as that which is now presented to you ! I feel exceedingly the value of the delay ; I feel the value of the long deliberation we have given to this subject,—the solemnity of the whole, from our gathering together from all parts of the World,—and the unutterable importance of the Truths which we agree in commending. I do most cordially approve the

the various additions and alterations which have been made. I think they have considerably improved the whole statement which is to be presented to the Church of Christ. And I feel especially thankful, that no Truth to which we were testifying has been withdrawn; but, by the mercy of God, we have been led to adopt and to confess every Truth which we had previously agreed to propose. Now that we have agreed in these all-important Truths, I trust that, in minor matters, we shall be led to proceed more rapidly, without that lengthened delay which we have had hitherto. I rejoice that the Motion of Dr. Beaumont has been carried: it has given me great pleasure, as many of his statements have done, and that he has had the comfort of having helped us in regard to the orderly arrangement of our Doctrines. I think it well, that, at present, the Motion for the article *the* was not carried; for, when I consider how much we are indebted to Mr. Dunlop;—how he has laboured for us in Liverpool—how we owe a thousand obligations to him for his kindness in this matter—it would have been hard, if we had admitted, in the case of another, a principle which we had refused in *his*. I think the circumstances in which we were placed made it necessary, to omit the present consideration of this alteration.

Well then, now we are about to pass the full Resolution. May we have grace to pass it *unanimously*, if possible. May we have grace, when we have passed it, to unite in thanksgiving and praise,—in a solemn thanksgiving to our Heavenly Father, for His goodness in having led us to such an important conclusion.

Rev. Dr. S. H. Cox.—Sir Culling, my dear Brethren and Fathers of this holy Alliance, I believe all my Countrymen will acknowledge for once, that there has been a holy Alliance in Europe. I say, Amen and Amen to the remarks of the beloved Brother who preceded me,—whose words always fall like the unction of Aaron upon us. I will not detain you; but I will say, we have reached a point where my fears subside. Calmness succeeds to perturbation, and I feel my soul drawn upwards. I hope, that God will give us grace to be thankful; for, when this is passed—(as I hope it will unanimously, *by rising*)—that will be a solemn *éclaircissement* of the Protestant Union of Christian grace and truth; it will be a demonstration in the eyes of the nations, that we love one another, and that our Creed is *in substance* one.

Sir Culling, we all know that we are frail: we have a body that stands between us and all objective things in religion. The poor soul, under it, commences but imperfectly to apprehend them:

but, when the objective truth seems to be taken away in some of its logical forms, we go down, with the old Puritans' mind, and find the soul is more than liquified in love, light, strength, and unity. I say this, not for rhetoric, but because I feel it. There is one community, the community of Christians, which is much larger than it ever appears ; and richer and deeper than themselves have lately believed it to be. But I trust we are about to teach the World, and ourselves, the fact, that our Union is substantial and sublime. It begins *here* by grace ; and it shall last and expand *there* in glory. With these convictions, I feel as if we were experiencing the gratifications of the other World.

“ Urbs cœlestis ! Urbs beata !
 Super Petram collocata ;
 Urbs in portu satis tuto,
 De longinquo te saluto :
 Te saluto, te suspiro,
 Te affecto, te requiro.
 Quantum cives gratulentur !
 Quam festivè conviventur !
 Quis affectus eos stringat ;
 Aut quæ gemma muros cingat,—
 —Quis chalcedon, quis jacinthus !
 Noscunt illi qui sunt intùs,
 Qui plateis hujus Urbis
 Sociantur piis turbis,
 Cum Moyse et Elijah,
 Pium cantum—Allelujah ! ”

Rev. J. JORDAN.—My dear Christian Brethren, having taken, from the very first, the deepest interest in the Basis which is now to be passed, and yet not having, on one occasion, while the Conference has been sitting, trespassed upon your time with respect to this Basis, permit me, in a very few, brief words, to congratulate you upon the work you are now about to accomplish. I rejoice in the completion of the work : it is to my mind as complete an expression of the grand Doctrines of the Christian Faith as we can well need ; and whether it be called a Basis, or a Creed, we may well rejoice in it, as an expression of our Christian faith and hope.

Just one other point, upon which allow me to congratulate you ; that is, upon the discussion through which it has gone. So far from regretting any single moment of the time that has been given to it, I think we are bound every way to rejoice, that it has had so full and complete a discussion. When we were drawing up an ex-

pression of the Truths on which we rest for salvation, it became us to allow every man the expression of his own thoughts and feelings ; when we were drawing up a declaration of the doctrines, which, we trust, are to go down to posterity,—which we have here gathered out from Scripture,—it became us to do this with caution. But, above all, *this* commends the discussion to my mind,—that we, as Christian Brethren, have been able to meet together to discuss these great points ; and have here been able, as I trust we shall show, unanimously to agree to them all, and thereby to seal our Declaration of Faith. I heartily congratulate the Conference upon this its great work ; and, I doubt not, God's blessing will rest upon the deliverance we are now about to give.

Rev. J. H. HINTON rose, under evident emotion, and said :—Duty sometimes prescribes hard things ; and duty, never prescribed harder things, than it prescribes to me, in regard to the union desired, in passing the Resolution before us. But I am desirous of interfering with the general unanimity in as small a measure as I can. Allow me, Sir Culling, to ask you to say, that it was carried *nemine contradicente*, and thus to spare me the necessity of holding up my hand against it.

Rev. Dr. CARLILE.—I view the subject with the same feeling that Mr. Hinton has done ; and I hope, that you will consent to allow the Resolution to pass as he has suggested. I feel conscientiously bound, with an exclusive reference to the clauses referring to the Christian Ministry and Christian Ordinances, to say, that I cannot concur in it. I have not only various doubts upon these points, but I, on principle, object to the imposition of that as a test of Membership.

The CHAIRMAN.—I am asked to put this Question so that the result may be reported *nemine contradicente*.—in other words, to put the affirmative, and not the negative. I do not think, that I should be justified in doing so : I do not think, that there is any great magic in absolute unanimity : I do not think, if a few Brethren should object to the conclusion, that we need be troubled : I think the Resolution will be carried by a very large majority.

Rev. J. H. HINTON.—My intention was, that you should put the negative, but that we should not hold up our hands.

Rev. Dr. BYRTH.—That is my view : I shall not hold up my hand.

Rev. Dr. URWICK.—It confirms me greatly in the opinion, that we have been guided by Providence to the conclusion to which we have so wonderfully come. It appears as if Providence had arranged this, for the purpose of connecting with Saint Bartholo-

mew's *day*, associations widely different from those that hitherto have been connected with it. I congratulate myself upon being here ; and my Brethren upon the spirit and unity with which our proceedings have been so far conducted. I believe, that God is here.

D. M'LAREN, Esq.—I wish to say, that, when the negative is proposed, I do not mean to hold up my hand: but it is on the same ground that Mr. Hinton has stated.

The CHAIRMAN.—If you now wish the question to be put, I will put it to you standing. Is it your pleasure to pass the Resolution proposed by Mr. Bickersteth, and seconded by Dr. Cox? Those who are of that opinion will hold up their hands.

The whole Meeting then rose; and, the Chairman having put the Resolution in the affirmative, the vast majority held up their hands, in a manner that testified their cordial and entire concurrence. After putting the negative, he declared, that the Resolution had been carried *nemine contradicente*. He then immediately gave out the Hymn,

“ All hail the Great Immanuel's Name,
Let Angels prostrate fall,” &c.

which was sung by the Conference with a depth of devotional feeling, which, even during the Meetings of this Conference, had never been surpassed.

Rev. T. MORTIMER.—I only wish to give expression to a feeling which, I think, must be general. It is this: our Brother Hinton, by the sweet Christian way in which he showed the intensity of his desire to go with us, made me love him from my very soul.

Rev. Dr. BYRTH reported the programme for the Public Meeting, which was to be held on Tuesday morning.

Rev. JOHN JOHNSTONE engaged in prayer.

The Conference then adjourned till Tuesday afternoon, at five o'clock.

SIXTH DAY.—AUGUST 25TH.

EVENING SESSION.

Rev. GEORGE OSBORN moved, and Rev. Dr. STEANE seconded,

“That Rev. Dr. Urwick preside over the Devotional Exercises.”

Carried.

The Chairman then gave out the 3rd of the “Hymns on Christian Union,” which was sung by the Meeting. He then read Psalm cxxxii.; and Rev. Dr. Paul engaged in Prayer. After which the 53rd Hymn of the same Collection was sung; and Rev. John M’Lean engaged in prayer.

The CHAIRMAN.—I regret that we have not had amongst us, as we expected, our deservedly venerated Father in the Gospel, Mr. Jay of Bath. I am sure that his coming to the Public Meeting this morning gave a zest to that Meeting, which it would not otherwise have had. I am sure you will join with me in saying, “May the God of Providence and the Head of the Church, if it be His will, long spare our venerated Father, to be abundantly blessed himself, and to be (I was going to say) a still increasing blessing to the Christian Church in all its Denominations!” There is not a man whose clear head, and warm heart, or the whole course of whose Ministry, has been, throughout its long range, more in accordance with the spirit of the Evangelical Alliance, than have been the head and heart and Ministry of William Jay of Bath. We have much to be thankful for, when we look back upon the proceedings of the past fortnight. It is about ten months since we first met in Liverpool; and when we look to the proceedings of yesterday, or even to-day,—not to extend our recollections farther,—how much have we, for which to thank God! “Hitherto the Lord hath helped us;” and, while we do not rest in the Alliance as the consummation of our desires and efforts, let us yet bless God that it has been formed, and look to Him, who has done so much, to do

still greater things; that He, who has hitherto guided us in our proceedings, may be with us! and may we be privileged to feel and act under the belief, that it is His work we are doing, and not our own!

Sir. CULLING EARDLEY SMITH then took the Chair.

Rev. W. BEVAN read the Minutes of the previous Sitting, which were confirmed.

Rev. Dr. STEANE.—I have to communicate through you, Sir Culling, to the Conference, that we are deprived of the very valuable services of our friends, Dr. Byrth and Dr. Raffles, who were joint Secretaries of the Public Meetings' Committee. Dr. Byrth has been called home by domestic affliction; Dr. Raffles is leaving England for the Continent: and, in consequence of the departure of these two highly-esteemed Brethren, who have rendered us such valuable service, I have to propose,

"That Rev. Dr. Alder be requested to become Secretary of the Public Meetings' Committee."

I am not now prepared to name a coadjutor: but I believe the Committee will report the gentleman to be named, to-morrow morning.

Rev. G. OSBORN seconded the Motion, which was put and carried.

Rev. Dr. ALDER.—I move—

"That, the Rev. J. P. Dobson be added to the Public Meetings' Committee."

Rev. Dr. STEANE.—I beg to second that. Carried.

Rev. G. OSBORN.—I beg to move—

"That, to the list of Chairmen to preside over the Devotional Exercises, the name of Rev. Dr. Kidston be added."

Rev. THOMAS SCALES.—I second that Motion. Carried.

Rev. W. W. EWBANK.—Is it intended to publish a correct list of the Members of the Alliance?

The CHAIRMAN.—It is in the Press.

Rev. Dr. STEANE then read paragraph No. III., on page 4, under the head of General Principles:—

"That in the prosecution of the present attempt, it is distinctly understood, that no compromise of the views of any Member, or sanction of those of others, on the points on which they differ, is either required or expected; but that all are held as free as before, to maintain and advocate their religious convictions, with due forbearance and brotherly love."

Dr. William Symington proposes, as an Amendment, to substitute the words,

“‘That in this Alliance,’ in lieu of ‘That in the prosecution of the present attempt.’”

Rev. Dr. W. SYMINGTON.—I congratulate you, Sir, and the Alliance in general, upon two things. In the first place, the success of our first Public Meeting this morning, as evincing, I think, very unequivocally, the deep interest which is felt in our movement by Christian people in this City. There *was* some doubt and hesitation with regard to this. I think there can be doubt and hesitation no longer.

The other point, on which I was disposed to congratulate you and the Meeting and myself, is this, that the Motion with which I have been entrusted, is one, on which there has been no verbal Amendment proposed, further than that already alluded to; so that it will not call up any such discussions as have lately occupied our time. There is nothing, properly speaking, in it, but what will be accorded to at once.

Sir, there are differences of sentiment among the Members of the Alliance: there can be no doubt of that. It is sufficient, that these differences of opinion are considered of so much importance, that we are still bound to adhere to them. It is to be understood, in this Alliance, that, by uniting together, we make no compromise, on the one hand, of conscientious opinions; nor, on the other, are we to be understood as giving a sanction to those of others from whom we differ. These are the great points contained in this Resolution; and these should be acquiesced in by the whole of this Meeting. No argument, therefore, is necessary, to urge the acceptance of this Motion. I believe, at the first Conference,—which I had not the pleasure of attending,—though I was one of the original requisitionists,—there was considerable embarrassment felt, till the idea expressed in *this* Resolution was evolved. *This* was like a beam of that heavenly light, which has guided this Alliance hitherto,—so distinct, that it may be supposed to have been immediately suggested from above.

We are, therefore, all prepared to acquiesce in this Resolution. Perhaps, however, it may be necessary to remind our friends, that it is not to be understood, when we pass this Resolution, that we pledge ourselves to keep our distinctions of opinion for ever. There is no danger, I think, from a cordial acquiescence in the sentiments of the Resolution: but there may be some danger of individuals going away with the impression, that they are to keep up their differences of opinion for ever. Now, one of the things which, from the very commencement, has commended this move-

ment to my mind, has been, that it holds out to me a prospect—I grant, but a very distant one—that our differences of opinion will be got over. It is one of the means, and it appears to me one of the most likely means, of bringing us to be of one mind. There is, indeed, a mode of speaking on this subject, which, I confess, I do not like. There is a talking of *forgetting* our differences, and *banishing* our differences; and, as some express it, *merging* our differences. I go further than all these: I want the differences to be done away with altogether. I am afraid, that, if we merely agree to *forget* them, it will not be long before something forcibly reminds us of them. I am afraid, if we merely *banish* them,—like some old culprits,—they will find their way back, before the time of punishment has expired. I am afraid, if we only *merge* them, there will be some sectarian antiquary, who will invent a diving-bell, to bring them up from the bottom of the ocean. I think the best way, therefore, is—to *get rid of them altogether*; and I have very great confidence in the moral influence of this Alliance, in finally disposing of our differences altogether. I think there is, in the moral influence exerted upon the minds of the Members, by our devotional exercises, and by combined action, (for I have no doubt this Alliance will determine on a course of combined action: I do not think we shall gain our object without it)—that which may give rise to another element, which will bind us together, and bring us to agreement,—that is, communication of ideas, which has always been an element in the union of individuals formerly strangers. In these things, there is much that is calculated to unite us. It is not the inability to place our distinct opinions in a clear light, that keeps us from seeing eye to eye; but there is a worldly feeling—a prejudice—in our breasts, that prevents us from doing justice to our own intellects and judgements; and, until such an influence as that I have adverted to is exercised, we shall never be able to see these things alike. There is a beautiful passage in one of the Prophecies, that I have been delighted to dwell upon, in connexion with this movement:—“Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.” Here is the order of things: “They shall lift up the voice,” as we have been doing; “With the voice together they shall sing,” as we have been doing for days together. And *then* the mists and darkness will clear away, and we shall “see eye to eye:” and *then* “the Lord shall bring again Zion,”—bring back the hallowed days that are past, and which we are so desirous of seeing again.

This is not theory. If I may refer to my own experience, as a

respected Brother did in the morning, I would say, I realized this at the Bi-centenary Commemoration of the Westminster Assembly, three years ago. We met there under peculiar circumstances: it was immediately after the heat of the Voluntary Controversy, in which we had been pitted together for years. We read the Scriptures of Truth,—we sung the praises of God,—we joined in prayer,—we read essays in one another's hearing. And the result was, although I had taken part in the Controversy—and though I did not feel that I had compromised my principles,—that I could not, for my life, have said a bitter thing of any one Member with whom I had been associated there.

Have we not had something of the same interesting scenes, as *we* have met together? We have had men of all nations, and of all diversity of sentiments—(within the compass of what is Evangelical)—meeting together *here*. When an individual has risen to speak, before he has uttered a sentence I have said, he is an American, or from Scotland, or from Ireland, or from the continent of Europe,—from this, or that, or the other place. But when I have heard him pray, I have not been able to say, whether he was an Episcopalian, a Methodist, or a Baptist: I have been perfectly puzzled—so far as that is concerned. This shows, that there is something in the Association which is calculated to bring about Communion;—to confirm and strengthen; and to prepare for the Latter Day, when “they shall see eye to eye,” and “the Lord shall bring again Zion.”

I would advert to another circumstance. This Resolution does not bind us either to compromise, or to perpetuate, diversities of opinion. It binds us to maintain our opinions, when they need to be maintained, *in a certain spirit*; which we have not, perhaps, always attended to;—to maintain our religious convictions, “*with due forbearance and brotherly love*.” Let us not forget *this*; the Scriptures are full of *this*: the portions of Holy Writ that have been read in the Devotional Exercises, have, for the greater part, borne distinctly upon *this*. I have been astonished to observe, that, almost always—whatever part an individual opened on,—something bearing upon this point—the spirit in which the Truth is to be maintained—has come under our observation. We are to “put away all wrath, and anger, clamour, and evil speaking,” and we are “to speak the truth *in love*.” There are some individuals, I suppose, that think they show their valour for the Truth, when they affirm their peculiarities strongly, and speak with a certain degree of edge, if not of bitterness, of the opinions of others from whom they differ. I apprehend it requires more real courage, to maintain

an opinion, and to assert it, in the spirit which the Word of God requires. This may be illustrated by alluding to some of the old Reformers.

The CHAIRMAN.—I beg our friend's pardon, but we must bear in mind, our object is not so much to enforce what we are agreed upon.

Rev. Dr. W. SYMINGTON.—I hesitated, whether I should speak or not, one sentence on that point. I shall not add any thing else. What I was going to allude to was, the difference in regard to what I would call moral courage, necessary to maintain a course of firmness, and necessary to maintain it, at the same time, in the true spirit of Brotherly love and forbearance. If we look at the German Reformer,—there is not one of us whose blood has not thrilled when we have read, even in our boyhood, the answer he gave, when one of his kind friends tried to prevent him from going to Worms. He said, "I will go, although there were as many devils in Worms as there are tiles on the roofs of the houses." There was much courage there. But there was not so much courage, as when the Reformer of Geneva said, "Although Luther should call me a devil a thousand times, I will ever esteem him as a faithful servant of God." This is the spirit in which we are to act. Let us remember, the same mind is to be in us which was in Christ. If we have not the Spirit of Christ, we are none of His.

Rev. ALEXANDER McLEOD.—There is some difficulty, as it appears to me, with reference to argument. There were differences in the Primitive Church, respecting which the Apostle said, "Let every man be fully persuaded in his own mind." . . . "Who art thou that judgest another man's servant? to his own master he standeth or falleth." When our honoured friend, this forenoon, said, that every Denomination may learn something from other Denominations, it was not new to me. I have been accustomed to believe, that every Denomination has maintained some important principle of the Word of God. I am not a Presbyterian, but a Congregationalist; but I much prefer the order, and the mutual superintendence, that I see among them, to the divisions which take place amongst us. With respect to our friends of the Episcopal Communion, I admire the principle of superintendence, for the Apostle left us this idea:—"Set in order the things that are wanting." I hope, when these two Denominations come over to us—for we are already united—they will not leave behind them either their order or their superintendence. There are our friends the Wesleyans, whose activity may put us all to shame. Here is a principle of the utmost importance,—a principle of universal, unceasing zeal for the diffu-

sion of the everlasting Gospel of the grace of God. It is impossible to perceive the operations, and the consequences of this principle, without respecting the conscientious convictions of that united **Body**. There is another opinion that is maintained with great pertinacity, exclusively by that respected Body, a member of which has made the Motion which I now support,—I mean the Kingly Authority of Christ. We ought to respect our Brethren of the Reformed Presbyterian Church, for having maintained this important principle, while others have almost forgotten, that He hath a Name on His Vesture and on His thigh—"King of kings and Lord of lords." It appears to me, that we ought to respect the conscientious opinions of others, because we find, so far as the words of Inspiration go, that we may look down from Heaven with an eye of equal regard upon all. It may be asked, whether the Denominations spoken of in our times are spoken of in the Scriptures of Truth? I say they are spoken of in the prophetic Scriptures. Are they not represented as a hundred and forty and four thousand standing on Mount Zion, when the Angel of the everlasting Gospel is seen flying in the midst of Heaven, to preach to every nation, and kindred, and tongue, and people? Who are they? Believers from every Denomination. In a former chapter, they are represented as having overcome "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." On reading that prophetic, that symbolical book, it is clear to me, that we are taught by these representations of the power of Christ, that to **THIS MAN** God looks,—God looks to **HIM**, with an equal eye of regard, in whatever Communion he may be found,—*that is poor and of a contrite spirit, and trembleth at His Word.*

Permit me to add one or two brief remarks. One idea has frequently presented itself to my mind, and I know it has to the minds of others, that the Church of the living God, during the reign of the Man of Sin, has been indebted for her very existence to her differences of opinion. Such has been the spirit of despotism; such has been the spirit of persecution; such has been the gross misapprehension of the nature of Christ's Kingdom, which Kingdom is not of this World,—that, if all the disciples of Christ, at any period since the commencement of the reign of the Man of Sin, had been all of one mind, they would have been exterminated by the power that is represented as a woman drunken with the blood of the saints. We are fallen on better times. That dark and dismal period, I trust, nay, I believe with confidence, is about to terminate. God will terminate it. It has been said, that it may

require two or three hundred years to unite the Church of God. Will it require two or three hundred years of the power of Omnipotence? Cannot HE, who created the World in six days, and made the seventh a day of holy rest, unite the disciples of Jesus in a far shorter period? I trust the time is not far distant, when voices shall be heard in Heaven, and in a heavenly state of the Church of Jesus Christ on earth,—“The kingdoms”—or as the words may be understood, *the governments* “of this world have become”—not the kingdom of the dragon, or of the beast, or of the false prophet—but “the reign” of Him, who gives “the kingdom and the dominion under the whole heaven, to the people of the saints of the Most High!” Most cordially I second the proposition.

Rev. Dr. JENKYN.—I move,—

“That the word ‘declared’ be introduced instead of ‘understood.’”

The word *declare*, is more expressive. In the second place, it is more manly, in connexion with the Alliance; and, in the third place, it has already been introduced into the Supplement.

A MEMBER seconded the Amendment.

Rev. Dr. JENKYN’S Amendment was then put, and carried.

Rev. Dr. STEANE.—Another verbal alteration is proposed. In the third line, for the words “or sanction of those of others, on the points on which they differ,” to substitute the words “points wherein they differ.

Rev. W. M’ILWAINE.—I move that Amendment.

Rev. A. D. CAMPBELL.—I second it.

The Amendment was carried.

Rev. A. S. THELWALL.—I would earnestly and affectionately call the attention of all the Brethren to those important and significant words, “*With due forbearance and Brotherly love* ;” and to the remarks which were made upon that part of the Resolution by the honoured Brother who moved it. Let us remember, that, by the very nature of the Alliance, as well as by this particular Resolution, we are pledged, in the face of heaven and earth,—before God and the Church,—to conduct our controversies, in future, with a peculiar attention to that spirit of love and brotherly affection, which should be manifested by all the members of the family of God.

The Third Resolution was then carried, in the following amended form :—

“That, in this Alliance, it is distinctly declared, that no compromise of the views of any Member, or sanction of those of others, on the points wherein they differ, is either required or expected: but that all are held as free as before,

to maintain and advocate their religious convictions, with due forbearance and brotherly love."

The CHAIRMAN.—There are two points to be kept before us: one is, that it is most important to have sufficient matter to go before a Public Meeting; and, therefore, that we should make progress this evening. Another is, that our friends do not wish to be detained in Town: and, unless you make progress, they will be detained longer than is convenient.

Rev. Dr. STEANE read the Fourth Proposition,—

"That it is not contemplated, that this Alliance should assume, or aim at, the character of a new Ecclesiastical organization, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted, without interfering with, or disturbing the order of, any Branch of the Christian Church to which its Members may respectively belong."

Rev. W. W. EWBANK.—Sir Culling, I hope that I know sufficiently the value of my own time, to be careful of the time of others; I shall, therefore, attend, as much as I possibly can, to that very sensible recommendation which you have just given. I do think, that this Resolution, which has been committed to my charge, needs scarcely any advocacy; but, if you will allow me just to make an introduction to the few remarks I deem it my duty to offer, I would say, that I feel, at every step of our progress, the great truth which was announced by one of our friends,—that we ought not to make an idol of this our Evangelical Alliance; for I feel, that, if we rightly understand the import of these several Resolutions, we shall see, that there is such a character of imperfection—of necessary imperfection—stamped upon all of them, that it must forcibly bring to our minds, and that continually, our present imperfect state; and,—while it makes us joyful, that we are able to do as well as we have done,—yet, by the blessing of God, it will make us earnestly hope for some better and brighter period, when we may be able to unite together, not just by standing up for a moment, from within the limits of this Church and that Church,—not by holding Brotherly Communion between the ranks as it were; but that, eventually, we shall come to that state, in which we may have an Alliance, not only of individual Christians, but of all the Christians and all the Churches throughout the World.

• Now, the Resolution naturally divides itself into two parts; and allow me, for a moment, to give a simple illustration of what I mean. When I first saw it to be my duty and privilege to join the ranks of the Evangelical Alliance, a Brother Clergyman met

me one day, and told me, that he had just been reading the history of the war in Spain. He said there was a scene in that war, quite in point with respect to the Evangelical Alliance. During a lull of the contentions of the two opposing armies, the soldiers on each side, not being engaged in direct hostilities, had begun to cultivate real friendship. They began to smoke their pipes together, and talk together; and, at last the Duke of Wellington found it was necessary to put a stop to this. "That is," he said, "what the Bishops of the Church ought to do with you." I do not agree with him: but it affords an illustration of this Resolution. These men were not deserters from their ranks: at the same time, they were not engaged in fighting the opposite party. They were between the two. Now this Resolution states, that we none of us intend to desert our own Churches, in order to make a new Church, and that we none of us intend to attack the Churches of our neighbours. Now, I think it is exceedingly difficult strictly to define a Church of Christ; for there is a meaning of the Church, in which I should be very sorry to deny that we are a Church; because I know, that, wherever two or three are met together in the Name of Christ, there is our Lord and Saviour in the midst of them. And I trust, that, in this sense of the word Church, we shall always continue to be a Church. But we all know what is meant, in conventional language; and we all of us, I know, are conscientiously attached to our Churches; at least I can say that for myself. For, though I can see many imperfections in the Church of England,—and can see them more plainly than perhaps, those of other communities, with which I am not so familiar,—still, with all its imperfections, I am a loving member of the Church of England. But I can myself most heartily assent to the first portion of the Resolution. I would impress it upon our Fathers and Brethren here, that it is not contemplated, that we should assume the character of a new Christian Church.

With the second part of the Resolution, I equally and cordially agree; and, if you will allow me to express the feelings of my own mind, I will say, that I agree with it on this special account; that, in reading the Holy Scriptures, I do not see that there is a special order in the New Testament, which is *positively commanded* by our Lord Jesus Christ to be observed by His Church. I think, it is a matter left open. I think, the Church, in any particular place, has a right not to have Episcopacy, or not to be governed by a Presbytery; and I think, on the other hand, it has a right to assume the one order or the other, as, in the sight of God, it considers it to be best for the interests of the Gospel, and for the honour of Christ.

I can, therefore, agree with this Resolution. If there be anything positively wrong in the order of any Church,—anything positively opposed to the command of Christ, then, I hope, this Alliance will, indirectly at least, interfere with that Church. It must *indirectly* interfere with every thing that is wrong in the sight of Christ. But, believing, that it is not one Church alone which has the only order of the New Testament; and believing, that every Church may learn much from its neighbour Churches; I can, most heartily and cordially, agree with the second part of this Resolution; and I earnestly believe, that the simple and comprehensive object—(how simple is that object—the uniting ourselves in fraternal love! how comprehensive is that object, in bringing together Brethren from the north and south, from the east and west, and making us feel, as we have felt, that we are Brethren together in Christ!)—I believe, that the simple and comprehensive object, whatever other objects may be grafted on this great one—whatever we may find, in the course of time, that we may be able conscientiously to effect together, I believe, that the simple and comprehensive object may be successfully promoted, without interfering with, or disturbing the order of, any Branch of the Christian Church to which its Members may respectively belong. I have, therefore, great pleasure in commending to you this Resolution.

Rev. Dr. KING.—Perhaps I should simply second this Resolution, without saying anything. It is the first time, however, I have taken part in your deliberations, and the last time I shall have the opportunity; and, perhaps, in these circumstances, I may be indulged in making a few remarks. This Resolution is intended to meet certain objections, which have been brought, in some quarters, and strongly urged, against the Evangelical Alliance. It has been said, that we are assuming an Ecclesiastical character and prerogative; that, instead of bringing Denominations together, we are virtually forming a new Denomination. Now, certainly, if the Alliance were to be judged of in this view, it would be greatly defective and objectionable. Our Doctrinal Basis, however excellent, would not suffice for an Ecclesiastical Creed: our Committees and Secretaries, however faithful, would not suffice for an Ecclesiastical Government: and our qualification for Membership would furnish a very inadequate provision for Ecclesiastical Discipline. But, if Ecclesiastical organization be not designed, and not attainable by us (and it is happily unnecessary), we can retain our distinct symbols; we can retain our distinctive worship; we can retain our discipline; and yet do much, unspeakably much,—more, I am persuaded, than we have ourselves apprehended,—to diffuse the

Truth of Christ, and to multiply its triumphs. Now, Sir, an Alliance gives but a limited opportunity for the expression of our Faith and our Hope: but there is a happy balance in the case,—a system of compensation. By so much as it limits the opportunities of evincing our common Faith and Hope, it makes room for the larger exercise and manifestation of Christian Charity; and, among all these graces,—Scripture itself being our authority,—the greatest is Charity. As we prosecute our common beneficent engagements, perhaps a *common Faith* may fail us; and we may find, from our differing purposes, and from our anticipating different results, that a *common Hope* may fail us. But, “*Charity* never faileth.” Its going forth is, like that of the sun, to the end of heaven, and its circuit to the end thereof. We may employ a hammer, with very little effect, to break the icy bonds of winter. The frozen streams will be as frozen as before. The sun must rise, to melt what we could not break; and then, the ice-bound earth will be free, and the ice itself will flow in streams, to fertilize the earth, to cover it with beauty, and to enrich it with produce.

We must not omit the latter part of this Resolution. “Its simple and comprehensive object, it is strongly felt, may be successfully promoted, without interfering with, or disturbing the order of, any Branch of the Christian Church, to which its Members may respectively belong.” Now, this is true,—strictly true; and, therefore, I propose it to the adoption of the Meeting with great pleasure. At the same time, we have so many Churches and orders, as really to produce a great deal of apparent disorder; and I hope and trust, that these Sectarian distinctions are not to be as lasting as time. Our work is Union. Let that be distinctly stated,—distinctly understood. Our work is *Union*: but I just as firmly believe as earnestly hope, that one of its effects will be *Incorporation*. We meet to shake hands across the partition-walls: and the agreement is, that the partition-wall is not to be disturbed. But when we shake hands, what if the partition-wall will not bear shaking? what if, in some cases, it begin to yield and bend, and fall, and disappear; and leave nothing but the recollection, to fill us with shame for causeless differences that are gone, and make us grateful to God for succeeding identification? But we do not need *Incorporation* to vindicate, and to recompense, this movement. What a glorious spectacle we have witnessed this day! I am sure we all left the Public Meeting saying, It was good for us to be there! We cannot carry it with us: but we may carry away its spirit. Let us go home to be *peace-makers*. Let us not rest, till we everywhere form Evangelical Alliances. Nay more—

till we make all Alliances Evangelical: till we have diffused the spirit of this great confederation through all our relations and avocations in life. Let us labour, and not suspend our labours, till the Song of Angels has become the song of men, and the whole earth resounds with the acclamation, "Glory to God in the highest, and on earth peace, goodwill towards men!"

Rev. J. H. HIXTON.—Before the Resolution is put, permit me to give proof, that I feel the sentiments uttered by the speaker who has just sat down. The necessity of the remarks I wish to make, arises out of what I know, as a matter of fact, prevails out of doors, namely, the apprehension, I might almost say, the suspicion, that a disguised and covert, though not avowed object, of the Evangelical Alliance is, to produce that, which the gentleman who has just sat down has spoken of, under the name of Ecclesiastical Incorporation—the disappearance of the partition wall—now dividing different Denominations, and the binding of different religious communities into one. Now I have no objection whatever to any such results as may, incidentally or consecutively, follow from the Evangelical Alliance; but they are not part of the *object* of that Alliance, as I understood it. I quite believe, that Dr. King entertains the same opinion: but I wish the explanation to stand on record, and to go forth to the Public immediately after his remarks, lest they should be misunderstood. They will fall with somewhat of equivocal operation upon certain minds out of doors, if the matter be not well defined. As to the question, in case of an incorporation or blending of two or more Denominations, which is to be given up? mine or yours? I care not: if the influence of love leads me to the abandonment of what now constitute my denominational differences, I hail that result: I am quite prepared for it. Only let it be understood, that we do not *aim at* any such thing. What we *aim at* is *Christian love among ourselves*—differing as we do differ: and if anything of this sort arises, it arises incidentally, and solely from the cherishing of Christian love.

Hon. and Rev. BAPTIST NOEL.—I so perfectly agree with the remarks just made, that I am glad to give the echo. It seems to me, that, if we make *Incorporation* an object of the Alliance, the necessary effect on all parties will be, to make each give a bias to the movements of the Alliance towards the incorporation of all others into his own; and this would vitiate our proceedings to an incalculable extent. I am not quite so sure, as to the ultimate value of *incorporation*: but, be that as it may, we must abandon it *as an object*, or we shall do most material injury to the character of the Alliance. As I am on my legs, I wish to say a word on the

address that fell from Mr. Ewbank, in which, in commending the Resolution, and contending that the Alliance should not interfere with, or disturb, the order within the Church, he used the expression, that none of us is attacking the Church of another. It is perfectly true; none of us, *in the Alliance, or in carrying on the operations of the Alliance*, is attacking the Church of another: but it is equally true, on the principles of the Alliance, (and it makes me have hope of success,) that the one principle, which distinguishes our efforts from all that have preceded them, (the want of which has rendered all others abortive,) is,—that we do not pledge ourselves not to attack anything; we pledge ourselves to maintain the Truth, in defence or attack; only we must maintain a Christian spirit in all that we do. I feel conscientiously bound, to say one word on the phraseology of this, and various other parts of the paper. It is not the time to argue any peculiar opinions: but I have studied the New Testament, with considerable care, as to the meaning of the word *Church*; and I avow my conviction, that there is no such thing as a *Visible Church*. There are two senses in which the word is used in Scripture: in one sense, it is *the whole body of believers in Christ Jesus, spiritually united*; in the other, it is *any body of Christians, locally situated*. There are no other senses; therefore, if we speak of a *Branch of the Christian Church*, we are only speaking conventionally,—using modern language, not Scriptural. I do not mean, however, to press any Amendment.

Rev. Dr. KING.—As I have been alluded to by my most esteemed friends, let me say, I entirely acquiesce in their observations. I stated, that I did not consider Incorporation to be the work of the Alliance; and I thought that I had sufficiently guarded myself.

Rev. W. W. EWBANK.—In any observations I made, I did not mean, in the slightest degree, to say anything against the former Resolution.

Rev. W. M. BUNTING.—As we are discussing distinctions, I beg to refer to one, which I think of great importance. There seems to be more than ordinary danger of confounding Churches, distinctively and denominationally, with Churches, Scripturally and Catholically, considered. Brethren may call their Sects Churches: all *my* desire is, to stand up for the great Christian Corporation, as constituted by the authority of Christ,—constituted, not by anything that distinguishes any one Sect from another, but by Catholic Doctrines and Catholic Institutions, which are common to us all. I maintain, that, if we are within that Corporation, we need have no fear of falling out of the ranks of **THE CHURCH**, for we cannot

do so except by departing from the Truth, and apostatizing from the Christian Profession.

Rev. JOHN PRESTON.—Mr. Hinton spoke of abandoning denominational differences, under the influence of Love. Now I am afraid of that Love, unless it be united with Truth. If, therefore, Mr. Hinton will unite in the love of the Truth, I will unite with him. I will sacrifice all my peculiarities *to the power of Truth, under the influence of Love.*

Another remark, in reference to our valued friend, the Hon. and Rev. B. W. Noel. I agree with him (and the hint is, I think, a very important one) in not seeing the advantage of all Denominations being swallowed up in one. I am quite clear that Denominations, separately, have done much good;—much that could never have been accomplished, if all the waters had flowed in one stream. I might instance the great stand against Popery, at the time of the Reformation. I, therefore, agree with Mr. Noel. Yet do not mistake me, and suppose for a moment, that I wish to cultivate bitterness and animosity: I would have Love cultivated to the utmost extent; but I would always have Truth go hand-in-hand with Love, and that our consciences should be moved, as well as our affections. “Love the Truth and Peace,” is what I would inscribe, if I had the power, upon the banner of the Evangelical Alliance.

Rev. N. McLEOD.—I presume, that, though no one expresses his dissent from the definition of a Church, it does not follow, that that is the definition of the Alliance?

Rev. T. SCALES.—I am as anxious as any of my Brethren, that we should hasten on our proceedings: at the same time, I think this is one of the points on which we should understand each other. In entering the Alliance, we did not banish our *liberties*, but our *prejudices*. The Resolution leaves us fully at liberty to express the opinions we honestly hold. I feel persuaded, that the influence of the Alliance will be, to restrain me from attacking any Church: but it leaves me at liberty to avow my opinion, with reference to all the religious institutions with which my Brethren stand connected. We must not, for a moment, allow it to go forth, that, by coming into the Alliance, we bind ourselves in regard to that liberty. I trust our Brethren will admit, that this is the principle on which we unite; and that it will be well understood in going to the vote.

Rev. Dr. BEAUMONT.—I trust it is fully understood, notwithstanding any remarks that may have fallen, that, in entering into this Alliance, we in no way compromise our right to maintain the Truth in Love,—both *in and out of the Alliance.*

The Fourth Proposition was then put, and carried.
Rev. Dr. STEANE read the Fifth Proposition :—

“ That, while this Alliance is regarded as an important step towards the increase of Christian Union, it is acknowledged as a duty incumbent on all its Members, carefully to abstain from pronouncing any uncharitable judgement upon those who do not feel themselves in a condition to give it their sanction.”

Rev. Dr. J. SMYTH.—I have peculiar pleasure, on account of its own intrinsic worth, in moving the adoption of this Resolution ; and for this additional reason, that I am satisfied there will not be a dissentient voice with regard to its adoption, in this very numerous and influential assembly. The Resolution states a most pleasing fact, that this Alliance is identified with the increase of Christian Union ; and I may appeal to every Father and Brother, whether that increase has not been in his experience realized during these few eventful days ? I am satisfied, that there has been a very especial manifestation of the spirit of Christian Love during our sittings ; and, whilst we have, as men of independent minds—holding firmly and fearlessly our views of Scriptural Truth—given honest utterance to the expression of them, it has been our earnest desire, to promote that “ Charity which is the bond of perfectness.” “ Let brotherly love continue.” May the God of peace continue to direct, and sustain, and guide all our future proceedings !

But, the Resolution goes on to suggest a course of Christian procedure towards our Brethren, who have not seen it their duty to give this Alliance their sanction ; and, on the behalf of not a few of these honoured friends, I say in this Assembly, and feel it my duty to say so, there are amongst them men, not only of as clear understanding, but of as large and loving hearts as any present ; and that is saying not a little. They have conscientious difficulties ; and, had they been present, uniting in our devotions—(although they have not forgotten us in theirs)—had they united with us *here*, and witnessed the spirit that has pervaded the Assembly, I am satisfied, that many of these conscientious scruples might have been effectually removed. I have no doubt but that—after the proceedings that have taken place, not only *here*, but at the delightful Public Meeting held to-day—there are not a few of these Brethren, who will see it their duty, and feel it their privilege, to unite with us. We know there are some who had difficulties at first. These difficulties, through the mercy of God, have been removed ; and others will follow the same course.

Allow me to express the deep feeling of my heart, in reference to what my eye has seen since we met together. This is an era in

the Christian Church, which shall be held in everlasting remembrance;—and the more we feel our utter unworthiness of the privileges we have enjoyed, and our incompetency, by any wisdom or strength of our own, to attain the sublime objects which the Alliance contemplates,—the more must we realize the presence of that God, who alone can guide us in the paths of peace and righteousness. May we expect His blessing! and that blessing will be given,—“even life for evermore.”

Rev. C. Cook.—I am not going to make a speech; but I am glad the opportunity has been given me of seconding the Resolution proposed by my dear friend who preceded me. It was my lot, in the course of our Conference, to oppose a Motion; and, as I rose in trepidation, perhaps there was something like harshness in my manner, for which I am desirous of apologizing to the Conference, and to that Brother. I am convinced of the purity of his motives: but I know many friends, who, had the addition proposed been carried, would have felt it an objection to the Alliance. It is not necessary to say anything about the Alliance being an important step towards the increase of Christian Union: you all know this; and, what is better, you feel it. “It is acknowledged as a duty incumbent on all its Members, carefully to abstain from pronouncing any uncharitable judgement upon those who do not feel themselves in a condition to give it their sanction.” I believe you are in little danger of doing this, with respect to men in England, or in our Islands: you know the men and their communications. I only desire to say, on behalf of Foreign Brethren, that,—though they may not be in a condition to give this Alliance their sanction,—yet they will extend to it the same charitable judgement, which you will naturally be led to exercise with respect to men of whose Christian character you are fully persuaded. We are no judges of those on the Continent who will hesitate for some time to unite with this Alliance. Do not suppose, that they are actuated by any motive which you would not be inclined to cherish, while you do not know the men so fully as I have the happiness to do. Something has been said about division; I wish simply to make one remark with respect to it. In the dark ages, human authority could only be attacked by separation; after a time, there was a transfer of the human authority which existed in Rome, to the great men of the Reformation; and subsequently, divisions were necessary, to destroy that overwhelming influence of human authority, and to prepare the way for real Christian Union among the disciples of our Lord Jesus Christ. I believe the time has now come—especially from considering the testimony God has borne, in the blessing that has accompanied

Missions—the Episcopalian, the Presbyterian, the Independent, and those of all Evangelical Communities; the seal that God has put upon the men and their object; His disposing thinking men to give the right hand of fellowship, and to acknowledge those whom God has thus approved; and the fact that they have been allowed to engage in the general diffusion of the Gospel.

Rev. Dr. BEAUMONT did not think this Resolution so happily worded as some others. He did not see why the word “uncharitable” should be introduced. The Scripture rule is, “judge not” at all; and the whole sentence would be better, if the word “uncharitable” were expunged. He would say, abstain from judging those, who do not feel themselves called upon to join the Alliance: but he did not wish to enforce it.

Rev. PHARCELLUS CHURCH.—It seems to me, that this Resolution has much weight in its practical bearing. It objects to the spirit of proselytism, which is apt to spring up in all organizations, and especially young ones. We have 101 years been the friend of Christian Union, and have exerted myself, in a small way, to effect it: yet I have had serious objections to the formation of any party, lest that party should become a new sect, with the ordinary spirit of a sect—with a desire to make proselytes, to extend its reign, and increase the number of its converts. The Resolution under consideration is designed to check that tendency. I regard it as no fault, I impute it as no fault, to Christian Brethren, in the several organizations to which we belong, that they do not fall in with us. I am connected with a Denomination in the United States, that numbers some 800,000 communicants: and I am sorry to say, that, generally, that Denomination have not interested themselves in this cause. I have no doubt they *will*. But I am quite sure, that to impute to them as a fault that they do not, would only aggravate the evil rather than remove it. I hope *this* will be recollected by all who are interested in the Evangelical Alliance, that we are to conquer by love,—that we are to go forth with no imputation against those who follow not with us. We are to win them by prayer; by showing that the influence of the organization, with which we are connected, upon our own character is favourable; and by that means it is, that we shall draw them under its influence.

Rev. W. W. EWBANK suggested, and Rev. W. BRYAN seconded, a slight Amendment, which was adopted and incorporated with the Original Motion.

Rev. W. M. BUNTING moved that the words “at present” should be inserted:

"Those who do not feel themselves *at present* in a condition to give it their sanction."

A MEMBER.—I second it.

Rev. J. H. HINTON observed, that the whole proposition went against *any* uncharitable judgement. We meant to enter a *caveat* against it *in perpetuo*.

After a remark or two from Rev. W. M'Ilwaine and Hon. and Rev. Baptist Noel, Rev. W. M. Bunting withdrew his Amendment.

Rev. Dr. BEAUMONT moved, that the word "uncharitable" be expunged. Which was seconded: but after a brief observation from Rev. G. OSBORN,

Rev. Dr. BATES said,—There is a judgement which is a justification, as well as a judgement which is a censure.

Rev. Dr. ALDER.—I hope we shall not be precluded from forming a *favourable* judgement of any one who is not in the Alliance.

The Amendment was then put, and negatived.

The proposition was then put and carried, in the following amended form:—

"That, while the formation of this Alliance is regarded as an important step towards the increase of Christian Union, it is acknowledged as a duty incumbent on all its Members, carefully to abstain from pronouncing any uncharitable judgement upon those who do not feel themselves in a condition to give it their sanction."

Rev. Dr. STEANE read the Sixth Proposition:—

"That the Members of this Alliance earnestly and affectionately recommend to each other, in their own conduct, and particularly in their own use of the press, carefully to abstain from, and put away, all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and, in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God for Christ's sake hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love as Christ also has loved them."

Rev. Dr. PECK.—I should feel, Sir, in addressing this assembly, exceedingly embarrassed, if I had not witnessed its deliberations from the commencement, and observed the kindness, forbearance, and confidence, characteristic of the spirit of the Brethren. I am happy, however, to be able to address this assembly, at this time, and upon this question. I have not heretofore obtruded myself on the attention of the Conference,—not because I have not had clear and well-defined opinions and views in relation to the various points that have been brought under discussion,—not because I have not had my preferences in relation to the propositions which

have been made, and passed or rejected; but because I was disposed to leave the matter in the hands of those who managed it better than I could, and because I saw every thing going on very well, and likely to come to a favourable issue, without my help or interference. I am exceedingly happy, that I have finally arrived at the conclusion in my own mind, that the expectations we formed respecting union, upon the great and general principles of Evangelical Churches and Christians, in the whole will succeed,—that nothing will be able to prevent the desirable result for which we have come together; and I earnestly pray for grace to enable us to maintain it.

Those with whom I have been connected on the other side of the Atlantic, who have taken an interest in this question, have, as far as I know, felt an ardent desire for the success of this enterprise: and, with very few exceptions indeed, all that I have heard said upon the other side, if it may be regarded as the other side, has been a mere fear or doubt with regard to the success of what they considered desirable, and what they most ardently prayed might be accomplished. I had not intended—I had not expected—the high gratification of being present at this Conference, till a very few days before I embarked. But my prayer was—my hope was—that this grand enterprise would result in something most favourable to the Church, and would reflect glory upon the cause of our Divine Redeemer. I was requested to attend this Conference by several Bodies of Ministers located within the interior of the State of New York,—covering the territory a few miles west of the Hudson, and embracing the Valley of Wyoming, immortalized by one of your poets;—a territory with rising towns and cities, probably more resembling old England, than any other part of the United States—densely peopled—religious in its character, sending up the spires of its churches throughout its length and breadth. From this territory, more than four hundred Ministers of the Methodist Episcopal Church agreed in urging me to leave my official duties and my quiet home, to cross the Atlantic, and represent their wishes to this Body. We are here, that we might do what we have already done,—organize the Evangelical Alliance upon a firm Basis—a Basis which promises confidence—a Basis which will commend itself to the Churches all over the World—which will show to the Churches and to the World, to our enemies as well as our friends—that we may agree—that we do agree, and are determined to agree, in every thing that is essential to our holy Christianity; and that we have resolved to leave our petty differences, and to unite in fighting the battles of the Lord against the common foe. To accomplish this object, I have been com-

missioned by my Brethren and friends ; and I rejoice that I stand before you, full of the spirit of this enterprise. My heart has been glad. I never felt more comfortable in my life—it has been a love-feast—especially when we passed the Resolution for the formation of the Evangelical Alliance ; that is to say, we passed the Basis of our Union, and agreed to all its great general principles.

Now I come directly to the Resolution : it concerns the Press. It has been announced, that persons are chosen to speak on the subject, who are engaged in the business of conducting the Press. I am not certain but some of my Brethren have had something to do in my appointment to this duty, for, very possibly, as I have been engaged in a number of controversies, and have written sharply, they think it necessary to commit me to the cause of peace before I return,—to bring me into circumstances, in which I must promise to conduct myself according to the rules of Christian charity,—the rules which bind this Association together, and which, we trust, are ultimately to bind the whole World together. Well, I am not at all averse to be brought to this issue. I should feel myself unworthy to be placed in charge of a certain portion of our important and rather numerous Denomination of Christians in America, if I were not prepared to pledge myself to the whole of this Resolution to-day. The Religious Press has very much to answer for : there is a score of guilt lies against it, that must be put away by that repentance which brings after it amendment. It has given a thousand reasons to Infidels and Romanists, to reproach us with our differences, and with our bitterness ;—with our want of agreement even in Christian feeling and affection, as well as in matters of doctrine. No controversies have been conducted with more bitterness and hatred than the religious controversies of the past and the present age ; and the Religious Press is responsible for much of this. It is high time, that “ Charity, which is the bond of perfectness,” should be diffused through our Religious Periodicals, our books, our pamphlets ;—that the Press should be sanctified, in order that our reading, our literature, may partake of that spirit of union, of affection, of mutual forbearance, and of Christian charity, with which we expect to imbue our sermons and private intercourse, as well as our prayers, and all that we say, and all that we do, in the character and capacity of Christians. Let the Press be sanctified ! let the Religious Press be imbued with the spirit of Charity ! let our Periodicals be conducted with that spirit of brotherly love and forbearance which pervades this Conference, and the work is done. That consummation for which we have so devoutly prayed, and which is so devoutly to be wished for, will have been accomplished. The Churches will be united ; God will be glorified ;

and the World, struck dumb in silence, will have nothing more to say. I most heartily and cordially commit myself to the doctrine and principles of this Resolution. I hope and pray, that God in His infinite mercy may help all who are engaged in the great work of informing the public mind—of imparting knowledge through the medium of the Press, especially the Religious Press—that, in the spirit of Christ, they may be ready to sacrifice their own prejudices, so that all that is offensive to the tenderest Christian conscience, may be put away for ever from amongst us. With these observations and views, very imperfectly expressed, and knowing there is much to be done, I leave the Resolution in your hands.

Rev. Dr. J. CARLILE (of London).—The public are not fond of long articles, and generally, I think, they are not fond of long speeches; and if I approach five minutes, Sir Culling, you have my authority to call me to order. I will just state, in a sentence or two, the principles, which I think ought to regulate the Religious Press, generally; and, emphatically, that portion of it which is conducted by Members of the Alliance; and the principle which I state, I will endeavour to adopt, as a guide in my own relations to the Press. I will only say, that, if I deviate from these principles in conducting that portion of the Press with which I am connected, I shall be deeply grateful to any Member of the Alliance, who will tell me of my error and convince me of the sin. In the first place, then, I will maintain, untouched and inviolable, the independence that I had before I ever thought of entering this Alliance. I have long thought—I think it now, as a Member of the Alliance—and I shall never cease to think—that the Truth of God never stands before our World in a more commanding attitude, and never secures for itself a larger amount of respect, or even of renown,—and never, on the whole, gives less of permanent offence, than when, in the exposition of her eternal principles, and in the assertion of her eternal claims, she stands before the World, and addresses it with a firm and undaunted air. That independence, that freedom, that firmness, I trust, by God's blessing, we shall maintain. Instead of pledging myself to abstain from all attack upon the errors of the Churches to which my Brethren belong, I will endeavour, on all proper occasions, and I trust in a proper spirit, to show them the truth more fully than ever; because, in the same proportion that Christian Love takes hold of our hearts, in the same proportion shall we endeavour to be faithful, in spreading among our Brethren the principles which we believe to be founded on, and agreeable to, the Word of God. But all our controversies—and this I understand is the spirit of the pledge [now before us—may, and must be,

baptized with the Spirit of Christ. *Here is the pledge which I take before my Brethren, before Angels, and before God : here is the pledge which, I trust, Brethren in connexion with the Press, and with this Alliance, will take with equal cheerfulness : that, on every page we write—on every page we publish—on every page for which we are directly or indirectly responsible—the spirit of the Gospel will be strongly, clearly, amicably displayed : that, while we never compromise a single principle of God's Truth, we shall endeavour to defend God's Truth in the spirit of the Gospel of Christ. I regard the influence which the formation of this Alliance is likely to have upon the Religious Press,—and upon the Religious Public, through its agency,—as one of the most important and beneficial results that will follow the formation of this Alliance. I cannot conceal the conviction, that the Press has done more than the living voice, to mar the peace and impair the harmony,—to retard the progress, and cripple the energies, of Christ's Church in our land. I sincerely rejoice, that we have a prospect, mainly by the influence of this Alliance, of diffusing, by the Religious Press, more and more, the spirit of Christ ; which we all know and feel is the spirit of Love. I have the highest satisfaction in seconding this Resolution.*

Rev. ANDREW THOMSON.—Will you allow me to add a word ? I have risen to make this statement. I believe, if we only enter into the spirit of the Resolution now moved and seconded, we shall introduce a new era in the spirit of religious controversy in this Country. I speak just now, not so much of individuals as of Denominations. I am persuaded, we all need to enter more into the spirit of the Resolution than we have yet done. Controversy needs to be sanctified. I believe I might say, in reference to this matter,—“Let him that is without fault throw the first stone.” I feel myself, in regard to this Resolution, bound by a new pledge. In speaking from the platform or the pulpit, or in writing, should I enter into controversy, I feel bound to *speak the Truth in Love*. Suppose I should give way to bitterness and malice, and evil speaking, which this Resolution condemns, I should feel myself much in the position of the disciple, to whom the question was addressed, “Did I not see thee with Him in the garden :” and I should deem it a reproof sufficient to bring the blush to my cheeks, sufficient to send me to my knees in the spirit of contrition ;—Did not I see thee in the Evangelical Alliance ? I, therefore, enter into the spirit of the Motion, with my whole heart ; and, should we all enter into the spirit of it, with our whole hearts,—then controversy will produce those effects which, when rightly con-

ducted, it is fitted to accomplish. It is a remark that every one has made, who has looked into controversial writers, that controversialists have rarely improved one another. The principal reason I believe to be just this ;—that controversy has not been conducted, generally speaking, in the spirit that ensures success. Act upon the conditions of success, and success will be bestowed. But there is a Bible rule—a Bible principle—on the subject. Our German Brethren have spoken of the standing point. There is a standing point, from which to contemplate standing Truth ; and that is just the place at which my Brother and myself have determined to agree. Let us take our stand where we agree. Let us stand there, and recognise each other as Brethren ; and the probability is, that we shall be able to agree a great deal farther. There is a certain atmosphere, in which alone Truth can be seen in the loveliness of her figure ; and that is the atmosphere of Love. I, therefore, enter, with my whole heart, into this Resolution ; and I could wish, that “ controversy ” could be written in large capitals, and go forth in the embodiment of that passage of Scripture,—“ Speaking the truth in love.”

Rev. E. FRASER (a gentleman of colour).—I have been very thankful for the opportunity, so kindly afforded me, of sitting in this Conference. I have desired to learn and catch something of the holy feeling, which has filled the entire assembly, and is evidently in it ; but it is scarcely to be expected, that I should be qualified to take any part in the discussions. Your kindness must be attributed to that feeling, which is known to dwell in the bosoms of British Christians, towards that race of men from whom I came. If your time were longer, or if I had had an opportunity, at an earlier stage, to speak on a more general topic, I should have been glad to have said something concerning Christian men in Jamaica, from which island I come,—Missionaries of different Denominations, whose minds are moving in sympathy with yours,—whose prayers are ascending up with yours for the success of this movement,—and who stand ready, (I have it in charge to say, from Presbyterians and Baptists, as well as from those of my own communion, Wesleyans)—to fall in with any movement that may be placed before us, for the purpose of promoting union amongst Christians. I should have spoken, if time had allowed, concerning the unfortunate African, for whose interests, it should seem, legislators are now doing something. I should have taken occasion to remind this honoured company, that one of the happy effects to be expected from greater union amongst Christian Ministers and men, would be, a more rapid and extensive promotion of the Gospel of peace over the World ; and, therefore, an antidote to that evil, which an

interested Legislature may effect for a time against the interests of Africa. I shall be quite content, if a more vigorous Christianity is impelled through the World,—assured that it will eventually put a stop to that man-destroying, soul and body destroying Slave-trade, as well as effect the conversion of Africa.

But I think the request is, that I should speak to the point now before the Conference. A simple man will generally speak from his own experience : he cannot do so from large stores of learning, and acquaintance with ancient authors ; he must talk from his own heart, and from his Bible. I beg to say, therefore, that this object has been always before me, during the years I have been employed as an humble servant of a Mission—an object which has forbidden me to merge my Christian character in the official ; and I have endeavoured, never to lose sight of the care of my soul while I was employed in the discharge of my public duties. I think that will be a sufficient pledge, that, so far as I am concerned, I shall take care to observe the spirit of this Resolution, and the line of conduct which it is intended to recommend. I think, when a person takes care of his soul, he will be afraid of indulging “ bitterness, wrath, clamour, and evil speaking.” So deep is my impression about this matter, that I have always had, and have to this day, a dread on my mind of newspaper writing, and of all subjects of controversy. It seemed to me, in most of those cases, that more was lost for *Love* than was gained for *Truth*.

Rev. Dr. BEECHER.—I presume, we all understand the Motion ; but,—as it is to be put to you, and is as important as new, and, if adopted, heart and head, so influential,—I wish just to say, that I do not undertake to exert the least influence against free and fair discussion. The Papal power has tried the stifling of thought so long, that I do not think we ought to follow suit. Moreover, no man is so nearly omniscient, as not to need to borrow rays of light from other minds. It has not pleased God to put eyes in our heads all round, and we need our neighbours' eyes to see something behind ; there is so much that we cannot see. Moreover, if such an influence should come upon us, that we should never investigate subjects, it would produce stagnation, and weaken the Truth in its power and energy. It is not enough, that the generation before us has gone through the responsibility of personally thinking ; we cannot have thoughts by proxy, that will have power, and that will burn. We must think ; and when feebleness of thinking comes, the whole system of Society will go down. But it is properly said, it is more easy to think, and to speak, and to write earnestly, and to contend controversially, where exigency demands, than to speak

from the fulness of a benevolent heart, delivered from the narrowness of selfish partialities. Let controversy, for man's sake, and for God's sake, go on as long as it is needful: but "let us keep our heart with all diligence, for out of it are the issues of life."

Rev. Dr. STEANE.—The Rev. J. Tod Brown has an Amendment, in which he proposes, after the words "the Members of this Alliance," to introduce "resolve personally, earnestly, and affectionately," &c.

Rev. J. TOD BROWN.—I think this will commend itself to us; it will leave a flaw in the sequence, unless you insert the word "personally," in reference to what has been said on the subject of the Press. I merely beg to throw out the idea. I think this Resolution might have the most blessed effect, both upon the Worldly Press and the Religious Press. Perhaps some of you will imagine the idea is somewhat crude; but it has often occurred to me, that, if any regulation could be made, by means of which the Contributor of any article to any Press, would be obliged to put his name to what he wrote, it would be advisable.—(Cries of "No, No.") I think the idea is a valuable one. That, however, is scarcely relevant. I do not wish, that there should be any discussion on the Amendment moved.

Rev. Dr. BEAUMONT.—I beg to say, that I approve of the sentiments uttered by Mr. Brown, and I second the Amendment. I concur in the observations of Dr. Beecher.

Dr. BLACKWOOD.—I do not like "personal" in that form. I have no objection to *resolving personally*; but I trust, each Member will say, *by God's grace*; for I think, if we say "*personally*," we shall fail.

Rev. J. TOD BROWN.—I will adopt those words.

Rev. W. ANDERSON.—I hope it will be left out altogether.

The Amendment was then put, and negatived.

The CHAIRMAN then submitted the original Resolution, which was carried.—(Cries of Adjourn.)

Rev. J. ALDIS.—I suggest, that we should go on.

Rev. W. BEVAN.—I implore the Conference, as they regard important principles, to address themselves to the transaction of the matters of business before them, that we may be prepared, if possible, ere our Public Meetings close, to say, that we have arranged the scheme of organization. Let us not leave the Public to say, you have put before us your general Principles: but, as to what you intend to do, in carrying them into effect, you leave us in ignorance.

Rev. Dr. BENNET.—I was about to move the Adjournment.

Rev. A. D. CAMPBELL.—I second it.

Rev. G. OSBORN.—*I am sure the Public Meetings' Committee have quite enough before them. I think it better that the Meetings should be shorter, than that the Brethren should be unduly hurried in these Resolutions. There is ample matter for a Public Meeting : perhaps for two or three.*

Rev. Dr. ALDER.—We can prepare enough for Meetings for a fortnight : but we are, at present, bound by the Regulations of the Conference to only three Meetings. If so, we must classify the subjects to be brought under consideration.

The CHAIRMAN.—Will any one move, that propositions that have passed be made the subjects for the evening Meeting?

Dr. ALDER.—By all means.

The CHAIRMAN.—Then we shall give you abundance of matter. The Motion for Adjournment was then carried.

Rev. J. H. HINTON moved, and Rev. T. SCALES seconded,

“ That the Meeting sit till Four o'Clock to-morrow, if necessary.”

The Motion was put, and negatived.

Rev. THOMAS MORTIMER engaged in prayer.

The Conference Adjourned to Ten o'Clock on Wednesday morning.

SEVENTH DAY.—AUGUST 26TH.

MORNING SESSION.

Rev. FIELD FLOWERS moved, and Rev. THOMAS SCALES seconded,

“That Rev. Dr. Kidston preside over the Devotional Exercises.”

Carried.

The Chairman gave out part of the 72nd Psalm, Scotch Version, which was sung by the Brethren. After which he read Isaiah xlix. and Rev. Dr. Patten engaged in prayer. The Brethren then sung 23rd of the Scotch Paraphrases, and Rev. Dr. Jabez Burns engaged in prayer.

The CHAIRMAN.—Friends and Brethren, it would be quite unreasonable for me to occupy much of your time, when I consider the business you must transact this forenoon: but I cannot deprive myself of the pleasure of uttering a few sentences, in the interesting situation in which I am now placed. For the first time in my life, I have had the pleasure of being present at, and taking part in, a great Religious Meeting in this City,—the Metropolis of the Empire; and I may add, that I have often wished to be present in May, when so many Meetings are held in which I feel a deep interest: but I never had that happiness. I rejoice, however, to have been in London, and to have witnessed the formation of the Evangelical Alliance, which will, I trust, contribute to the welfare of mankind, and the glory of our common Lord. I have been a Minister of the Gospel for a long time. The 57th year of my Ministry lately commenced; and the Body with which I am connected includes nearly four thousand Ministers and congregations. We have carried on a correspondence with our Brethren of the Relief Synod; and, with regard to that Body, we have been, for a considerable time, entirely on the same footing as are the Members of this Evangelical Alliance with each other. We are not incorporated; but I hope we shall be ere long. We maintain, however, Christian communion with one another; and, if we become united, the Ministers and Elders will form a body sufficiently numerous to fill every corner of this large Hall. There prevails throughout the

Denomination to which I belong, but one desire—which is, that Union and Scriptural principles may prevail. I think, we may take a little credit to ourselves, and suppose that the example which has been set by the United Secession Church and the Relief Church in Scotland, may have had its influence in forwarding this Alliance. I hope that our union will, ere long, be consummated. I have witnessed the proceedings of this Alliance, to as great an extent as my advanced years and infirmities permitted. I rejoice, in common with all its Members, to see, that there has been so much of the spirit of love, forbearance, conciliation, and concession to each other ;—so that we feel ourselves to be united on the great principles of Evangelical Truth, and in our purpose to prosecute the common objects we contemplate ; while, at the same time, we hold the peculiarities, by which we are, at present, and may continue to be, distinguished. There is nothing in these days to prevent our union in love ; and, if we are Members of the Body of Christ, we are one with each other in the participation of the same blessings, the cherishing of the same hope, and the prosecution of the same great object,—the glory of God in the salvation of our own souls, and the salvation of those to whom our influence extends. I have taken the liberty to speak a little of myself, my dear friends and Brethren. I see, that, according to the proposal, seven years probably will elapse, before there will be another General Meeting. (Cries of “No, no.”) It may be, and I hope will be, a little earlier. I was about to add, however, that,—being now in the 78th year of my age, and the 57th of my Ministry,—if seven years should elapse before you again assemble, I cannot hope to sit in another Conference of this kind. But I give the assurance to all my friends around me, that, if these years should elapse, and if it please God to spare me, and I have strength to travel from the North to the South, from Glasgow to London, I shall be among you. If the Meeting take place at an earlier time, the prospect of my presence will not be so small. I trust, God will direct your proceedings ; I unite most cordially with all my Brethren, in saying *Amen* to the prayers offered up for continued union, and for wisdom to direct us. I pray God to pour out on us, in large abundance, the Spirit of peace and love ! that He will endow every Member of this Alliance with that “wisdom which is from above,” which “is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy !” If He does so, we may rest assured, that the God of peace shall be with us ; that He will lead us in the way of which He approves ; and that the results of the deliberations, and

of the labours, of those who have taken such an active part in the business of this Alliance, will be followed by consequences which will be held in everlasting and grateful remembrance. I trust you will excuse me for having occupied so much of your time; but it has been the first occasion on which I have ever had the opportunity of addressing a London audience, and very probably it is the last.

SIR CULLING EARDLEY SMITH then took the Chair, and said:—May I press it on every person, to make it a matter of ambition to be as short as possible? Let us see how we can deny ourselves, by taking up a brief space of time. There are two strangers in the Hall: but the fact is, I have been endeavouring to get a sketch taken of this scene, with a view to its being engraved. We should have said, perhaps, a few months hence, it was a great pity that it was not done.

Rev. W. BEVAN then read the Minutes of the Tenth Session.

Rev. A. KING.—There was an Amendment proposed by Mr. Ewbank, which does not appear in the Minutes.

Rev. W. BEVAN.—I believe the Amendment is embodied in the Resolution. If the addition of a word meets with universal concurrence, it becomes embodied in the Original Motion. If ever verbal alteration were recorded as an Amendment, the number would be cumbersome. The Amendment was adopted at once. It was, therefore, not thought necessary to record it specifically.

The Minutes were then confirmed.

Rev. Dr. ALDER reported the programme of the Second Public Meeting.

Rev. E. BICKERSTETH.—I am requested by the Public Meetings Committee, to state one or two things with reference to the speakers. It is one of our peculiarities, that, in the fulness of our sufficiency, we are in straits. There are numbers whom we should wish to address the Meetings, but whose names it is impossible to introduce into the lists. It is hoped, however, that, if the Conference approve, we may have a General Public Meeting, open to all, on Monday or Wednesday evening next; so that our American Brethren, whom we could not include in the present lists, may have a farewell Meeting in Exeter Hall,—the admission to be without tickets. I may also mention, that our dear Brother Kyle, to whom we have been so much indebted, has been overcome by the exertions of the Meetings, and obliged, for his health's sake, to return home. We had wished, that he should address one of the Public Meetings. I have a Resolution on this subject to present to the Conference.

The CHAIRMAN.—It is a little violation of order. It should come through the Business Committee.

Rev. E. BICKERSTETH.—I will refer it to them.

Rev. W. W. EWBANK.—I move—

“That a Sub-Committee be appointed, to digest the various Communications made to the Conference, with a view to bringing up a Report.”

A MEMBER seconded it, and it was carried.

Rev. Dr. STEANE.—I have to bring up the Report of the Business Committee, in reference to the management of the short-hand writer's notes. “The Business Committee report to the Conference, that, having put the notes of the short-hand writer of the first day's proceedings into the hands of a Sub-Committee, they have examined them, and find them so voluminous as to preclude all hope of preparing a digest of them for publication during the sittings of the Conference.”

I have next to call the attention of the Conference to a Resolution of the Business Committee, with regard to the continuity of our sittings. The Business Committee are impressed with the importance of bringing the proceedings to a termination at the end of the present week. Brethren will perceive, from the state of the Hall, that numbers of our friends, and some of them most highly esteemed, have already taken their departure. That is the case, not only with Brethren from our own Country, but with some from Foreign parts; and other Brethren are on the eve of departure. It seems, therefore, to be a matter of great importance, that this Resolution should receive the immediate attention of the Conference. The Resolution is expressed in the following terms:—

“That this Committee, considering the state of the business before the Conference, and the great importance of bringing it to a conclusion in the present week, respectfully, but with great earnestness, recommend to the Conference, to continue its sittings, with no other interruptions than the Public Meetings on Wednesday and Thursday evenings.”

Rev. Dr. S. H. COX.—Should it not state, that the Conference is to be brought to a conclusion this week? I think it is very desirable. When the Branches are organized, our Brethren can do many things *there*, which it is not competent for them to do *here*. I think we might close this week, and lose no good influence.

Rev. Dr. STEANE.—It is for the Conference to consider, Whether they will adopt that Resolution, if put before them through the Business Committee? They will then feel, that they are called to bring the Conference to a close, and will use all the means in

their power to accomplish that desirable object. We commence this Morning with the Objects: we have then the General Organization, and the Organization of the British Branch, to take into consideration. I would venture to express a hope, that you will proceed with short speeches, and business tact; and then we may hope to attain this desirable end.

Rev. Dr. S. H. COX.—I move,—

“That this Conference adopt the recommendations of the Report now presented.”

Rev. J. ANGELL JAMES.—I second it.

Carried.

Rev. Dr. STEANE.—The first business claiming the attention of the Conference this Morning is, the first proposition under the head of “Objects:”

“That, inasmuch as this proposal for Union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's New Commandment to His disciples, to ‘love one another,’ and of the many schisms that rend the Church of Christ,—in all which offences, the Members of the Alliance desire, with godly sorrow, to acknowledge their full participation,—it ought to form one chief object of the Alliance, to deepen in the minds of its own Members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short-coming in this respect, which the blessed Spirit of God seems to be awakening throughout His Church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the Merits and Intercession of their merciful Head and Saviour, forgiveness of their past offences, and Divine grace, to lead them to the better cultivation of that brotherly affection, which is enjoined upon all, who—loving the Lord Jesus Christ—are bound also to love one another, for the Truth's sake which dwelleth in them.”

The CHAIRMAN.—May I beg of the friends who move and second this Resolution, to set an example of brevity.

Rev. J. HALDANE STEWART.—I readily comply with the request of the Committee, who have appointed me to an office, of which I was not aware till I entered this room,—namely to address the Meeting upon this topic. I would render my thanksgivings to God, for inclining us to place this proposition in the front of our Objects. When we go before the Public, we shall not appear, saying, as the Pharisee, “Stand by thyself, for I am holier than thou;” but we shall come, as sinners saved by grace, desiring to acknowledge our offences, to humble ourselves before Almighty God, and to seek the blood of sprinkling; and,—having sought this, and having obtained the forgiveness of our sins,—to entreat that the Holy

Spirit may be poured upon us, that we may enter the World under the influence of the Spirit of Love. This I conceive to be the purpose of this Resolution: and the more it is considered, the more it will meet with the approbation of all our friends. Our place is, as sinners, lowly; and this is a feeling, almost beyond all others, that should bring us to the cross of Christ. It was this feeling which seemed to occupy the mind of the Apostle in his earlier days. He says, "I am the least of all the Apostles; which am not worthy to be called an Apostle, because I persecuted the Church of Christ." When he was near the close of his Apostleship, he still entertained the same feeling: "He put me into the ministry, who was before a blasphemer, and a persecutor, and injurious." Whilst he is making that acknowledgement, he utters that sentence, which we can never hear too often, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I, am chief."

Rev. Professor CAMPBELL.—I am saved the necessity of making a speech, because, much as I have admired the tact of the Committee in drawing up these Resolutions, I find as much to approve in the present as in any of the preceding. I think, with great judgement, you have made this the *first* Object; and I am fully persuaded, that, if we fail in this, we must fail in everything else. Except we acknowledge our violation of the law of brotherly love in times past—confess that sin, humble ourselves because of it, and implore, through the Merits and Intercession of Christ, the pardon of our sins, and grace for the future, I have no hopes of success in other Objects. I also feel, that I need not make a speech, because he who moved this Resolution has, in his whole history, been an example before the Church of Christ of the principles of our Alliance. I will not, therefore, trespass on your time, because I wish to expedite business.

Rev. Dr. STEANE stated, that an Amendment was proposed by Rev. A. King, presenting a new set of Objects, which, perhaps, must therefore come first.

He then read all the Amendments that had been proposed.

Hereupon arose a good deal of conversation, as to the order of business, in which several Members took part.

Rev. Dr. URWICK suggested, whether it might not facilitate the proceedings, to send the Amendments to the consideration of a Sub-Committee, who might bring up a Report? But this suggestion, on consideration, was withdrawn.

Rev. Dr. MASSIE suggested, that Brethren who had Amendments should consider, whether they were important? Thirty

Brethren had given nine months to the consideration of these Resolutions, some of whom were now absent.

Hereupon, Rev. Dr. Jenkyn and Rev. A. Thomson, by consent of the Conference, withdrew the Amendments of which they had given notice.

Rev. A. KING moved, Rev. THOMAS GREENFIELD seconded,—

“That for the five Propositions contained in the Resolution, four others be substituted (contained in a paper placed before the Chair by the mover of the Amendment).”

The Amendment was negatived.

Rev. W. PATTERSON proposed to omit the words, “and of the many schisms that rend the Church of Christ.” He thought the phraseology of the Resolution appeared rather confused and ambiguous, and he objected to the doctrine. He was perfectly willing to acknowledge the guilt of neglecting that important commandment *to love one another*: but he could not consent to acknowledge offences which he had no knowledge of having committed. Were we prepared to condemn every schism in the Church of Christ? if so, we must condemn Luther and the Apostles of Christ, and indeed the Saviour Himself; for they all caused divisions: and, if the circulation of the Truth in Love caused division, he should not be prepared to acknowledge guilt.

Rev. J. CORDEAUX.—I sympathize in the remarks made. I feel, that I have neglected the command of our Lord; but I do not feel, that I have been guilty of schism.

Rev. ANDREW THOMSON.—I feel confirmed in my judgement by the fact, that a similar Motion was made by Mr. Patterson, without our being cognizant of each other's feelings. I cannot subscribe to any participation in the schisms that have rent the church of Christ; still less am I prepared to move, that other Brethren shall make such confessions. But, if you look to the Resolution, it amounts to every Member of the Alliance acknowledging “full participation” in the schisms that have rent the Church. I think there may be hypocrisy in penitence, as well as in piety; and both are to be avoided.

Rev. Dr. WARDLAW supported the Amendment. While taking a portion of guilt, for the neglect of our Lord's commandment to love one another (and who would not?), he could not feel guilty of the many schisms that rend the Church of Christ, notwithstanding the part he had taken in religious controversy.

Hon. and Rev. BAPTIST NOEL differed, with deep regret, from a Brother so venerable; but he thought it important to retain the

clause. In the first place, he believed, that *schism* intimated divisions of heart rather than separation of worship. It was important to retain that sense, and to make it prominent. He should be sorry, that such a sense of the word *schism* should be adopted, as would make his friend a schismatic: but he should be glad to retain words, that might impress upon the World, that by *schism* we did not mean *separation*. In the next place, it would be a serious loss, if we did not express guilt for those sins of heart to which our Brethren have pleaded guilty. He was persuaded, there was not one with a heart so warm, or a mind so large, as not to have been, in some measure, guilty of separation of heart from Members of the same Church, and of different Churches. For these two reasons, —to avoid attaching a sense to *schism* which it does not bear, and disowning a guilt, of which all are partakers, he hoped Brethren would retain the expression. But, if it were too strong, let it be omitted, and all would be satisfied.

Rev. THOMAS BINNEY supported the Amendment on similar grounds to those urged by Mr. Patterson.

Rev. A. S. THELWALL.—I think we ought to feel deep humiliation on account of *the sins of the Church at large*. These ought to be on our hearts. We, taken as a Brotherhood, are linked together by close and indissoluble ties, the force of which we ought always to have felt. We, as a great Body, have been involved, for a long series of years—for ages—in sins that should weigh heavily on our hearts, and humble us in the dust. We should be humbled on account of the sins of the whole Church of Christ. I mean on the principle on which Daniel proceeds, who, in confessing sin before God, confesses *his own sins* and *the sins of his people*; and, throughout that beautiful prayer in the ninth chapter, he speaks as having a burden on his own conscience, on account of the sins that his people had committed against God.

Rev. THOS. SCALES and Rev. Dr. F. A. Cox offered suggestions: and, after some explanations,

W. A. HANKEY, Esq. said, I object to the omission. I consider, that we are to weigh our characters and actions, not according to human opinion, but according to the Divine commandments; and who of us, I ask, has not taken pleasure in some acrimonious pamphlet levelled against some of our fellow Christians? We have not written it, or spoken what it contains: but we have rejoiced in the spirit of it. I am persuaded, that, if every individual will try his own heart in the balance of the Sanctuary, he will find, that he has not the power to repel the charge acknowledged in this Resolution.

After some further remarks from Rev. J. Cordeaux, Rev. W. Bevan, the Chairman, Rev. W. M. Bunting, Rev. J. A. James, Rev. Dr. F. A. Cox, and Rev. D. M'Afee,

Rev. E. BICKERSTETH rose and said,—I cannot but concur in the Amendment, though I drew up the Original Motion. I think it will meet all our views and wishes. I desire, that we should have a Resolution that will carry the hearts of *all*. On such a truly momentous subject as humiliation, it is exceedingly important, that we should carry with us the entire convictions of every Member present.

Rev. W. BEVAN read the clause, as it was now proposed that it should stand; which the Mover and Seconder consented to adopt.

The Resolution was then put and carried, in the following Amended form:—

“That, inasmuch as this proposal for Union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's ‘new commandment’ to His disciples, to ‘love one another,’—in which offence the Members of the Alliance desire, with godly sorrow, to acknowledge their full participation,—it ought to form one chief object of the Alliance, to deepen in the minds of its own Members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short-coming in this respect, which the blessed Spirit of God seems to be awakening throughout His Church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the Merits and Intercession of their merciful Head and Saviour, forgiveness of their past offences, and Divine grace to lead them to the better cultivation of that brotherly affection, which is enjoined upon all who—loving the Lord Jesus Christ—are bound also to love one another, for the Truth's sake which dwelleth in them.”

Rev. T. R. BIRKS moved,—

“That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the Unity which exists amongst the true disciples of Christ; to promote their Union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to ‘love one another;’ and to seek the full accomplishment of His prayer, ‘That they all may be one, as Thou, Father, art in Me and I in Thee; that they also may be one in Us: that the World may believe that Thou hast sent Me.’”

I will not detain the Conference one moment on the Resolution. I will simply say, that I think we ought to pass the Resolution, and to consider every Amendment with deep thought; and to avoid, as far as possible, all doubts and distractions, which tend to destroy

the influence of the Resolution on which we are engaged. We must all remember the importance of the last clause: we are only under-workmen; we ought to remember our subordination to Christ, if this Resolution is to have any practical influence upon ourselves and others.

J. M. STRACHAN, Esq.—My hope was, that the Rev. Gentleman who preceded me, would have made my duty little more than formal. I am not going, notwithstanding, to trespass long upon the attention of the audience; but having had the happiness, at an earlier period of my life, in a remote Country, to witness some practical illustrations of an Alliance, similar to that which we are now, by God's blessing, about to institute upon a much larger scale, I will take the liberty of adding an instance or two to what has come to us from another part of the Globe, of Ministers and others meeting together on the very terms of this Resolution:

"The great object of the Evangelical Alliance is to aid in manifesting, as far as practicable, the Unity which exists amongst the true Disciples of Christ; to promote their Union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions."

The instance to which I allude occurred in India, in the earlier days of Christianity in that country,—I think I may say, without detracting from the times that now are,—the best days of Christianity; that is to say, when it involved the taking up of the cross, with all its odium and reproach, but with all its blessings. In those times, on the banks of the Hooghly, a company,—consisting of Mr. Brown, then the Senior Chaplain; of a Gentleman, who has since been honoured with almost the highest offices in the Church, Mr. Corrie; and of another, whose name and praise is in all the Churches, Henry Martyn,—were accustomed to assemble with the venerable founders of the Baptist Mission, the leaders of the Translation of the Scriptures into the Oriental tongues in modern times, Carey, Marshman, and Ward,—to aid one another by their moral power, by conference, and by zeal; exhibiting to all the Foreign labourers, who came from distant parts to that field, an example of Unity in the true Members of Christ, such as has never been seen, except by those who had the opportunity of witnessing such men go forth to their labours. This was attended with the most blessed effect on their spirit and usefulness. Another instance occurred at Madras, where, at the same early period, we saw a venerable man, a Minister of the Church of England, still spared in this Country; whose house and heart were open to Missionaries of every Denomination coming from Europe to that Continent, some of whom are now in the room to testify to this fact; who, with me, will bear

testimony, that, if ever the enjoyment of social intercourse, refined and pervaded by Christian feeling, delicacy, and truth, were enjoyed, it may be said to have been enjoyed there. It is because of the sweet remembrance of those days, and their blessed influence upon character, which I then had the happiness of witnessing,—and believing, that, in proportion as the same practices are extended, the same influence will result, that I give my cordial support to the Resolution.

Rev. S. L. POMROY.—There is one thought, which I do not recollect to have heard suggested, respecting this diversity of Denominations, which I beg leave just to state ; it is this, that, in the present state of the World, with all the darkness, and ignorance, and wickedness, and love of power, that there is in the human heart, I am by no means sure, that this diversity of Denominations may not be quite indispensable to the security of the rights of conscience, and the safety of Religious Liberty. While it may have its disadvantages, I think we ought not to forget, that it may have its advantages also. I should not be willing to have all the Denominations of the World, and the very best men in the World, in any one country, or throughout the Globe, consolidated into one grand Church, *as such* ; for I should not dare to trust them with the power that would be in their hands.

Rev. W. ANDERSON moved,—“That, after the words ‘promote their Union,’ in the third line, the words ‘in judgement and affection’ be inserted.” I trust this Amendment will be at once agreed to ; it is not a verbal Amendment ; it is one, the principle of which has been declared by the Conference, although I think it desirable it should be more explicitly brought out ; it should be manifest, from what is agreed upon, that earnest zeal for *the Truth of God* is not, in any way inconsistent with *Love* ; that, on the contrary, they are to be put, not in antagonism, but the one as ultimate to the other. I do not mean to argue ; but it appears to me desirable, that we should put in the words “in judgement and affection,” after the word “Union.” I concur entirely in the great object of the Resolution ; and, believing it is our duty to seek that union which God has promised in His Word, when the Lord said, “Thy watchmen shall lift up the voice ; with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring again Zion ;” or, to put it in another form,—wishing we should endeavour, all of us, to draw a little nearer to the World above, where there is neither error nor sin to divide us ;—I cannot admit, that it is the mere want of Love which prevents us from showing our full enjoyment of Ecclesiastical fellowship with some beloved

Brethren: I cannot admit *that*. I believe, there are other causes of a weighty kind, that operate in preventing persons from full fellowship with one another; and we ought to aim at a higher point, the promotion of union *in judgement and affection*. I throw that thought before the Meeting,—believing that it will meet with their almost unanimous concurrence.

Rev. A. M. ROGERSON seconded the Amendment.

Rev. W. W. EWBANK.—If you adopt this Amendment, you completely alter the whole character of the Alliance. Unity in judgement is most desirable: but the great object of the Evangelical Alliance is, to promote union and love, in spite of differences in judgement. If you say, that the great object is to promote union in judgement, it may be right: but it is not what we mean.

Hon. and Rev. B. W. NOEL.—I object to that Amendment. I wish we were united in judgement, as far as can be; but I object to it, because it seems directly contrary to the Apostolic admonition, “Receive ye one another; but not to doubtful disputations:” that is, not to the discussion of differences. The effect would be, to press us into discussion; which, in our present state, would greatly enfeeble us.

Rev. J. BEGG.—It is in conformity with an Amendment before adopted. I dissent from the idea expressed, that it is not desirable that the Church of Christ should be one. I think, we ought to aim at having one fold, as there is one Shepherd. I think, that is the nobler object to aim at; and it is for the purpose of keeping that idea before us throughout, that I think it necessary these words should be inserted. I differ respectfully from Mr. Noel, as to thinking there is anything inconsistent with our object in the proposition. It is, I maintain, a nobler object: but not inconsistent with the one expressed.

The Amendment was then put, and negatived.

The CHAIRMAN.—The question now is that the clause do pass.

Rev. A. KING.—I beg to propose, as an Amendment, the first of the Propositions I have handed in.

The CHAIRMAN.—What is the feeling of the Meeting, as to entertaining it a second time? Is it your opinion, that this Amendment, having been put *in toto*, and rejected, we should consider that part which refers to the present clause?

Hon. and Rev. B. W. NOEL.—If they are in order, we should vote upon them.

Rev. A. KING.—I shall briefly state, why I urge this Amendment upon the consideration of the Conference. In the first place, I think there are several vague expressions in the second Propo-

sition, which it would be exceedingly difficult to explain hereafter, though we may arrive at a tolerable understanding concerning them *here*. How are we to understand the second member of the Proposition, "To discourage all envyings, strifes, and divisions?" What machinery are we to get up to repress controversy? Then, with regard to the conclusion of this Proposition, I think it is a mere repetition of the conclusion of the foregoing. The Proposition I have submitted will present the great-idea, and avoid the evils I have pointed out.

Rev. T. GREENFIELD seconded the Amendment, which was then put, and negatived.

The CHAIRMAN.—The question is, that the clause do pass.

Rev. C. HARGROVE.—I feel constrained to make a very few observations. The Resolution seems to me defective: indeed, I think, erroneous, in one respect. It puts before us the full accomplishment of our blessed Lord's prayer; that is, the perfect Unity of the whole Church, as the object of the Alliance; which, in the conviction of my own soul, I believe will only be effected by the Coming of our Lord Jesus Christ. I do not at all mean to say, that I want to press my convictions on others: but I cannot assent to what is contradictory to my own convictions. I also think, it is inconsistent; inasmuch as, while you put forth the full accomplishment of our Lord's prayer in the perfect Unity of the Church as your object, your Articles hinder this to a considerable extent, because there are a number of Christians excluded. A Brother here says, that he believes hundreds of Roman Catholics are true Christians: they cannot come among you. There are hundreds of Quakers true Christians: they cannot come among you. There are many Plymouth Brethren, so called, that cannot come among you. Then, if all these are hindered from coming among you, there are many saints that you hinder, by your own Articles, from effecting the object which you put before them. That, I think, is exceedingly wrong; I could not give my assent to this; and it is the only Article, I would say for myself, that I think to be untrue. In the others, I can from my soul agree; I believe they are true; but I believe they have a stern aspect,—inasmuch as they tend to keep out those whom God has received. A dear Brother said, "What is the bond in Heaven?" it is this, "Worthy is the Lamb that was slain." But there are thousands taught to sing that song, to whom the door of the Alliance is not open; and I think it is contradictory to the paragraph, "the full accomplishment of His prayer." I do not wish to divide the Assembly: all I want is to express my feeling.

Rev. A. D. CAMPBELL.—I do not consider, that “to seek the full accomplishment of that prayer” is Scriptural. I believe it is reserved to the Second Coming of our Lord and Master Jesus Christ; and, to meet the feelings of Mr. Hargrove, I think these words (which I move as an Amendment) should be inserted,—

“After the words ‘to seek,’—‘as far as may be in the present dispensation.’”

Rev. C. HARGROVE.—I second that.

Rev. C. COOK.—I think neither the Mover nor the Seconder would object *to seek* this consummation? And I think *to seek* such a union is desirable.

Rev. E. BICKERSTETH.—Perhaps, holding the views of Mr. Campbell and Mr. Hargrove upon the Pre-millennial Advent, I may say, I do not object to the phrase as it stands. I believe our Lord will come before the accomplishment of that object: but we are to seek it, by earnestly praying for it.

Rev. T. SCALES.—It is not this Article, but the Basis, that excludes the parties to whom Mr Hargrove has alluded.

Rev. W. W. EWBANK.—I humbly suggest to the Mover and Seconder of the Amendment, that, in using these words, we are simply following the example of St. Peter. Our Saviour distinctly prayed for the conversion of His murderers; and St. Peter did not think it wrong to preach to them earnestly—seeking, therefore, their conversion, by preaching: consequently, if our Saviour prayed for the union of all His disciples, we may instrumentally seek their union.

The Amendment was then put, and negatived.

The CHAIRMAN.—The question is, that this clause, as it now stands, do pass.

The Motion was carried.

Rev. Dr. STEANE.—There is a notice of a clause to be inserted between paragraphs 2 and 3, by the Rev. R. W. Overbury. Mr. Overbury gave notice of a Motion, which was referred to the Business Committee; and they have determined, that this is the place in which it shall be taken up. It is as follows:—

“That a further object of the Evangelical Alliance be, to promote, as far as in them lies, a more extensive agreement of views, as it regards those parts of their Lord’s will, concerning which the Brethren united in this Confederation at present differ; and that this end be sought,—not by any attempt on the part of some of the Brethren to impose their views on others of the Brethren, nor by erecting among themselves any tribunal for the determination of matters of doctrine and discipline: but, First, by cherishing individually a just sense of

their need of a more perfect knowledge of the will of their Divine Redeemer: Secondly, by earnest, believing, united, and persevering prayer and supplication for "the Spirit of Truth" to "guide them into all Truth:" and Thirdly, by mutual conference from time to time, as suitable opportunities may arise."

And also, if the above Resolution be adopted, to make some verbal Amendments in Paragraphs 3 and 4.

Rev. R. W. OVERBURY.—I can assure you, Sir, it is with sincere diffidence, that I have taken upon myself the responsibility of moving the Resolution which has now been read: but I do so under a sense of duty. I might refer to the letter I wrote in the "Christian Reformer," so long ago as the year 1840,—when I addressed a letter to the gentleman (I do not know whether I do wrong in stating it) who is now presiding, with so much ability, over our proceedings,—proposing something to the effect of that which is embodied in this Resolution. I beg to say, that, in very many of the sentiments which have been expressed, relative to the duty of cultivating brotherly love between Christians of different Denominations, I heartily agree. I trust I can say, in the presence of God, that it is my continual endeavour to approach the throne of Divine Grace, and there to get my heart and spirit more and more filled with the fear of God, with the love of the Lord Jesus Christ, and of all that love and serve Him, of every name and of every Denomination. But—whilst I feel the importance of cultivating this duty, and when I see the large space which this duty, the duty of recognising each other, occupies in the proceedings of this Convention—I cannot but think, that we should look a little more than we have done to Truth as well as Love. I believe, with that immortal bard, Milton, that, "Truth came into the world with her Divine Master, and was a perfect form, most glorious to look upon. But when He had ascended to Heaven, and His apostles after Him were laid asleep, then arose a race of deceivers, who (as that Egyptian Typhon served that good God Osiris) took the fair virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds of Heaven. From that time, ever since, the sad friends of Truth—such as durst appear, (imitating the conduct of Isis towards the mangled body of Osiris) have gone up and down in the Earth—gathering together the limbs one by one, as they were able to find them."

Rev. Dr. MORISON.—I rise to order. I just submit, whether we are to hear long historical discussions? We want to come to the business of the day.

Rev. J. ANGELL JAMES.—That point has been partly determined before.

The CHAIRMAN.—I think our friend had better abstain from going into these long discussions.

Rev. W. ANDERSON humbly submitted,—inasmuch as some friends thought it a matter of importance, and the Meeting had pledged itself partly to the adoption of this principle,—that the Meeting would not prevent discussion.

Rev. W. BEVAN.—This Meeting will not prevent discussion on objects legitimately bearing on the question. But I implore our Brethren to bear in mind, that we have not now to do with dilata-tion of sentiment, but with the transaction of business. I trust, if this Motion be proceeded in, we shall have its proper merits discussed as speedily as possible.

Rev. R. W. OVERBURY.—It is not my intention to lengthen out remarks that do not bear on the business: but I do regard it, and will regard it, as one object of the Alliance, that it should imitate the conduct of Isis, in gathering up those fragments of Truth which have been spread abroad among various Denominations of Christians; that we might ultimately admire “her perfect form, most glorious to look upon.” I know not how far distant it may be; but I look forward to the full unity of the people of God, for which our Saviour prayed. The first point of difference was with regard to circumstantials. (Cries of “Question.”) It is a sense of duty that leads me to address you. I believe God will bring His people to see more eye to eye than they have done, on important points of practical Christian duty. Having said this to explain the object of my Resolution, I feel I shall have satisfied my conscience, in having brought the matter before the Conference. I do not know whether any Brother is prepared to second the Resolution.

J. HAMILTON, Esq.—I second this Amendment; and, in so doing, will say a few words. I wish to express the strong conviction on my mind, of the importance of the Alliance recognising a union in Truth as well as in Love. I find a great want of that in the Resolutions; and it appears to me, that there is a serious short-coming in that respect.

Rev. Dr. F. A. COX.—One word, I think, may satisfy the Mover. We have, in this elaborate Resolution, partly included what is now proposed: especially in the prayer, “That they all may be one,”—that is to say, one *in every sense*.

Rev. W. FRANCE.—You ought to express what you have implied; that we should seek together a fuller conformity to the Word of God. This appears to be the idea of the Mover.

Hon. and Rev. B. W. NOEL.—I think our Scotch Brethren must feel, that—as a matter of practical wisdom and common pru-

dence—it is not wise to commit ourselves to a Resolution, which would set five hundred gentlemen of different opinions discussing *ad infinitum*.

Rev. W. ANDERSON observed, that the first suggestion referred to Prayer for the outpouring of the Spirit of Truth: discussion was not in his mind, unless, in the Providence of God, it should be thought desirable.

After some further conversation, the Motion was put, and negatived.

Rev. Dr. STEANE read the third Proposition:—

“That, in furtherance of this object, the Alliance shall receive such information respecting the progress of vital Religion in all parts of the World as Christian Brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian Brethren in different parts of the World,—especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel,—in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.”

Rev. Dr. MASSIE,—Sir Culling, I will endeavour to avoid any prolixity, or any preface to the Resolution which has now been read. It has all of it been, with the exception of a single sentence, before the Aggregate Committee for months; it has been carefully considered, and most unanimously adopted. It is not a miscellaneous dotting down of ideas, hereafter to be modified; but it is a matter which has received the deliberate judgement of the Executive and of the Aggregate Committees of this Alliance. An addition has been made to it, in consequence of the suggestion of our valued Brethren from America; and that addition will no doubt commend itself to the assembly when I point it out. “That, in furtherance of this object, the Alliance shall receive such information respecting the progress of vital Religion in all parts of the World as Christian Brethren may be disposed to communicate.” We have been urged by our friends out of the Alliance, to specify some objects that we are to pursue,—to give some definite indication of the work we are to accomplish when we are united; and those who have thought the most carefully over it, and have met the most frequently to deliberate, have concluded, that it is better to move slowly in the specification of objects to be attained as the result of organization, than to anticipate objects—which might occasion much difficulty. They have fixed upon those objects, which are, by a particular paragraph, submitted to your consideration, as not likely to cause much division, as likely to promote fraternal sympathy, as likely to increase the spirit of prayer, as likely to give us something to pray for, in reference to specific objects. When we look to the

representatives of Christianity suffering in the Canton de Vaud ; when we look to the representatives of Evangelical Truth in Belgium and in France, who are labouring in the midst of many difficulties ; and know how our hearts have been gladdened while we listened to their communications ; and when we consider what may be the influence of such a Confederation as this, not only upon their hearts when they are engaged in the work ; but upon those individuals (whether in authority or out of it) who obstruct their progress ;—when we consider these things, I think the communication not only of sympathy in words, but of what is implied in the word *encouragement*—arising from the measures which our Alliance will promote hereafter,—we may anticipate much that will fill the hearts of the Members of the Alliance with gratitude, and cause them to rejoice in the work of the Lord.

Rev. Dr. BAIRD.—I have great pleasure in seconding the Resolution. I have, from the first, taken a deep interest in this effort for Christian Union, and have believed it practicable. Though there are many difficulties in the way, I am satisfied, from the spirit I have seen manifested on this occasion, that it is in the power of the Brethren who form this Evangelical Alliance, by perseverance, and prayer,—with God's blessing on their energies,—to bring about such a state of things as the World never saw. Of this I am sure,—if by their own example, by their conversation, and by their public discourses, and by the pen, they will bring their influence to bear,—it cannot be many years before we shall see, throughout the Evangelical Churches, such a state of things as the World has never witnessed. Let every Brother in Christ, when he returns to his place of labour, return with a firm determination, that there shall not be a Minister of Jesus Christ in his neighbourhood, with whom he will not have some friendly intercourse, and, as far as possible, co-operate in promoting this cause. Let him, as far as his conscience will permit, commit himself to it. Let him bring his people into intimate intercourse at the Lord's table. Let them engage in direct efforts to build up the kingdom of Christ with all heartiness : and I am sure it is practicable.

I have seen the illustration of this in my own country. My friend from Bangor, in Maine, stated what he had seen—what he had shared in. I have seen the same, in many cases, throughout the United States. It has fallen to my lot, for almost twenty years, to be engaged in public employments ; and they have brought me in contact with Christians of every Evangelical Denomination in the United States, and on the Continent of Europe. I have spent nearly eight years in my own country ; and have been brought into connexion

with Churches of various names: and there is not a Church, of any Evangelical Denomination, in whose pulpit I have not preached many times, and some of whose members I have not met around the family altar. I know the unity of the Church. I know it exists there. And so it does on the Continent of Europe. And, if Brethren will go home with a determination to make their influence felt, they will see changes in their respective neighbourhoods that are truly delightful.

This Resolution refers to the collection of information from various parts of the World, respecting the Kingdom of Christ. Allow me to say, for one, that I wish we had in the United States, and that you had in England, one Religious Paper, that would give us the *tout ensemble* of the progress of Religious Truth throughout the World. We have sixty or eighty Papers; many of them have a vast circulation—some exceeding that of the political Journals; but we have not a Journal that gives the intelligence we want, respecting the Kingdom of Christ *in all its Branches*. I want a Paper that will tell me, what is doing by all the Branches of Christ's Church, both great and small; I want to feel an interest in them; I want to know the progress of Religion among Baptists as much as among Presbyterians. I want to know the progress everywhere,—even among the smallest Denominations. I hope we may live to see the day, when there will be a general assembly on that broad principle, which will make Christians know what is doing by every Branch of the Church.

One other idea: this Resolution refers to sympathy with those that are oppressed and suffering. This I like exceedingly. I hope one influence of this Alliance will be, to establish firmly the principle of the right to preach Christ's Gospel in all parts of the World. Your own immortal Wilberforce and Sir William Grant maintained that principle twenty years ago, in reference to India; they took the ground, that—when Christ sends forth his Ministers to preach the Gospel, no human Government has a right to prevent them. They may have *the power*, but they have not *the right*. I wish, that this should be asserted by the Alliance. The right to preach the Gospel everywhere ought to be recognised by a Christian Government. I will not press that subject, but I throw it out. If we accomplish nothing but that by this Alliance, we shall accomplish a great work.

Lastly, I do hope, that the establishing of the Alliance, not by attempting to fuse Denominations, but in the way of impulse and excitement, will lead to a great diffusion of Religion at home, and to its extension abroad. I look to the revival of Evangelical Piety in the British Churches, in consequence of this movement; and I

look forward to the influence, that must be exerted, ere long, on Papal Countries. On this I will not dilate; but I beg you to remember, that we live in times when it is important to carry the Gospel to Papal Countries. We want more love, to carry the Gospel to those countries, and to meet Rome in her own dominions. It is far easier to do it there, than in our own dominions. And, if it be not a result of this great Alliance, that the Protestant Evangelical Churches shall awake to the importance of carrying the Gospel into Papal lands, and thus make the Reformation to recommence its triumphs, we shall fail in accomplishing one great object.

The Proposition was then put, and carried.

Rev. Dr. STEANE read the fourth Proposition:—

“That in subserviency to the grand object already intimated, the expectation is cherished, that the Alliance will exert a beneficial influence on the advancement of Christianity in various important respects: such as counteracting the efforts of Popery, and other forms of Superstition and Infidelity, and promoting their common Protestant Faith in this and other Countries; and that, with this view, it is deemed necessary to obtain correct information on such subjects as the following, namely:—

1. The facts bearing on the growth of Popery.
2. The State of Infidelity, and the form which it assumes in the present day.
3. The facts relating to the Public Observance of the Lord's Day.
4. The amount of the existing means of Christian Education.

It being understood, that, in the following up the enquiries to be thus made, and in promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by giving forth its views in regard to them, rather than carrying out those views by an organization of its own.”

Rev. J. ANGELL JAMES.—As I am not prone to prolixity myself, nor fond of it in others, I shall give utterance to no more than is necessary for the briefest exposition of this Resolution. It begins with a declaration, in which I believe we are all prepared to agree, that the great object of the Alliance is Union for the sake of cultivating Brotherly Love. This is distinctively put forth as an introductory paragraph. It then goes on to state, that we propose to ourselves certain modes of action, founded on information carefully collected for this purpose. Most modestly, the Resolution cherishes the expectation only. We say nothing of what we will do, or can do; but simply declare to the World, that we cherish an expectation, that we shall be able to act in a certain direction. Perhaps, to some gentlemen, this might seem to savour too much of modesty and caution. To my judgement it is wisdom. We do not stand before the Public, vaunting of what we can do, or what we will do; but only stating what we expect to accomplish.

Then we go on to say, that information is to be collected on certain points, vitally important to the great object of our Confederation. It will be admitted by us all, that, although we do possess considerable information on all these points, which might seem to many sufficient, without our endeavouring to get more—yet we are to proceed on information gathered by ourselves. We take action upon such information as we ourselves collect, and do not get our reports from other quarters. “ 1st. The facts bearing on the growth of Popery ; 2nd. The state of Infidelity, and the form which it assumes in the present day ; 3rd. The facts relating to the Public Observance of the Lord’s Day ; 4th. The amount of the existing means of Christian Education.” No one will question the importance of any one of these topics.

The concluding remark is intended to guard us from the imputation, to which we should otherwise be exposed, of merely forming another Society, and adding to the multitude already in existence. We therefore repudiate the idea. It is not, in the proper sense of the term, another Society we intend to form ; but to stimulate those already formed to the discharge of the duties which form their appropriate sphere of action.

Here, then, is the acknowledgement of brotherly love, the objects we are to seek, and the means by which they are to be attained. I feel, that, without action, the emotion would subside. But we are, in our future progress, to be cautious ; and it will be evident to all, that *this* is our object. I am aware, that we shall not satisfy our eager friends in the Alliance by this cautious action. But I am as sure as I can be of anything, that you will find this the wisest course. We can enlarge at any time our sphere of action, and expedite progress, much more easily than we can go back from ground we have already taken.

Now the thing speaks for itself: it is in the hands of every gentleman, who can form his own opinion. I rejoice to find, that you have no notice but one of an Amendment ; what others may be produced, I cannot say ; but it is one which, if it had been in the Original Resolution, I should have had no objection to move. I hope, however, we shall carry this Proposition during the morning’s discussion.

The Rev. J. G. ONCKEN.—I beg to second this Proposition. Though a Foreigner cannot make speeches he can express the feelings of his heart ; and it is the feeling of my heart I now express. I rejoice in the formation of the Alliance. I was asked, would it do good? It has done much good already. I have spent here delightful moments in communion with my Brethren ; and the

Alliance has afforded already a desirable occasion for Brethren in different communities, with whom I have been brought into closer intimacy and brotherly union. The Lutheran Ministers have shown me much kindness, as a proof of the fact of our union. I can only express my gratitude to the Lord, that such an Alliance has been formed.

I fully concur in the Resolution I am seconding. It will direct the attention of the Christian Public, in Great Britain, and throughout the World, more to the Continent of Europe,—to which, I am afraid, the attention of British Christians has not been sufficiently directed. This Resolution states, that information will be sought after in regard to Popery; that Popery, and Superstition, and Infidelity may be opposed. Now those who are most intimately acquainted with the state of the Continent, will be able, on all these points, to lay important information before this Alliance; and, by the spread of that information, your Christian Public will be more interested in the spread of the Gospel in Europe. It is my conviction in regard to Popery, that—so far as Germany is concerned—Popery is not spreading. But—while that is my conviction, on the one hand—it is evident, on the other, that Infidelity is assuming a far more formidable form than it has ever done. I will not make the assertion, that Infidelity as to numbers has increased in Germany: but it is assuming a much more bold and determined form, and leads us back in thought to the History of France before the Revolution. It now boldly denies the great principles of Revelation; it denies the Deity of Christ, and the Inspiration of the Scriptures, and everything that is dear and sacred to the heart of a Christian. Even a bold mockery is made of the things on which we rest our everlasting all. I will only allude to one fact that occurred in the city in which I reside. There has been a public announcement of a performance to take place in a public-house, “when Mr. So and So will give a conversation he had with the Devil in Hell.” These things have been publicly announced in the papers on Saturday, as to be performed on the following Sunday. [This statement evidently produced a great sensation in the Meeting.]

Now, twenty or twenty-five years ago, such a thing could not have taken place at Hamburgh: but it is my conviction, that Infidels are no longer afraid to come forth decidedly with their principles.

The CHAIRMAN.—We are discussing, not so much the spread of Infidelity, as whether we shall take measures to counteract it.

The Rev. J. G. ONCKEN.—I am glad it is one of the objects of

the Alliance, to assail Popery and Infidelity, and to promote the Protestant faith. I believe the extension of it is the only means which, by the blessing of God, will ensure the great and glorious triumph of the Son of God over the Man of Sin. I rejoice, that the weapons which this Alliance has to employ are not carnal but spiritual; and therefore mighty to pull down strong holds. We have had some little experience of it—opposed as we have been, both by the Ecclesiastical and the Civil power. In promoting the extension of the Church of Christ, we may effect much by the feeblest instrumentality—if we go forth in the strength of the Lord, and with the sword of the Spirit, which is the Word of the everlasting God.

When I stood up last in this Hall, in the year 1828, I was connected with the Continental Society. I began, in connexion with that, my labours on the Continent, and you will be interested a little to hear, that—though I began with fear and trembling in the first effort I made at Hamburg—

The CHAIRMAN.—Our friend must not enter on these large details. Time is very precious; and we are agreed as to the object to be aimed at.

Rev. Dr. URWICK.—Perhaps Mr. Oncken can send to the Committee further information?

Rev. J. G. ONCKEN.—I rejoice in the means proposed to stimulate Christian men in the propagation of the Christian Faith on the Continent. I can only say what an encouragement it has been to me personally, to receive letters from Christian Brethren in England and America, when I have been persecuted for Christ's sake. If nothing more can be done for Christian Brethren in Holland and Denmark, where they are suffering in bonds, than to send them friendly words, and assure them that the Alliance prays for them, it will be a great means of strengthening them.

Rev. Dr. STEANE read all the Amendments proposed on this Resolution, which were as follow:—

Rev. JAMES BEGG moved, Rev. A. D. CAMPBELL seconded,—

“That the words, ‘the expectation is cherished that,’ be omitted, and that between the words ‘will’ and ‘exert,’ the words ‘endeavour to’ be inserted.”

Carried.

The second Amendment, of which notice had been given by the Rev. James Begg, was *pro tem.* withdrawn.

Rev. C. PREST moved, Rev. Dr. JENKYN seconded,—

“That after the four subjects specified, the following be inserted as No. 5: ‘The state and prospects of Protestant Missions.’”

Carried.

Rev. J. B. GREY moved, Rev. Dr. DEMPSTER seconded,—

“That the Article No. 2 be No. 1, and No. 1 become No. 2.”

The Amendment was negatived.

Rev. A. THOMSON moved, Rev. W. W. EWBANK seconded,—

“That for the words, ‘counteracting the efforts of Popery, and other forms of Superstition and Infidelity,’ the following words be substituted: ‘counteracting the efforts of Infidelity, and of Popery, and other forms of Superstition.’”

Carried.

Rev. Dr. F. A. COX moved, Rev. EMERSON ANDREWS seconded,—

“That the following words be omitted, ‘and promoting their common Protestant faith in this and other countries.’”

The Amendment was negatived.

These Amendments were discussed at considerable length, as they were successively brought forward; and several of the Brethren expressed their views—especially on the subject of Popery, whether it were really increasing or no, and as to what degree of prominence should be given to opposition to Popery in the course of enquiry and action that was proposed for the Alliance: but as, by a subsequent vote of the Conference, the Resolution and all the Amendments were referred to a special Committee, upon whose Report a Resolution in a different form was finally adopted, it seems desirable to pass very briefly over discussions, the objects of which were ultimately set aside; and only to record a few speeches, which, from peculiar circumstances, appear to possess a more permanent interest.

The first Amendment calling for a stronger expression of determined opposition to Popery, the following remarks were made among others:—

Rev. Dr. SMYTH.—We united, many of us, as Members of this Alliance, not only in the confident expectation, but with the decided intention of doing what we could,—not by any carnal weapons, or by mere secular wisdom, but in the Spirit of Christ,—to counteract the efforts of Popery; and I conceive, with all submission to this Meeting, that we very much stultify ourselves, if we return home to our respective flocks, and declare, that the Evangelical Alliance has given forth no testimony whatever against the encroachments of the Man of Sin, the Son of Perdition, whose gigantic power in the latter days, it is the bounden duty of every Christian, and Body of Christians, to withstand to the very utmost.

But I do submit, that—as Christian men, believing from the oracles of God, that Popery is not of Christ—we should do something to testify against this evil.

Rev. S. A. WALKER.—Upon these subjects I may be expected to feel considerable interest. In Ireland the idea is, generally speaking, amongst those who have not joined us, that it is impossible for us to unite against Popery. I think we ought to give a decided opinion on the subject. I feel no impossibility about it. It is one of my highest anticipations regarding the Alliance, that something will be done in that country, to promote the object we have in view; and the stronger we speak upon the subject, the more we shall commend ourselves to every one that feels as I do.

Rev. W. JOHNSTONE.—I think we ought to say something very decided on the subject. I do not see any difficulty in the way of the Alliance acting in Ireland. I will tell you a simple plan by which you can act. You can circulate Tracts; it is a mean that is most likely to be useful: and, if this Alliance goes forward, stating that we have come to a general Resolution on the subject, and are determined to carry light and truth among the people,—we can do so at once. As my friend Mr. Walker has said, we looked upon it as most joyful, that it might act on Ireland. While the Legislature is trying to do something for Ireland, Religious People should try to do something for it: and they would do more by bringing the Doctrines we have united to sustain to bear on the population of Ireland, by preaching or publications, than the Legislature can do. We *might* do something; and I wish us to say, We *will* do something; and then to act promptly.

The EARL OF RODEN then rose and addressed the Meeting, and was listened to with deep interest.—I really feel I am taking upon myself an office for which I am altogether unfit. I ought not, perhaps, to offer any opinion in the presence of such eminent Ministers of the Gospel of my Lord and Master Jesus Christ; but this conversation having turned towards that part of the Country in which I live, I cannot help saying a word upon the matter brought before you in the Amendment. When I was first asked to belong to this Evangelical Alliance, and when the grounds, the nature, and the objects of that Alliance were laid before me, I will freely confess, that the feature which arrested my attention most of all,—after the one great object of the Union of all classes and Denominations of those who love our Lord Jesus Christ in sincerity and in truth,—was this; that it would hear of no compromise with anything whatsoever that was admitted to be an error by the Christian Church. I therefore expected, and I still hope, that it will be ever considered

by the Members of this Conference, that Popery is one of the greatest errors with which we have to contend in the days in which we live. As such, I trust, those eminent men, in whose presence I am now proud to have the honor of speaking, will not be backward in taking every means in their power to oppose Popery, which is now extending itself in so gigantic a manner, not only in our own Country, but throughout Europe. I trust, you will not now hesitate to unite together, in opposition to that system, as Members of this Alliance: it being, in my mind, one of the greatest errors which has ever been introduced into the Church.

I heard, with the greatest satisfaction, the speeches delivered at our Meeting yesterday by the eminent men who addressed you. I was overjoyed at that spirit which pervaded the whole of that Meeting. It was to me an earnest of what I hardly expected to see again, and which I once thought I saw and loved in the British and Foreign Bible Society. It was an earnest to me of what I have longed to see all my life; a real heartfelt union of my Protestant fellow countrymen of every Denomination. I have heard, with the greatest pleasure, to-day, some addresses made to you by the Reverend Gentlemen now in the room; and particularly one of the Reverend Gentleman from America, who has given a counsel which I trust we shall all follow; that, when we separate from this Conference, and each go to our several stations in different Countries, we shall *there* remember the objects which have brought us together in this City, and endeavour to diffuse, amongst those who have not been permitted to enjoy with ourselves the privilege of meeting *here*, that love and that union which here have so much prevailed.

I heard also, with great pleasure, the language of one Gentleman, with respect to the subject you are now discussing. I agree with him, that it is our bounden duty, as an Evangelical Alliance, to use every means in our power,—whether by a strong or by a moderate expression of our feelings as to Popery,—to show, that, at all events, this is one of the evils,—if we do not consider it as the greatest,—to which the Alliance ought to direct its attention.

I have heard a very interesting and very important speech from another Brother, who has come from Hamburg, and who has given a lamentable description of some parts of Germany, with respect to Infidelity. What I have stated with regard to Popery, I would equally apply to Infidelity, when we find it in the particular parts of the Country in which it prevails. We may be charged with being violent, and with using strong expressions: but what signifies it, if our consciences testify that we are not guilty.

It has been my happy lot to experience for years, in that Country where I dwell, dear Ireland, a kind of Goshen, with which, perhaps, not many whom I have the honour to address are acquainted. For, though in the midst of much trial and trouble, God has placed me in communion with dear Brethren of all Denominations—all who profess the Protestant Faith—so that we have met together week after week, and sometimes day after day. Not only have we had conversation one with another,—not only have we had private communion; but we have together bent our knees at the Throne of Grace,—sometimes a Presbyterian Minister ministering to us,—sometimes a Minister of an Independent Church,—sometimes a Minister of the Church of England, to which I belong,—and sometimes a Baptist. That has been the case in our corner of the wilderness, where, for years, I may say, though it be in Ireland, we have had something of that which you are seeking: and I only wish, that you may enjoy the happiness in it, which I have had the privilege of enjoying in the circumstances in which I am placed. I have thus taken the liberty of offering myself to your notice. I can only say, that I wish you, from the bottom of my heart, God speed.

The CHAIRMAN.—May I express my joy, that a large body of my fellow Christians, with whom I am connected as a Dissenter, have had the opportunity of meeting, and knowing better, Lord Roden.

After some remarks from Rev. J. Mann, and Rev T. Scales,

Rev. T. FROISSARD said,—Though it is for the first time that I speak in such a respectable Assembly, and I feel nervous in addressing you: yet I feel at home. I have identified myself so much with you, that, while I listened with all my heart to what you said, it seemed almost as if I were speaking myself through your speeches. I very much regret not having risen before, in support of your Basis, that Evangelical Basis, which is the rock on which this Alliance is founded, and which meets my entire and hearty approbation. I do really regret to rise in support of a much less popular Motion than the last. I believe, that the Evangelical Alliance has two chief objects in view;—the first is, the Alliance itself; and the second, the different works it intends to accomplish. In my opinion, the ground is unobjectionable. Our Meetings, during all these days, must have been the acknowledgement of an Evangelical Alliance; and it seems to me, at the same time, that, with regard to the different works which this Alliance is to accomplish, we ought not to be hasty in deciding upon them. I do not pretend to say, that we are the whole Church of Christ: but I do hope in my

heart, we are a part of Christ's Church. Now, there is in Christ's Church a power which is given from above, through which it may accomplish great works : but we ought not to be hasty in defining them. As for myself, I must own, that any expressions that are vague, indefinite, and general, would be preferred by me to any definite expression : because we should like to leave to the future, the power that this assembly may receive from above, to define more maturely those purposes. Therefore, I would vote for the maintenance of the Article, as it has been stated in the printed paper. With this feeling, I shall take the liberty of withdrawing an Amendment which I proposed, but upon which I want to say a few words. I was ready to propose to expunge the word Popery ; —not that I wish to suppress the idea, the intention—but the word.

After some remarks from the Rev. A. Munro,

Rev. Dr. BUNTING said,—It would remain a burden on my mind, if I did not express some sentiment on this important question. I suspect no Brother of pusillanimity in advocating the expression as it now stands ; for I will give every man credit for a desire to go as far as he thinks the general advantage will permit. But I must be allowed to say, there is, in the expressions we employ, considerable retrocession from the sentiments and phraseology adopted in an earlier Meeting. I do not object, all things considered, to that retrocession, as far as it has gone. I believe it was necessary that we should take advantage of the farther light we are deriving in our proceedings, as to what is practicable and attainable in the way of collective action : and, when we found that there were a large number of highly revered and respected friends, who could not quite take the views which some of us had taken, it was right to meet them. We ought to consider one another ; to defer, as much as possible, to each other's particular views : but, as we have gone so far in retrocession, I think our friends ought *now* to meet *us*. It was a great retrocession, to depart from avowed opposition to Popery, and the determination to enter a Scriptural Protest against it,—merely to come down to the statement, that we were ready to enquire into the facts. Many of us would not need to enquire ; there are facts enough before us. I take my stand on the Fourth Article—the doctrine of Justification by Faith alone. Are you not prepared to protest against everything that denies that doctrine ? We have retroceded :—we have conceded largely, joyfully, to the opinion of some Brethren, by consenting to come to new enquiries into the facts affecting the growth of Popery. Is there not Popery enough in the world already ? Suppose it is not growing ; is it not

rampant enough for us to come forward, and to make known, that we consider it an Antichristian system? But,—when we have come to the low ground of enquiry into facts as to its growth,—surely you will meet us? But let us have the strong expression of ‘endeavouring’ to counteract it. I have no desire to influence the opinion of the Meeting: but I think it is due to my own feelings, on the ground I have had to take in former Meetings, to be permitted to express my own strong opinion.

Rev. W. M’ILWAINE.—As I must leave for Belfast to-day, I feel it my duty to beg permission to relieve my own mind on this subject. I recollect, when the Resolutions of the Liverpool Conference came to my hand, (having been deprived of the opportunity of attending,) I read each speech with great difficulty, arising from the effects produced upon my own heart. I never recollect shedding so many tears of joy, in the course of reading anything in the same compass, in all my life. And what was it that I associated with all this? I thought I saw, prospectively, the deliverance of my native land from the greatest curse that ever was, or ever will be, inflicted upon it. When God made man, did He not make him for activity? Did He not put him in a garden to cultivate it? When the bones in the valley of vision were gathered together, they stood up an army. I will not occupy the Meeting five minutes; but I wish to express my own conscientious views in reference to this matter. I have no idea of a milk and water system in reference to Popery: it has never done: it never will do. I approve of the Amendment, that “*endeavour to do*” be put in the place of the phrase already used. I was about to say also, that I think, for my part at least, I am under an obligation to *endeavour*, arising from a portion of the Divine Word: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.” You all know what is the conclusion of the paragraph:—“If thou put the Brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, nourished up in the words of truth and of good doctrine.” I feel a conviction on my mind—an obligation upon my mind: and when, I take into consideration that Ireland is the grand seat of Popery in this Empire; that, if it stand there, it will stand in every place; if it go down there, it will go down in every land;—when I first read of the Alliance, the first thought was, that it would take some proper measures to circulate Tracts, and devise plans to oppose the evil and Jesuitism that is growing and counteracting us in every part of the land. When I look at the Articles, I find we are bound, by maintaining the right of Private Judgement, and the

doctrine of Justification by Faith, to set ourselves against Popery in every form.

Rev. J. ANGELL JAMES.—If it will stop discussion, I will adopt the word “endeavour.” I see the feeling of the Meeting is in favour of it ; and, from the beginning, it has rather had the preference of my own mind.

Rev. Dr. F. A. COX moved, as an Amendment—

“ To omit the words—‘ Promote their Common Protestant Faith in this and other countries.’ ”

He thought we were not sufficiently agreed, as to what constituted the *Common Protestant Faith*, to pledge ourselves to anything of this nature. He objected to that phrase.

Hon. and Rev. BAPTIST NOEL said, in reply,—That which all Protestants believe must be a *Common Protestant Faith*.—That which they all believe, is something they believe in common ; and that which they believe in common, is *their Common Protestant Faith*. To more than that, the Resolution does not pledge us. Will it not give us a very unhappy aspect before the World, if they could say, we are such destructives, that we will oppose Popery, Infidelity, and other forms of Superstition, but can substitute nothing in their stead ? The Romanist has always said, that we can build up nothing, because we have nothing in common to build.

Rev. A. D. CAMPBELL.—I coincide in what Mr. Noel has stated ; and I press upon my Brethren the necessity of maintaining what we have already recorded. When we recorded a strong Resolution at Liverpool, it produced a powerful effect in all parts of the World. “ Where to we have already attained, let us walk by the same rule, let us mind the same thing.”

Rev. T. BINNEY.—In reference to the Resolution and the Amendments proposed ; it appears to me, that the Alliance is taking a different character from what I contemplated. It is not the thing which I expected. It is said, that one Article is an American question ; another is a Scotch question ; another is an Irish question ; and another is English. I feel myself considerably impressed with these suggestions. I should have preferred, if we could have had a real Evangelical Alliance, formed upon the simple doctrine of Justification by Faith alone ; leaving these different objects to the influence of love, operating upon us in all our intercourse.

The CHAIRMAN.—If the speaker has not given notice beforehand, the first thing is, to say what his Motion is.

Rev. T. BINNEY.—My Motion is,

“ That these Articles be taken up *seriatim*.”

I said the other day, that I had had great hesitation in signing the Articles, because there was phraseology which I doubted whether I could receive : but I signed them, because I was coming to discuss the points, and to endeavour to carry Amendments. It now takes a different form ; and I shall have to consider whether I can remain. The effect of the remarks this morning has been, to turn us into an Irish Evangelical Society. We have talked this morning, as if Ireland were the great point, of all others, to which we must direct our attention. Then the additional Article has been an American Question, which has been discussed for three days. The Article relating to the observance of the Lord's Day, is very much of a Scotch Question. I do not think we are all agreed about the Lord's Day : and so with regard to Christian Education. I should like them put singly, and to have a little consideration about them. I do not see, why these particular things should have been selected out of the vast variety of forms of Christian action. I do not see, particularly, what you have to do with the Lord's Day.

Mr. Binney was proceeding to speak upon this subject, when the Chairman reminded him, that he must speak to the question, whether these Articles are to be taken *seriatim* ; he could not now refer to the question of the Sabbath, or anything else.

Rev. T. BINNEY.—I propose—

“ That each of the particulars be taken up *seriatim*.”

Rev. Dr. BEAUMONT.—I second it.

Rev. Dr. S. H. COX made some remarks in reference to what had fallen from Mr. Binney.

[These Brethren afterwards exchanged satisfactory explanations.]

Rev. Dr. ALDER.—I confess, I am greatly surprised at many things I have heard in connexion with these Articles. We are pledging ourselves to nothing. We want correct information, that we may act as wise men.

Professor EMORY.—I hope, that there will be no objection to take up the points in order ? otherwise some persons, who object only to a single point, will be obliged to object to all. It will harmonize our views most, to take them up in order. I think, that this is the most important point at which we have arrived, for it is a practical point.

Rev. C. COOK called attention to Dr. Alder's suggestion.

The CHAIRMAN.—The Question is, that the heads, upon which information is to be obtained, be gone into *seriatim*.

The Motion was put, and carried.

Rev. Dr. MASSIE.—I move—

“ That the Earl of Roden be added to the list of Vice-Chairmen, to preside over the deliberations of the Conference.”

Rev. Dr. BUNTING.—I am happy to second that Motion. I am glad that there are saints in Cæsar's household.

The Motion was carried.

Rev. FIELD FLOWERS engaged in prayer.

The Conference adjourned to Ten o'Clock on Thursday morning.

EIGHTH DAY.—August 27th.

MORNING SESSION.

The Conference re-assembled at 10 o'clock, A. M.

Rev. W. W. EWBANK moved, and Rev. T. MORTIMER seconded,

“That the Rev. W. M'ILWAINE, of Belfast, preside over the Devotional Exercises.”

Carried.

The CHAIRMAN then gave out, and the Meeting sung, the Hymn to the Holy Spirit, in the Ordination Service of the Church of England. He then read Psalm lxxxiv., and

Rev. J. MOLYNEUX engaged in prayer.

The CHAIRMAN read John xx.

Rev. W. MAYNARD engaged in prayer.

The CHAIRMAN.—My honoured and Beloved Brethren and Fathers in the Gospel of Jesus Christ, it would be more congenial to my feelings, to resume my seat in this assembly, than to retain the position I now occupy, even for a moment or two; but I have one expression, to which I desire to give utterance, before I vacate this post of honour and privilege. It may be compressed in one short word; and that is, Farewell. If spared until to-morrow, I hope to be on my way back to my home in the West—to the land which gave me birth; and I feel I should not leave you without bidding you Farewell. At the same time, I do feel, my dear Brethren, that there has been a bond of union cemented between you and me, which will not be separated by the distance which divides us. I feel, that our meeting here has tied us together by so strong a knot, that, whether I go to the Island of the West, or my Brethren to the land across the Atlantic, or other Brethren to the sunny South of France, or others to the mountains and lakes of Switzerland—all of us may say, in the language of the Apostle, “Neither death, nor life, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” I must also do justice to my feelings in adding, that it is vain to think of self in a case like this. You have placed me here, not because I am a stranger or an humble indi-

vidual ; but, I believe, from affection to the Church of which I am a Minister. I take it, Brethren, not as meant for *me*, but for *the Church of Ireland* ; and, on her behalf, I thank you. Whatever some men may say concerning that Church, of which I am an unworthy Member and Minister, I bless God, that she has given birth to an Usher and other illustrious men ; and that their mantle has fallen upon some of their successors. I can assure you, from my personal knowledge, that the cause of this mighty movement is fixed deeply in the hearts of multitudes of the Clergy of the Church of Ireland. I cannot but remind you, that Ireland is the battle-field for this principle ; and there is at least one Brother, who has been content to sacrifice all that earth could count dear, for the Evangelical Alliance. I allude to him, because he is absent. Let me say, Brethren, that Ireland is an object worthy of your attention. Let me invite you, in the name, not of myself, and of *my* Church only, but also in the name of millions of my fellow countrymen, who are thirsting for the Word of Life—if Priestly interference would permit them to have it—to that Country, as a field of labour deserving the efforts of the Evangelical Alliance. As a countryman of your own once said, when looking down on its fertile plains, “That is a country worth conquering ;”—so may an Irishman say to his English Brethren, “That is a country worth conquering ;—not by the Norman lance or the Saxon spear, but by the Sword of the Spirit, which is the Word of God.” One word more, in anticipation of the proceedings of the day. We are to have difficult questions raised—and while sitting among you and listening to the debates of the preceding days, I was frequently reminded of one thing, in regard to our Prayers to God the Holy Ghost,—that His appropriate symbol is *the Dove*. And we may well feel solemnized by reflecting, that that Dove does not delight in noise, and debate, and strife.—God forbid that such things should appear among us. Forgive me for reminding you of this ; and let me suggest to every person who rises to speak, that he should just remember a text, which has frequently been upon my own mind during the past days—“Grieve not the Spirit.”—And once more, Brethren, I most affectionately wish you Farewell.

Rev. S. A. WALKER called attention to a plan which had been suggested for giving a permanent token of esteem to Sir Culling Eardley Smith.

After some remarks from Rev. Dr. Massie and Rev. W. Bevan, Rev. Dr. BUNTING said.—This subject has been formally before the Business Committee ; and, while all present heartily agreed in the desirableness of presenting some suitable and public token of

respect and gratitude to Sir Culling, it was the opinion of that Committee, that this is not the proper mode; if the friends, who have introduced the subject here, please, they can bring it before the Business Committee again; but I think it should not just now be brought before the Conference.

The matter then dropped.

Rev. Dr. STEANE moved,

Rev. Dr. BUNTING seconded,

“That Sir T. W. Blomefield, Bart., preside over the Conference, in the temporary absence of Sir Culling Eardley Smith.”

Carried.

The CHAIRMAN.—I could almost say, that I am sorry, for the sake of the Conference, that you have placed me in this position, because I am so little equal to occupy it as it has been occupied; and, were I in the midst of any other assembly, I would certainly have declined the invitation; but I dare not do so on this occasion, because I know in the midst of whom I stand—in a Meeting of Christian Brethren. I earnestly pray, that it may please God to enable me to discharge my duty; and I am sure you will not impose upon me any thing but what is delightful to my own heart. May the blessing of God rest upon you!

[At the conclusion of the above address, Sir Culling Eardley Smith entered the Room, and took the Chair.]

Rev. W. BEVAN read the Minutes of the last Session, which were confirmed. Mr. Bevan stated, that he had taken it upon himself, last evening, the responsibility of reducing the number of *Acta* printed to one half, namely, 500 instead of 1000.

The Conference concurred in the alteration.

Rev. Dr. BUNTING.—It is understood, that many Brethren, whose presence in the remaining portion of our deliberations is exceedingly desirable, think of leaving Town, some to-day—more to-morrow—and more on Saturday. It is by no means certain, that we shall finish our deliberations even by Saturday; and it is, I think, of the utmost importance to our mutual comfort and satisfaction, and to the success of our object, that as many Brethren as possible should remain as long as they can; certainly over to-morrow, being Friday. That is one thing that has been suggested. Another is, that we fear there is—very naturally, and under other circumstances very laudably,—a desire on the part of some excellent friends in London, to make what they call “*Social Parties*,” in which they may have the opportunity of seeing beloved Brethren. But these *Social Parties* have been found—and, if continued, will

be more and more found—to interfere with their attendance at this Conference. It will be evident, how very inconvenient it is, for thirty, forty, or fifty Members, best acquainted with the details of business, to be absent,—however gratifying their presence may be to the friends who have invited them. These remarks do not apply to Mr. Noel's *Soirée*; that is quite another thing: we should first attend to business, and look for that sort of additional gratification afterwards.

Rev. W. BEVAN.—Sir Culling and Brethren, in one minute, I will say all I have to say on these points. In the first place, I trust Foreign and Provincial Brethren will make a great effort to stay as long as possible, on the understanding, which London Brethren will come to on the other hand, that they abstain, as far as possible, from drawing away friends from this Conference. The understanding will in this respect be mutual. Great as the pleasure would be to get friends to my house, I would not ask them to come, if, by so doing, I should in any manner interfere with the operations of this Conference. I am also glad, that these two hints are compatible with a third object, that of having a *Soirée*, or an Evening Meeting, next week.

Rev. Dr. MASSIE had consulted the Members of the Business and of the General Arrangement Committees about the *Soirée*; and they felt quite incompetent of themselves to decide respecting it. Very many of them preferred, that it should be to-morrow evening from eight till ten o'clock, if it could be this week at all; and, next week, the Provincial Brethren would assuredly be denied the pleasure of attending it. Some of us have been three weeks in Town, and have not been absent an hour from Meetings of the Conference and of Committees; and we must go home before next week.

Rev. Dr. ALDER.—The proposal I have been requested to present, on behalf of the Public Meetings' Committee, is this:—

“That the Committee recommend, as there are so many valuable Speakers, whose names it has not been possible to include in previous arrangements, and whose public testimony it is important to obtain; and as large numbers of Christian friends have not been able to gain admission to the Public Meetings held in connexion with the Alliance; it is desirable, that a Fourth Meeting be held in Exeter Hall, on Monday evening next, the 31st instant, at Six o'clock, for the purpose of taking leave of the Brethren from other Countries; and that Tickets be gratuitously supplied, through the medium of the London Ministers, and others, whose names have already been announced.”

One object, in proposing this additional Meeting, is, to afford an opportunity to the young men of London, who feel deeply interested in Religious matters, to attend such a Meeting. I mention this, as

it has some bearing on what was said, respecting the painful circumstances in which the Committee were placed, in being under the necessity, in arranging for previous Meetings, to pass over the names of eminent men, whose testimony was of the utmost importance to the cause in which we are engaged. I therefore move,

"That the Report now presented be adopted."

Rev. Dr. MASSIE seconded the Motion.

Hon. and Rev. B. W. NORM suggested, that tickets should be sent to the Young Men's Association.

Rev. Dr. ALDER replied that this had been agreed upon.

The Resolution was then carried.

Rev. Dr. ALDER further stated, that he had another recommendation from the Committee, in reference to the Public Meeting that evening (Thursday), to the effect, that the Apostolical Benediction should be pronounced in the English, French, Italian, and German languages, by different Brethren, at the close of the service.

Hon. and Rev. BAPTIST W. NOEL thought such a course would be liable to objection.

Other Members enquired, why so novel a practice should be adopted at the Meeting that evening, and not at that which it had been decided to hold on Monday evening?

[The suggestion did not appear to meet with the approbation of the Conference, and therefore dropped.]

Rev. M. MARTIN made an announcement, inviting all Foreign Brethren to meet the Committee, who were making arrangements for the French Meeting, to be held on Friday, August 28th.

The discussion on the Five Articles of the Motion, which was before the Chair at the previous Sitting, was then resumed, in conformity with the Resolution moved by the Rev. T. Binney. (p. 251.)

Rev. A. SORLEY moved, Rev. JOSEPH HAY seconded,

"That for the word 'growth,' the word 'state' be substituted, in the First Article."

Carried.

In the discussion of the Amendments many points of difficulty arose. At the request of the Chairman, the Rev. Edward Bickersteth implored the guidance of God.

Rev. A. KING moved, Dr. NUGENT DUNCAN seconded,

"That the First Article stand in the following terms:—'The progress and prospects of Christian Union, Religious Liberty, and Evangelical Truth.'"

The Amendment was negatived.

Rev. A. KING moved, Rev. J. CORDEAUX seconded,

"That for the word 'form,' the word 'forms,' be substituted in the Second Article."

Carried.

Rev. JOHN KENNEDY moved, Rev. W. L. THORNTON seconded,

"That the word 'public,' in the Fourth Article, be omitted."

Carried.

Rev. R. H. HERSCHELL moved, Rev. JAMES COHEN seconded,

"That the words following be added to the Fifth Article,—'and the present condition of the Jews throughout the World.'"

The Amendment, by consent of the Conference, was withdrawn.

Rev. W. PATTERSON moved, Rev. JAMES PRINGLE seconded,

"That the following Article be added, 'Facts relating to Slavery, and the condition of our Brethren in bonds, in every part of the World.'"

The Amendment, by consent of the Conference, was withdrawn.

Re-read the Motion as amended.

Rev. Dr. MASSIE moved, Rev. A. D. CAMPBELL seconded,

"That the Fifth Article be omitted."

Carried.

In the course of these discussions, Rev. P. LA TROBE expressed his regret that Rev. Dr. Barth, who was known to the Conference, as enjoying a more than European reputation, had not yet found courage to make a speech. He (Mr. Latrobe) had risen, chiefly to read a statement, which had been put into Dr. Barth's hands, by a man high in office and station, and who had perhaps more opportunity of knowing the real state of the case than any other individual in this Country. He would just read the paper: which was a collection of facts. [Mr. La Trobe then read the following paper:—

"THOUGHTS ON A POSSIBLE OBJECT OF UNITED ACTION.

"For the Evangelical Alliance.

"No alliance has hitherto been found to be of any duration or efficiency, which has not manifested itself as an unity in action.

"It is generally understood, that no corporate unity of action is practicable, not even in the field of Missions.

"But is there no other that may be practicable?

"The Evangelical Faith is suffering and sighing at this moment, under grievous persecution, in many countries;—in others, it is in so distressed a state, that the sympathy and help of Brethren are greatly needed.

"In Turkey, the law of the land allows liberty of conscience, and promises pro-

tection. Indeed, the Greeks and the Roman Catholics enjoy it,—the one under the influence of Russia, the other under that of France. The Faith of the Gospel alone is under no protection, throughout the extensive regions of the Ottoman Empire.

“Numerous families among the Greek Christians of Hasheya in Mount Lebanon, after an anxious and earnest study of the Bible, declare for the Protestant Faith: they are driven out by force, are obliged to leave wives and children, and to wander about in the mountains: their faith is tried by two years of severe persecutions;—but no justice is done to them. If they were Greeks or Roman Catholics, they would be protected: their crime is, that they belong to a sect, called by the Turks, ‘the godless;’ equivalent to ‘the English.’

“In Constantinople, Armenians, of great respectability and unimpeached characters, are awakened to a lively faith in Christ; the tortures and persecution they have undergone are fresh in the memory of every Christian.

“But there are persecutions of another character nearer home. In Hungary, in Transylvania, and in the German provinces of the Austrian Empire, there are hundreds of congregations professing the Evangelical Faith, who are too poor to build or rebuild either churches or schools: and from whom all assistance or support is still withholden. In Hungary alone, the urgent remonstrances of the constitutional authorities have effected something;—in the other countries named, the distress still continues.”]

REV. DR. MASSIE wished to call Mr. La Trobe’s attention to the fact, that a Resolution had already been passed, bearing upon the subject of the paper which had been read. In the third paragraph, under “Objects,” on page 5 of the “Suggestions,” it was declared to be one object of the Alliance, that a correspondence be opened and maintained with Christian Brethren in different parts of the World, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel,” &c.

The CHAIRMAN said, that being cognizant of what was going to be done, he must take his share of the blame. The fact was, that a paper had been drawn up by a very eminent and distinguished individual, not present in the room, which had been put into the hands of his friends, who were very anxious that it should be read to the Conference. And it had been judged, that the present time was the best for that purpose. He confessed, that the subject was involved in what had been already done.

Mr. LA TROBE had only read the foregoing paper to the Meeting, at the request of a friend for whom he would do almost anything. He might farther say, that he himself was the representative, in some measure, of a Church, which had showed much kindness to the Christian Brethren in this and other countries. At a very early period of its existence, it felt it a great privilege to stretch out the hand of sympathy to all Christians. At one of its earliest Synods, it passed a Resolution, to send deputations to all countries of professed

Christians, and to offer the right hand of fellowship to all those who believed in the Lord Jesus Christ: and a farther Resolution was passed, that if, on the return of these deputations, mournful accounts were received of the state of such Christians, they would take the very earliest opportunity to co-operate with them in every possible way. Although, therefore, a comparatively small and insignificant Church, it had long set a bright example of Christian affection and love.

The CHAIRMAN observed, that the object sought would be every way answered, by the subject being upon the Reporter's notes.

Rev. THOMAS BINNEY moved,—

“That Clause IV. stand in the following form:—IV. That in subserviency to the grand object already intimated, the Alliance will endeavour to exert a beneficial influence on the advancement of true and undefiled Religion, in all places, and in every practicable mode: it being understood, however, that it does not at present contemplate any direct agency, or aggressive organization of its own, to carry out specific objects, but proposes to confine itself to the collection and publication of facts and documents, that may tend to stimulate its own Members, and other Brethren, in the prosecution of such efforts as they may already be engaged in, in other capacities, or which may be suggested by acquired information or future events. For this purpose, the Alliance will promote enquiry, and invite information from its various Branches and competent individuals throughout the World, bearing on the general or local aspects of Infidelity, and Popery, and Superstition; on Education, Public Morals, the Observance of the Lord's day, Temperance, Slavery, Christian Missions, the State of the Jews, the facts connected with the Retardation or Advance of Christian Union and Fellowship;—together with whatever may be intimately connected with the prevalence of Truth, Love, and Holiness, the glorious coming and universal establishment of that Kingdom of our Lord and Saviour, which is ‘not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.’”

He said,--May I say, that I am quite ashamed, when I look back upon the past days of the Conference, and think how frequently I have had the assurance to rise? I am very sorry that I have had so frequently to rise; but I can very sincerely say, that I have given my attendance here, at almost every Session when I could, for the purpose of doing what I was able, to make this Alliance what, in my idea, we all wish it to be.

I beg pardon, if any words I uttered yesterday gave pain to any Brethren. I did not use the words, “American Question,” “Scotch Question,” in any offensive sense. But it did appear to me, from the tenor of some of the speeches yesterday, that a character was being given to the Alliance, which would be injurious to its interests, and prevent many from joining it who otherwise would do so. It

did seem to me as if some Brethren thought, that the beginning, the middle, and the whole might be, the putting down of Popery in Ireland ; and I did not like, that it should take that character of aggression or antagonism in any way. I did not think, that a World's Association like this, should be engaged in aggressive movements, or attempt to accomplish, by an aggressive agency, what individual Associations are doing already. However, seeing that we have, and shall have, Members in every part of the World, I conceived, that, through their means, a great deal of valuable information might be collected on many subjects, immediately and intimately connected with the promotion of the Kingdom of Christ and the glory of God. With this in view, I thought, that the enumeration of Objects in the Resolution before the Chair, might be very fairly and properly enlarged ; with the full consideration, that the design was merely that of collecting information upon them ; which being laid before our Members and the World, might produce such an impression upon our own hearts, as would lead us all to do our specific work better, and might also assist other Societies in their particular spheres of operation. [Mr. Binney read the whole of his Amendment, and then continued.]

This, it will be perceived, includes every thing mentioned in the Resolution, with the addition of several other subjects.

I feel very much as, I think, my old friend Richard Baxter must have felt—I know not whether he did—when he believed, that, in the course of two or three days, he could write something, which should take the place of the Liturgy of the Church of England. The man must have had a most amazing confidence in himself, who could imagine, that, in a few days or nights, he could write a book to take the place of that Manual of Devotion ; and, with all the respect I have for the good man, I have felt somewhat ashamed of that circumstance. But what shall I say about myself, when I have dared to come forward with a Resolution, which I have prepared in one night, to take the place of that, which some dear Brethren have been occupied upon for some months past ! I almost feel ashamed of myself ; yet, at the same time, from the train things took yesterday, and from the view I take of what this Alliance is, and what it ought to aim at, I could not resist putting the matter before you fully and explicitly in this way.

Several of these additional subjects are of great importance ; and I should like them to be brought out in our publications. There is the question of Public Morals. There are many facts, I think, in connection with Public Morals, which a great Evangelical and Christian Society like ours might touch upon with delicacy and

power. I was perfectly astonished the other day, when a gentleman put a newspaper into my hands, and said, "read that advertisement," I did so, and found it was an advertisement of books which were on sale, containing very taking coloured plates; and, from the names of the books, I am sure they were of the most infamous description. And yet the name of the person was given who sold them, and the place where they might be bought. In my opinion, a great Society like this, might, with delicacy and propriety, introduce something in some publications bearing upon the purification of society in that respect.

My dear American Brethren will not be offended when I say, that I can make statements, which perhaps they are not prepared for, respecting America, showing the importance of this subject. When in New York, last year, I stayed at the Astor House, the principal Hotel in that City. You enter it by two flights of steps, and upon those steps there are boys sitting all day long, with books spread out for sale,—many of them obviously and manifestly translations from the French, of a very infamous description. This I found to be the case in most of the other large Hotels in the State of New York. When I pointed out the circumstance to my friend Dr. Adams, he was quite surprised, and said, "I did not know that such things were; I ought to write to some of the authorities." Some of our friends who are here from America, may be equally ignorant of these things; but living, as I did, principally in public Hotels and Inns, I had them before my eyes.

Then, there is the "Observance of the Lord's Day." Allow me here to explain a remark I made yesterday. When I said I did not believe in the Fourth Commandment, I simply meant, that I did not believe in the literal application of the whole of it. None of you act upon it; at least, not in London. We are constantly violating it. I believe in the morality of the Lord's Day. I believe there is a principle of morality in the day which is set apart for Divine Worship; and that the First Day of the Week is the day which ought to be held sacred for the Worship of God. I cannot say, I subscribe to the not using the horse and the ass. I use a public conveyance—get into an omnibus;—and I do not think any of us keep the Fourth Commandment *literally*, whatever we may pretend to talk about. Then there is "Temperance." I am not a Teetotaler—I do not advocate or practice Teetotalism; still it is a very important thing. I believe it has done a vast deal of good; that it has made temperate men more temperate, and that it has been a John the Baptist to the Preaching of the Gospel. I believe, some men could not be converted, humanly speaking, until they first be-

came Teetotalers. I would, therefore, have that subject introduced ; though I do not go the whole length of many of my friends. So of "Slavery," "Christian Missions," "The State of the Jews," and "Facts connected with the retardation or advance of Christian Union and Fellowship." There are many things in which I should desire to see more of union and communion. Having these brought forward would much facilitate and promote the great object which has assembled us together.

Rev. ARTHUR TIDMAN.—I do not feel that I need—like my good friend Mr. Binney—to confess my offences ; for I have not troubled the Conference up to the present day. Love to the great object of the Alliance has kept me silent, and I have been quite ready to continue so. It did, however, appear to me, Sir Culling, that the strain of the discussion yesterday was very remote from that which was the primary object, the primary attraction, beauty, and glory of this Alliance. I thought we were very much in danger of getting into an Anti-Catholic spirit ; and that the train of remark was too much associated with certain modes of discussing that question, to which none of us can be strangers. I think, that, if the Alliance commits itself to all the practical measures on all the points contained in the Resolution, it will do that which will prove fatal to its peace and its very existence. Practical measures, on any of those points, can never be entertained with any efficiency ; and, if they could, would produce nothing but disagreement among the Brethren.

I am quite sure, with regard to the general principle to which I am now speaking, that any thing in this Alliance, which should bear any resemblance to Anti-Popish aggression, would greatly wound us, and would prevent the co-operation of multitudes, whom it is desirous to conciliate, and bring into this bond of Brotherly affection. I see some gentleman shaking their heads, and I have no right to call upon them to believe what I affirm ; but I have some knowledge of many who have hitherto held back from this Association ; and I know, that, were there the slightest approach to such a character as I think the proceedings of yesterday threatened, it would go very far to deprive us of their future assistance. I should be exceedingly grieved, were we to do any thing to excite and keep alive the strong prejudices which exist, when we ought rather to endeavour, as far as possible, to soften, and ultimately remove them altogether. All I should wish, in seconding this Resolution, is, if the Conference so determine, that the whole should be referred to a Special Committee, for a little re-consideration. I will venture to say, that you have the power to carry by the vote, the measure now before you ; but I will also venture to

affirm, that, if you do so, those in the minority will with pain hold up their hands against the preamble, and retire—not from the Alliance—but from this Meeting, with very great sorrow indeed. I do not at all pledge myself to the details of my Brother's Amendment:—there are many things which, if brought forward in Committee, I should vote against; but I vote for the General Amendment, and second *that* with all my heart, that we may not act precipitately in coming to any conclusion on the preamble. Gentlemen smile to hear me talk of precipitancy, after two days' discussion; and, by some, this is esteemed a great loss of time. I maintain, Sir Culling, that any thing which will bring us to an harmonious conclusion is not loss of time; and, whatever time may have hitherto been spent, we are not in the state to come to that harmonious conclusion. I am a warm friend to this Alliance, and most cordially would I do what I could, to promote its interests and extend its power: but the very moment that the Alliance commits itself to these measures will be fatal to its power and efficiency. I know some persons will use a term of reproach, and call you “A do-nothing Society:” but I maintain, that the primary object is to bring us together, and to make us feel as Brethren, and understand and respect each other's differences. But I think we are going astray, when we propose to leave this primary object of the Alliance, and to take up the business of all the Benevolent and Religious Institutions in Christendom. I hope, before we go to a final vote, that Brethren will re-consider the matter. I should be exceedingly pained to hold up my hand against the preamble; but I shall certainly do so, if the subject is pressed at the present time.

Rev. Dr. BEECHER.—I have perceived the deep interest which has appertained to these difficulties and discussions for two days, which have been attended with very little progress, and, perhaps, with some little retrogradation of feeling; and I have not been able to understand, why it is,—after the great unity that prevailed, and when every thing seemed going on without the possibility of any discordant sentiment,—that we have found ourselves almost swamped. I beg to ask, whether there is any thing more comprehended in all these specifications, beyond our merely recommending them to the attention of individual Alliances? And I would just ask, why we feel such a confidence in our own recommendations? These distinct Alliances will have to do all the work; and I should like to know, whether it is not possible, that they will be able to understand this subject themselves? Why may we not presume, that the Providence of God will indicate to each Alliance its most appropriate work,—without thrusting upon them something which they cannot do?

When I was about twenty-five years of age, I attended the General Assembly of the Presbyterian Church ; and we had some Resolutions concerning the subject of Temperance, and other things in which I was concerned ; and we succeeded in getting them passed. This I thought a grand achievement. They were printed in the Minutes of the General Assembly, which were sent all over the Church : and that was the last I ever heard of them.

The discussions of yesterday and to-day remind me of an anecdote I have heard, concerning an old gentleman who lived somewhere in Old England, who wrote and published a Sermon on the Vices of the Great at the Court end of London, and got a certain number printed ; and, when a gentleman sometime after called upon him, he asked him, if he had seen, since the publication of his Sermon, any appearance of reform at the Court end of the Town ? I have been a Reformer, on a small scale, for forty years ; and I do not know but it was from the guidance of Heaven, that I early came to this conclusion,—if I wanted to carry a point, never to tell before what I meant to do. If I got soldiers enlisted to perform some work, I never told the enemy by proclamation what my intentions were. I never issued a declaration of all I was going to attempt ; for, in the first place, if I did, I should discourage and alarm half my friends ; and, in the second place, the enemy would be able to concentrate his forces, and to defeat me. Therefore, I have found by experience, that I can accomplish forty times as much as I can threaten or promise. God has the power, and I hope He will use it, to unite the hearts of this great and blessed Assembly, in letting the matter alone, and trusting to independent Alliances, instead of disputing about it under great disadvantages.

Rev. J. ANGELL JAMES.—My venerable friend has expressed a fear, that the Alliance will scarcely survive these discussions ; but I trust, that the Divine Pilot, who is on board, will keep it from foundering among the breakers. We are not so much divided in opinion as seems to be the general sentiment of this Meeting ; and, indeed, I think we should not have been divided as much as we are, if my dear friend Binney had placed us under more obligation, by coming earlier into our Confederation, and had assisted us in preparing the programme for this Meeting. Sir, none but those who have been at it, week after week, and month after month, can understand the solicitude, the painful solicitude and labour we have had, in drawing up the programme which is now brought before you. And it is some little matter of regret, that those who could have helped us, had they been with us a little earlier, have delayed their assistance till the present moment. We have had two diffi-

culties to contend with, in preparing the programme for this Meeting. We had to meet, on the one hand, the wishes of those who were anxious for more action; and, on the other hand, the sentiments of those who did not wish to take action at all. We thought we had arrived at a happy medium, in the Resolution which has been submitted to the Chair; for I maintain, that it is *substantially* the same with that which Brother Binney has introduced. The only real difference is, that he has included more objects than we thought it desirable to mention. We set out, from the beginning, upon the principle,—both with regard to the Basis and the Objects, that our wisdom consisted,—not in seeing how many principles we could take up, or how many lines of action we could embrace, but how few: and the amount of action really contemplated, is little more than Brother Binney suggested; for what is stated in the supplementary remarks? “It being understood, that in following up the enquiries to be thus made, and in promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by giving forth its views in regard to them, rather *than by carrying these views out by an organization of its own.*” Are we not then, Mr. Chairman and Brethren, wasting the fragments of the precious time which still remain for the great objects which have called us together, in discussing matters which approach so nearly to each other, as do the programme that has been submitted, and the Amendment introduced by Brother Binney? If we attempt to include everything within the sphere of our limited action, we shall hold ourselves up to the World, as the promoters of one of the most visionary schemes which was ever set afloat. The Alliance, according to Mr. Binney’s Resolution, would be, as regards Objects, a kind of *omnium gatherum*. A few selected Objects are infinitely to be preferred to all those which ingenious benevolence can bring within our circle. I do entreat, Sir Culling, that we may soon come to a vote upon the Question; and, for my own part, I see, comparatively, so little difference between the two Motions, that, if the one which I have had the honour of submitting be rejected, I am perfectly prepared, heart and soul, to take up that which Brother Binney has proposed.

Rev. Dr. BAIRD said, he would like the Resolution better, if the preamble were merely—“That, in subserviency to the grand object already intimated, the expectation is cherished, that the Alliance will exert a beneficial influence on the advancement of Christianity in various important respects, and especially in promoting their Common Protestant Faith in this and other Countries.” That ap-

peared to be enough, and covered the whole ground, omitting the words—"such as counteracting the efforts of Popery and other forms of Superstition and Infidelity."

A very distinguished Minister of the Gospel, in Paris, had forgot to say in his speech, what it was very important should be known, that the proposition as it now stood, would make the Alliance appear an aggressive movement against Popery; a fact which the French Government would look upon with jealousy, and which would render the position of Protestant Brethren in France extremely difficult. By omitting the words in question, a difficulty would be avoided, and the great objects of the Alliance would still be stated, namely, the effecting of an Union among Evangelical Christians, and the general extension of true Religion, at home and abroad.

Rev. E. N. KIRK. —The difference between the original Resolution and Mr. Binney's Amendment was, that the one said *act*, and the other *act not*. If the Alliance was prepared to go out against Popery, Slavery, Intemperance, Lewdness, or any other evils, he would second the attack with all his heart. But it did not appear to him, that they had come together to promote a new object in the Church, at least, not an antagonistic one. He had long cultivated the principle of antagonism: he belonged to an Anti-Intemperance Society, and to Societies for the suppression of other great evils: but he now wished to belong to a Christian Union, and to cultivate sentiments of Brotherly Love. Never before had he seen such noble, manly, Christian discussions, as in the Meetings of the Conference:—never had he seen the grandeur of the movement so clearly as in those discussions. A hard thing would sometimes drop from the lips of the speaker; and then would come the sweet apology, dictated by the Holy Spirit. These scenes had made him believe, that he had proved what he had long been seeking; but the discussions of that day had made him feel as though, after all, he should lose it. He was afraid of the Alliance undertaking a *war* of any kind: lest it should turn their minds away from the object of love. In their hearts there were two departments; one, the department of attraction, the other, that of repulsion. They had sufficiently cultivated the repulsive, but not the attractive sensibilities. These he now wished to nourish and cherish. He wished to dwell upon the great and glorious subject of Union. In heaven all was Union; and, in anticipation of, and preparation for, the Union of heaven, he desired to cultivate Brotherly Love and Union upon earth. And Union was grand enough,—it was great enough! Until the Meeting on Tuesday, he did not believe, that the matter of Union was

sufficiently noble to engage all their attention: but, after the experience then afforded him, he did believe it; and he further believed, that the grandeur of the subject had not yet been developed. Another thought. Not only was it proposed to make *aggressions*, but also to collect *information*. The Evangelical Alliance was to be a Statistical Society; a gatherer of facts and collector of information for other Societies! As a matter of business, he did not see why the Missionary, Anti-Papal, Anti-Slavery, and other Societies, were not more competent to mind their own affairs. These objects he thought too small to engage the attention of so great an Institution. Had they come up to London, and met together, to make a great Fact-gathering and Fact-publishing Society?

He thought the Alliance would bear much upon the World in the Conversion of Sinners. It stood as a broad line, marking the separation of those who did, and those who did not receive the Gospel,—those who were regenerated, and those who were not.

One other thought, with regard to the Roman Catholics themselves. Many of these were watching the movement with the deepest interest, to discover this one thing, “Could Protestants unite? Is Protestant Union a word or a reality?” But if the subject of Slavery were introduced, the American Brethren would take the opportunity of very calmly stating all their views to their British Brethren. This subject would, he was afraid, split the Alliance; and would lead to the introduction of others, which would make the division still more apparent. They (the Americans) would like the Temperance question to be included; but how would this agree with the habits of some? What were they, then, to do? Were they to split the Alliance on the subject? Therefore, he said, let them unite in the great matter of Union, and stand *there*; let them be satisfied with attaining that position.

Rev. A. D. CAMPBELL explained, that the Resolution submitted to the Conference had been drawn up with the greatest care, and had undergone the careful consideration of various preliminary Meetings.

Rev. J. BLACKBURN said, they had arrived within a few minutes of the time appointed for Adjournment, and the whole morning had been taken up with verbal criticisms. He would press the question:—what was intended to be done? It occurred to him, that the best course would be, to refer the subject of action to the respective Alliances, leaving each to determine for itself, what it could do and what it could not. For he conceived, that a British Alliance might do what, an American Alliance was not able to do; and so of the German and French Alliances. He proposed, therefore, either that

they should leave the question of action to the decision of the respective Alliances when formed ; or immediately appoint a Committee, to take those documents into their prayerful and serious consideration, and to draw up a separate Resolution, to be presented to the Conference to-morrow morning. It was essential to the promotion of a harmonious feeling, that the whole subject should be laid before a smaller Body.

The CHAIRMAN enquired, whether the Mover and Seconder of the Amendment were willing to withdraw it,—that both it and the original Resolution might be referred to a Committee?

Rev. T. BINNEY would be satisfied with any Resolution the Conference might come to upon the subject.

Rev. Dr. F. A. COX most heartily seconded Mr. Blackburn's suggestion. While it was clearly impossible to harmonize all their minds at that moment, he thought that could be done by referring the whole matter to a Committee.

After some remarks from Dr. BUNTING and another gentleman, Rev. Dr. WARDLAW supported the Motion for submitting the whole to a Committee.

Mr. TIDMAN, as the Seconder of Mr. Binney's Amendment, consented to its withdrawal for the present.

[The Conference gave leave, that Mr. Binney's Motion be withdrawn *pro tem.*]

Rev. A. MONOD desired, that the Fourth Object should be entirely expunged: but, if he could not obtain that, he should of course wish to retain as little of it as possible ; he, therefore, coincided in Dr. Baird's suggestion, that the words "such as counteracting the efforts of Popery and other forms of Superstition and Infidelity," should be omitted.

They from the Continent had not the least thought of leaving the Alliance, even if the paragraph were retained ; but they believed it would be better to omit it ; and they did so, because it would involve those who resided in France in very considerable difficulties, and might subject them to fines and various modes of punishment. Of these they were not afraid, so long as they were brought upon them legally ; but if the Resolution were passed, and became a part of the system of the Alliance, and if they continued Members of the Alliance, it would probably, with the present views of the French Government, be construed into a violation of the Law.

Having stated this, he could now tell his Brethren in France, that he had spoken against it, and done what he could to prevent its admission. His conscience was clear in the matter.

One word with regard to Roman Catholics. He knew, that many

were looking upon the present movement with interest,—not only as his Brother Kirk had said, to learn what Protestants would do,—but also to learn whether they could not join it. These persons were very sincere; but had been led into the Romish Church by the point of Unity. They could not conceive of a Church being without Unity, nor of the Protestant Church having that Unity; but, when they saw that a great Protestant Union was formed, he was convinced numbers of them, and men of influence too, would join the Evangelical Alliance.

But these strong denunciations against Popery would prevent them from so acting, and cause them to continue within the pale of the Church of Rome. He (Mr. Monod) believed, that the public exhibition of Christian Love would more promote the best interests of the Alliance than anything beside.

He would add, in conclusion, that, as the Meeting was divided pretty nearly into two equal parties, the one opposed to, and the other in favour of the measure, he thought a positive evil was greater than a negative one; and that those who were in favour of the measure must be less pained by its not passing, than those who were opposed to it would be by its passing. He sincerely hoped, that the Lord would lead them to act for the best. His own mind was for the expunging of the whole paragraph.

After a little desultory conversation,

The CHAIRMAN put the following Motion; Moved by Rev. John Blackburn, and Seconded by Rev. Dr. F. A. Cox,

“That the Motion now before the Chair, with the Amendments proposed by the Rev. Thomas Binney, and other Members of the Conference, be referred to the consideration of a Special Committee:—with instructions to report thereon at the opening of the next Sitting of the Conference; and that the following gentlemen constitute the Committee.

Rev. Thomas Binney,
Rev. J. Angell James,
Rev. Dr. Bunting,
Rev. Dr. Robert Brown,
Rev. G. Osborn,
Rev. Dr. Steane,
Rev. Dr. Massie,
Rev. Dr. Baird,
Rev. Ad. Monod,
Rev. John Blackburn,
Rev. W. W. Ewbank,
Rev. A. Tidman,
Rev. Dr. F. A. Cox,
Rev. Dr. S. H. Cox,
Rev. E. N. Kirk,

Rev. Dr. Wardlaw,
Rev. O. Winslow,
Rev. Jas. Begg,
Rev. Edw. Bickersteth,
Rev. A. D. Campbell,
Rev. J. H. Hinton,
Hon. and Rev. B. W. Noel,
J. S. Blackwood, Esq., LL.D.
Rev. Thos. Waugh,
S. E. Morse, Esq.,
Rev. J. H. Stewart,
Rev. Thos. Scales,
Rev. M. Audebez,
Rev. W. Anderson,
Rev. Dr. Crichton.”

The Motion was Carried.

Rev. Dr. STEANE said, that, as extreme inconvenience would be felt on all hands, if the proceedings of the Conference did not terminate before another Lord's Day had arrived, he moved,

"That the Conference hold a Session this Evening at five o'clock,"

although a Public Meeting would be going on in Exeter Hall. The absence of Brethren who would be at that Meeting would be deeply regretted : but the necessity of the case demanded, that such a course should be taken.

Rev. Dr. BRAUMONT seconded the Motion.

Rev. W. BEVAN felt the value of time, and was as anxious to return home as any of his Brethren ; but he did not think that much time would be saved by holding a Session that evening. Besides, into whose hands would the conduct of the Meeting in Exeter Hall fall ? Those who were most active in the discharge of their duty must be there. The consequence would be, that a fragment of the Conference would sit ; and, very possibly, in the next morning's Sitting, they would undo all that might have been done on the previous evening.

Rev. Dr. MASSIE suggested, that all Amendments, notice of which had been given, should be submitted to the Select Committee, which was a pretty large one ; and that they should prepare their digest by to-morrow morning.

Rev. Dr. BUNTING thought, that, upon the whole, Dr. Steane's proposition was the wisest.

The CHAIRMAN put the Motion.

"That the Conference meet at five o'clock this Evening,"

which was negatived.

After some further discussion, it was agreed, that the Select Committee should meet at five o'clock in Exeter Hall.

Rev. Dr. BEECHER pronounced the Benediction.

The Conference adjourned to ten o'clock on Friday Morning.

NINTH DAY—AUGUST 28TH.

MORNING SESSION.

The Conference re-assembled at ten A. M.

Rev. ELIJAH HOOLE moved, and BASIL MARRIOTT, Esq. seconded,—

“That the Hon. and Rev. B. W. Noel preside over the Devotional Exercises.”

Carried.

The Chairman gave out, and the assembled Brethren sung, 207th Hymn, Noel's Selection. The Chairman then read Romans xiv.; and Rev. Dr. Morison engaged in prayer. The Meeting then sung 231st Hymn, Noel's Selection. The Hon. Chairman read Acts ii. 37—47, and iv. 31—37; and Rev. J. Cordeaux engaged in prayer.

The CHAIRMAN.—Permit me, before I resign this seat to its proper owner, to make two or three remarks. First, discussions await us to-day. Let us not be too sensitive about them. It seems to me to be a decided benefit, that we should go through them. Did we entertain opposite opinions, and had we no opportunity of comparing them,—but were under the necessity of carrying them back with us to our various places of abode,—they would ferment in our minds, and become sources of future discord of the most serious kind. But,—if every one speaks his mind, so that everything erroneous may be met, and everything sound acceded to,—we are laying the foundations deep for permanent Union.

In the next place, whenever we are obliged to dissent from each other, may God direct us all to seek wholly the good of the Alliance! and, instead of wishing to make our own opinions prevail, may we all endeavour to see how far we can conscientiously meet the views of those who differ from us: then discussion will be safe.

Further, when we part, as we soon must, and our happy meetings come to their termination,—which, I suppose, we shall feel to be with the deepest regret, (but we cannot continue on the mount),—when we return to our several residences, let us carry out this spirit by practical efforts in our respective neighbourhoods. Let us do

what Mr. Pomroy and the Ministers of his town did: that is, meet for prayer, reading the Scriptures, comparing opinions with each other, and consulting for the good of our neighbours. And let this great subject be constantly on our minds in prayer. We have no reason for supposing, that the effusion of the Holy Spirit on the day of Pentecost was to be once for all. Why may we not expect more? Why may we not expect permanently, such influences as descended on them once? "It is much more natural," as President Edwards has observed, "that as the dawn of the Millennial day approaches—if it is approaching—that we should have more, rather than less, grace; more, rather than less, light. And all that God has ever given to His Church heretofore, we are warranted in looking for now, if we do but *pray*." May He give us the Spirit of Prayer! and we shall accomplish more than our hearts have ever hoped, or we have ever imagined.

Sir CULLING EARDLEY SMITH then took the Chair.

Rev. W. BEVAN read the Minutes of the last Sitting, which were confirmed.

PUBLIC MEETING ON MONDAY.

In accordance with the recommendation of the Public Meetings' Committee, Rev. Dr. ALDER moved, and Rev. A. S. THELWALL seconded,—

"That Thomas Farmer, Esq., be requested to preside over the Fourth Public Meeting, on Monday 31st."

Carried.

Rev. Dr. ALDER read the following letter from J. P. Plumptre, Esq., M.P.

"MY DEAR SIR,

"I was obliged to leave London on Saturday morning last, after the Morning Conference of the Evangelical Alliance. I can truly say, that I was greatly rejoiced at the Meetings of last week; and that I should have been very glad to have appeared at the Public Meetings, to have given utterance to my opinion of the Evangelical Alliance,—which is most warmly in its favour—if I could conveniently have made arrangements to this end. I trust the Lord was with us of a truth, and that He will unite us farther to magnify His name, and draw us nearer to each other in the bonds of the Gospel.

"Believe me to be truly yours,

"J. PEMBERTON PLUMPTRE."

Rev. Mr. MARTIN reported the arrangements which had been made for the Meeting of French Brethren.

Rev. Dr. MASSIE desired to throw himself upon the protection of the Conference, with reference to attacks which had been made upon him in a Newspaper which he did not wish to name, and which had published reports of the proceedings of the Conference.

Dr. Massie having stated the facts,—

The CHAIRMAN said:—I am inclined to think, that the best course to adopt towards such improper conduct is to leave it to itself. I am sure I speak the sentiment of every Brother present, when I say, that I feel our friend has done and said nothing that has not been in accordance with the will of the Conference, and that he has not said or done anything in the remotest degree unworthy of himself, either as a Member of this Alliance, or as a Christian gentleman. That being the case, I suggest to our beloved Brother, that he should not condescend to a controversy with a Newspaper, which so forgets itself as to encourage Members of this Conference to take reports of its proceedings, contrary to the Resolution which has been agreed to.

Rev. Dr. MASSIE submitted to the kind counsel of the Chair: he was far from wishing to enter into any controversy; but thought it was desirable, if possible, to point out the person who had violated the rules laid down by the Conference.

After some brief remarks from Rev. W. Bevan, the matter dropped.

A. G. ELLIS, Esq. said he had a Report from the Finance Committee.

Rev. Dr. STEANE thought, that the Conference was scarcely the Body to which the Report in question should be made. At the same time, if the Report might be received, though it was somewhat informal to present it, he rather thought it would be desirable to have it read, as it might tend to put Brethren in possession of facts, by showing them what moneys were received, what expended, and what necessary still to be raised. An intimation of that sort, he submitted, would come very properly *now*, as so many Brethren, from different parts of Great Britain, were gathered together.

Rev. A. D. CAMPBELL thought it might be read, though the Conference was not the proper Body to adopt it.

Mr. ELLIS read the following Report:—

“ Report to the Conference by the Finance Committee.

“The Finance Committee beg leave respectfully to report to the Conference as follows:—

“There have been laid before the Committee, by the several Divisions of the Alliance, statements which show the receipts and expenditure for local and general

purposes, up to the date of the Meeting of the Conference; and the Committee has investigated these, in so far as appeared necessary.

"The Committee has, during the present Sittings, given orders for such payments as were required; and they have now made arrangements, according to the most carefully-prepared estimates, for the discharge of every claim which can arise against the Association, up to the close of the Conference. The travelling expenses of the Clerical Members of the several Divisions will be paid by the following persons: those of the Liverpool Division by Rev. G. Osborn; those of the Dublin Division by Dr. Blackwood; those of the Glasgow Division by Mr. Henderson; and those of the London Division, together with the other expenses of the Conference, will be paid by the London Finance Committee.

"A general statement of the receipts, including certain sums still to be received, and of the ascertained and estimated expenditure, is now laid before the Conference.

"The Committee feels gratified in expressing a hope, that, when the amount agreed to be raised shall be realized, it will be found sufficient to discharge all present and contemplated expenses, up to the close of the Conference, and leave a balance, though of small amount, to be paid to the General Treasurer.

"The Committee, in conclusion, beg leave to notice, that the Report prepared by the Select Committee contains no provision regulating the annual contribution, which the Divisional Committees must make to the Treasurer of the Alliance to meet the general expenses of the Association; and the Committee has, in consequence, prepared a Resolution in reference to this matter, which, if called for, will be laid before the Conference.

"(Signed)

"A. G. ELLIS, *Secretary.*"

Rev. W. BEVAN, and several other Members, thought it was desirable, that the Conference should hear the Resolution referred to in the last paragraph of the above Report.

Mr. ELLIS read it, as subjoined,—

"Regulation in regard to Finance, prepared by the Finance Committee for the consideration of the Conference.

"That, as expense to a very considerable amount must hereafter be incurred by the *General Committee of the Alliance, or Aggregate Executive Committee*, in Salaries to the Secretary and Clerks, in Office rent, in printing, in correspondence, in defraying the expenses of Foreign Visitors, when their presence *here* may be considered advisable; it is resolved, that, by way of experiment for the present year, one fourth, at least, of the sums collected from the Members, in the several Divisions in the British Branch, shall be appropriated for this purpose, and be remitted regularly to the Treasurer of the Alliance."

THOMAS FARMER, Esq. said, that, if the engagements entered into by the several Divisions were fulfilled, the Finance Committee, after making allowance for all the expenses that were likely to be incurred, entertained the hope, that there would be a trifling balance left. The whole sum had not yet been realized: but they hoped it soon would be.

The **CHAIRMAN** wished to understand his friend.—Liverpool had paid up; Scotland, the same; London was deficient some £300 or £400; and the Irish Division had not yet paid, but had made arrangements for that purpose. That was the present state of pecuniary affairs.

W. A. HANKEY, Esq. presented the following Recommendation:

“The London Divisional Committee of the Evangelical Alliance, having between £300 and £400 still to raise, in order to make up the sum of £2300 (being their quota of the expense attending the formation of the Alliance,) beg to make known this important fact to their friends in the London Division (which includes the Metropolis and the southern Counties of England,) who have not yet contributed; in the earnest expectation, that the Committee will be enabled to fulfil their engagement before the Conference breaks up. Contributions on this behalf will be received either by Thomas Farmer, Esq., William Hamilton, Esq., or W. A. Hankey, Esq.”

REV. J. H. STEWART then brought up the Report of the Special Committee appointed yesterday afternoon, on Paragraph IV., and moved its adoption. It was, he said, cause for general thanksgiving to the Lord, that the Report was unanimously agreed to by the Select Committee, after several hours' deliberation. It was as follows:—

“That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of Superstition, Error, and Profaneness as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood, that the different Branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances; all, at the same time, pursuing them in the spirit of sincere and tender affection towards those who are the unhappy victims of error in all its varieties.

“In promoting these, and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own.”

REV. E. BICKERSTETH, in rising to second the adoption of the Report, said,—It does not require that much should be said upon the subject. In the Committee, the English Brethren, such as Mr. Tidman; our Brethren from the Continent, such as M. Monod; and our Brethren from America, like Dr. Cox; all freely and fully opened out their views upon the question. This discussion was carried on for two or three hours, during which Dr. Wardlaw sat in a corner, listening to all that was said, with that deep

sagacity for which he is remarkable, and that calmness of spirit for which he is equally distinguished; and, having made minutes, he at length brought before us, in substance, the first part of our Resolution,—which, as we all felt, more completely met all our views than anything which had been previously uttered; and the frankness of different Brethren, and the spirit of love in which my dear Brother Binney received views which differed from his own, very much delighted my own mind.

I ought perhaps to state, in consequence of a Motion of Amendment which is coming forward, that the last clause of the first paragraph was rather adopted at the conclusion of the whole, without that full and extended consideration which the other parts received. I do not see, myself, any objection to the alteration which has been proposed. In some respects, I think it is an improvement; because I do not want to give the title of “unhappy victims” to those who may differ from us. I have conversed with my friend Dr. Bunting and others in the Committee; and they do not see any objection to the alteration. It is not very regular to bring the Amendment into the Original Motion; but perhaps, under all the circumstances I have mentioned, we may more completely and rapidly come to a conclusion by my mentioning the words.

The CHAIRMAN.—Our friend is not deputed officially, but simply, in his private capacity, proposes the adoption of the Report, with a verbal Amendment,—thereby saving us some trouble, and the loss of valuable time.

MR. BICKERSTETH.—The alteration can hardly be called a formal Amendment. I do not know, that any Member of the Committee will object to it. It is—

“That instead of the words, ‘towards the unhappy victims of error in all its varieties,’ there be inserted the following, ‘towards those who are subject to the unhappy influence of the evils which the Alliance may endeavour to counteract.’”

Rev. Dr. BUNTING cordially approved of the Amendment proposed: he hardly wished it, however, to appear as such. He was sure it was in accordance with the views entertained by all.

Rev. R. ECKETT seconded Mr. Bickersteth's Amendment.

Rev. J. H. STEWART agreed to the alteration.

Rev. Dr. BEAUMONT proposed—

“That the sentence should close with the word ‘compassion,’ leaving out those that followed, ‘towards the unhappy victims of error in all its varieties.’”

This is what thousands would deny, and by describing them in that manner, the Conference would lose all power over them.

Rev. W. W. EWBANK seconded Dr. Beaumont's Proposition.—Our great object is to convert men; and to convince them that we are seeking their real good. But this is not to be effected by applying to them such expressions as "the unhappy victims of error," which they would consider as "calling them names." I would propose the addition of the word "love" to "compassion." Would Dr. Beaumont agree to this alteration of his Amendment?

Rev. Dr. BEAUMONT cheerfully consented; and suggested that the word "sincere" should be omitted.

Rev. Dr. BUNTING, while he believed Mr. Ewbank's alteration was a real improvement, did not concur in the statements made in its support. He thought, that people should be kindly and affectionately told they were in error. He did not see how they were otherwise to be convinced that they were in the wrong. He objected to the speeches made in support of the Amendment being considered as expressing the sense of the Conference.

The CHAIRMAN put the Amendment,—

"That the concluding clause of the first paragraph stand in the following terms,—
'pursuing them in the spirit of tender compassion and love.'"

Carried.

Rev. Dr. HOBY moved—

"That the words 'especially the desecration of the Lord's day' be omitted."

The Motion, not being seconded, dropped, as a matter of course.
The Motion, as amended, was read,—

"That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of Superstition, Error, and Profaneness as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood, that the different Branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances,—all at the same time pursuing them in the spirit of tender compassion and love.

'In promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own."

And in this form it was carried.

Rev. R. ECKETT proposed a verbal Amendment in the Resolution just passed,—which, in consequence of a remark from the Chairman, was dropped.

Rev. Dr. STEANE read the order for the next business.

Rev. Dr. F. A. COX, of Hackney, moved,—

“That a Periodical Publication be issued, under the sanction of the Alliance, whether quarterly, annually, or occasionally, to be hereafter determined; the object of which shall be to bring into a condensed form the general proceedings of the different Branches of this Confederation, and, by being the depository of important letters obtained from every part of the World, to exhibit, as far as practicable, from time to time, the state of Religion throughout its extent. And further, that a Committee of five be appointed, to make all the requisite arrangements for carrying out this design, and superintending such publication.”

Dr. Cox begged it to be observed, that no mention was made of an *immediate* Periodical; the question *when* it should be published was left perfectly open. The idea entertained respecting such a Periodical was, that it would be the means of rendering permanent many valuable documents, and much interesting correspondence, which otherwise would be fugitive: and would afford an opportunity of recording the proceedings of different localities,—showing, from time to time, what was going forward in connexion with the Evangelical Alliance; and of recording the visits of deputations to different parts of this and other Countries. Such deputations, on their return, might give Reports to a particular Committee: but, if these were not embodied in a permanent form, they would be overlooked—would soon disappear, and no impression would be produced upon the general Body. Sometimes, too, in the interchange of Minutes between different parts of the Association, important statements might be made, which it would be desirable to preserve, and to make use of in a more public manner, through the medium of a Periodical of that description.

He was anxious not to enlarge; but he would briefly assign three reasons why he thought it exceedingly desirable, that correspondence of an extensive kind should be opened with all parts of the World, and preserved in the way stated. First, he thought it would tend to maintain the interest already excited in the Evangelical Alliance in all their minds, during the intervals of the great Septennial or Triennial gatherings, as might hereafter be determined. Instead of allowing these feelings to subside, and the Members to remain in ignorance of what was done, or in course of doing, it was exceedingly important, that a correspondence should be maintained with every part of the World; and the information thus acquired, when condensed, communicated through the medium of some Periodical.

His second reason was, that such a Periodical might give a dis-

inct view, as far as possible, of the state of Religion in different Countries. Great ignorance prevailed on this subject. All the knowledge they possessed was derived from scraps and fragments of information, which from time to time appeared in various religious publications: but there was no general and combined view of the state of Religion in different parts of the World. Such a Periodical, however, might be the deposit of authentic information, selected from the letters of well-known individuals; and thus they would be enabled to take a survey of the general state of Religion in Europe, America, and various other parts, with which correspondence was held.

His third reason was, that it would have a tendency to correct the misrepresentations made by so many of their opponents, who said they were "doing nothing," by showing that they were doing very great things, by their ascertaining and communicating publicly the real state of Religion in every part of the globe. These were the general grounds on which he proposed the Resolution. He wished to recur to what he first said; that the *time* for issuing such a Periodical was understood to be a matter for future consideration. His idea, at first, was not that of a *regular* Periodical, published quarterly, much less monthly, nor even annually; but occasionally, —somewhat similar, perhaps, to what one large Society published in three years, called "Periodical Accounts." Such a publication, he believed, would be of great benefit to the interests of the Alliance.

Rev. W. W. EWBANK seconded the Resolution. He was fully aware of the difficulty which would be experienced in carrying it out; but he also felt the desirableness of having such a Periodical. Five persons, selected by the Conference, would, he thought, be competent to the task.

Rev. Dr. S. H. Cox had listened with great interest to the proposal, yet he was not in favour of it. He had three, and many more reasons against the proposal. While an organ was undoubtedly to be desired, he was convinced that an Œcumenical Alliance ought not to be the immediate parent of it, but that it ought to be left to the Branches. If they met quinquennially, or triennially, or septennially, it would be better for them, *ad interim*, to have no organization at all. Each Branch might have its own organ, and could correspond with every other Branch,—each Branch being responsible to its own locality. So that, if any mistake were made, either on the American or the British side of the water, the whole Alliance would not be responsible for it. He hoped the press would be used in the cause of Religion and Christian Union at such a rate as would not give the devil so much opportunity of using it:

but he decidedly thought, that the Alliance itself should not be committed to any editor or organ in the World.

Rev. A. S. THELWALL felt strongly, that the responsibility of conducting a Periodical for the whole Alliance, scattered over various parts of the World, was far too heavy to rest upon any five individuals who could possibly be named. He was convinced, that the different portions of the Alliance would much more efficiently collect and diffuse information, through various organs, in their respective localities, than could possibly be done by the attempt to concentrate the whole into one Periodical.

Rev. Dr. MASSIE called attention to the fact, that this matter had been deliberately discussed for nine months. It had been one of the first questions under consideration in the Select Committee; and, after a calm and careful consideration, they found their difficulties to be so great as to lead them to omit the proposition for a Periodical; but they had drawn up a proposition, that "Reports and Minutes, and other documents in promotion of the above objects, be published by the Alliance at the time of its Meetings; and that similar documents may be issued, from time to time, by its various Branches, on their own responsibility." This was in accordance with the suggestion of Dr. Cox, of America, that the Alliance should not become a publisher for all the World, and commit itself to every mistake which might be made by those acting under its authority.

Rev. Dr. YOUNG, of Whitby, said, it was of great importance to have an organ of some description, that the Continental and American Brethren might have accurate information. He thought it of high importance, that such an organ should be issued from London, as the centre of the movement, in order to convey information of the progress of this grand Institution to all parts of the Country, and to different portions of the Church of Christ. They were not to judge of the size of the Alliance by the number of those who were now present. Many had virtually joined, prior to the formation of the Alliance; and vast numbers were ready to join it, when they heard of the happy issue of the present Meetings. He appeared not merely as an individual—

The CHAIRMAN requested the speaker to confine himself to the subject, of whether a Periodical should be issued by the Alliance.

[Dr. Young, suffering under deafness, was unaware of what the Chairman said; and, attempting to resume the thread of his former discourse, was received with loud cries of "order," and "chair." Misapprehending the true cause of the interruption, the speaker, with wounded feelings, immediately resumed his seat, and we are given

to understand, shortly afterwards retired from the Meeting. When the facts of the case became known, universal regret was felt, that, from a mutual misunderstanding, so unpleasant a circumstance should have occurred.]

Rev. J. CORDEAUX agreed with Dr. Cox, from America. It appeared to him, that the Motion now before the Chair was rendered unnecessary by the one they had just passed. In that, it was stated, that the different Branches of the Alliance were left to adopt such methods of prosecuting the great ends for which the Alliance has been formed, as might appear to them most in accordance with their respective circumstances: and therefore, if it were thought useful and desirable, each Branch could issue a Periodical of its own.

The Motion was then put, and negatived.

Rev. JOHN SCOTT moved the adoption of the following Resolution, as Paragraph V. under "Objects."

"That Reports, Minutes, and other Documents in promotion of the above objects, be published by the Alliance at the time of its Meetings; and that similar Documents may be issued from time to time, by its various Branches, on their own responsibility."

Mr. SCOTT said,—The Resolution, Sir Culling, which I have the honour to submit to the Conference, respects the use of the Press in promoting the objects of this Alliance: and I trust a very free use will be made of that means of making our objects known, and of conciliating the general regard of Christians to the principles upon which we are proceeding. We have lighted our lamp, and we are not willing to put it under a bushel, or allow it to die out; but will try, I trust, by every possible means, to make it shine before all the World. I think, the position assumed in the Resolution is precisely that in which the Alliance should be placed. If any of the Branches think, that a Periodical will render service to the cause, then it is competent for them to issue such a Periodical, and to publish other documents, in whatever form may seem to their wisdom most advisable. And I trust we shall have a succession of documents—not merely statistical information, and such as may give us an account of what is passing among the different Branches of this Alliance in various parts of the World, but appeals to all classes of the Christian World, that shall commend our cause to intelligent, thoughtful minds; and which can be carried into the studies of those who are not likely to attend our Public Meetings. There are Brethren, Members of this Alliance, who are possessed of great intellectual power, and who are as eloquent and convincing when they use the pen as when they use the tongue: and I trust

these will be willing to lay some contribution upon the altar of this Alliance, that so they may serve Christ, by commending our great cause to the consideration of those who are calmly and seriously thinking upon the matter.

Captain TROTTER.—I have very great pleasure in seconding this Resolution. I believe the reports referred to will be exceedingly valuable,—not only as reminding us of what has taken place at these Meetings, but also as exercising a powerful effect upon our own minds, as well as upon those of others. The recording of what has taken place at such Meetings as we have been privileged to attend, will show,—not only the power of our God, and of His Spirit, in bringing us to so many harmonious conclusions ; but I trust it will have also an humbling effect,—reminding us of the many difficulties which have arisen from time to time among us, and showing us the weakness of our flesh. I feel, that what we have passed through, during the last few days, will be a lesson to us all ; that we shall deeply meditate upon it, and prayerfully think over the circumstances in which we have been placed ; and that, by God's grace, we shall all be enabled to look over the Records and Minutes, and greatly profit by them. I have great pleasure in seconding the adoption of this Resolution, because I believe it will be of real value to the cause we have at heart.

Rev. Dr. BUNTING would just state, for the information of the Conference, that it was intended, that the Alliance, during its Meetings, should be the sole judge of what was published, as of and from it : but that different Branches, on the other hand, should judge for themselves, what would best serve the cause, in their respective localities. He cordially approved of the distinction thus made ; for he could easily conceive of many things, which it would be desirable and useful to publish in America, but which it would not be consistent with the doctrine of Christian expediency to publish in England ; and *vice versâ*. Again, the Resolution now before the Chair, would not hinder the American Branch of the Alliance from re-publishing anything good, and likely to be useful, which had been before published in England ; and here also *vice versâ*. The various Branches could hold intercourse with each other, and could mutually re-publish what they might think would tend to promote the common objects of the Alliance.

Rev. S. A. WALKER moved, that the words, “ in promotion of the above objects,” be omitted from the place where they now stood, and be inserted after the word “ documents,” causing the paragraph to read,—

"That Reports, Minutes, and other Documents be published by the Alliance at the time of its Meetings ; and that similar Documents, in promotion of the above objects, may be issued from time to time, by its various Branches, on their own responsibility."

He thought the alteration in the collocation would be a matter of convenience, and would express more accurately the difference between the Documents issued by the Alliance "at the time of its Meetings," and those issued by its Branches. The Alliance, in its aggregate capacity, would publish such Documents as were incidental to its Meetings ; while the Branches would publish Documents, which would have for their express design, the promotion of the views propounded in the former part of the "Objects."

Rev. OWEN CLARKE seconded the Motion.

The Amendment was put, and negatived.

Rev. J. N. GOULTY moved, that, after the words, "at the time of its Meetings," there should be added, "or, by its order, afterwards."

The Mover and Seconder of the Resolution agreed to incorporate the proposed alteration into the Original Motion, which was then carried in the following form :—

"That Reports, Minutes, and other Documents, in promotion of the above objects, be published by the Alliance at the time of its Meetings, or, by its order, afterwards ; and that similar Documents may be issued from time to time, by its various Branches, on their own responsibility."

Rev. Dr. ROBSON moved, that the following words stand as Paragraph VI. under "Objects :"—

"That the Alliance recommend, that the first week of October in each year, be observed by the people of God throughout the World, as a season for concert in Prayer on behalf of the General Objects contemplated by the Alliance."

The object, he said, which was contemplated by this Resolution, was of great importance. The movement had originated in prayer, and must be sustained by prayer. He did not know, that there ever had been before assembled, since the first days of the Christian Church, an assembly from which such a recommendation as this, for a general concert of prayer over the whole World, could go forth with so great weight of influence. He was extremely desirous that the Conference should adopt such a Resolution,—though he was not able to say whether it occupied the best position in which it could be placed. The Sabbath before he left home, he invited his people to spend an hour in prayer, that God would guide the deliberations of the Conference to an issue which would

glorify Him, and prove a blessing to the Church. He expected, that some one or two hundred would attend; but there were not less than one thousand in his place of worship that night—all deeply affected,—some even to tears; and he was sure, that, if they had the idea that Christians throughout the World were engaged in similar exercises with themselves at a certain period, a most delightful feeling would be produced, and it would tend to forward the great object which they contemplated.

Rev. E. BICKERSTETH seconded the Resolution, believing it vitally important to the success of the whole work. Its substance, in another form, was contained in a Resolution at the bottom of the seventh page of the "Suggestions,"—in which it was recommended, that there be "simultaneous weekly petition at the Throne of Grace, in the closets and families of the Members,—and the forenoon of Monday is suggested as the time for that purpose." Still, he thought that prayer was the vitality—the whole strength of their whole work; and that they could hardly have it too often pressed upon them. In the present Resolution, this was done in a new and important form.

Rev. Dr. MASSIE trusted the Resolution would be adopted, but that it would be classed with that to which Mr. Bickersteth had referred, where it would come in its appropriate place. He sincerely trusted his Brethren would consent to that modification.

Rev. Dr. S. H. COX was much pleased with the observations of Dr. Robson, Mr. Bickersteth, and Dr. Massie. He would suggest the substitution of "January" for "October," as it now stood in the Resolution. That season was extensively observed in America for special prayer; and, by making the change he had suggested, the necessity would be avoided of making another annual concert for prayer. For the reason just stated, he also believed such a concert for prayer would be better supported in January, than in October; and another reason was, that it would be a glorious way of beginning the year;—by having their hearts enlarged and lifted up to Heaven, in concert with all Christians,—thus taking possession of the year in the Name of the Father, the Son, and the Holy Ghost.

Rev. J. H. STEWART thought, that such a way of beginning the year would be the very way to bring down the fulfilment of that gracious promise, that "thy days shall be as the days of heaven upon the earth." The Bishop of Chester once remarked, that at that time they could be in the best company throughout the World; and he (Mr. Stewart) believed, that then would Europe, Asia, Africa, and America all be offering up the incense of prayer

and praise to the blessed Saviour. How delightful was the thought of beginning the year in this manner !

The CHAIRMAN enquired, if the Mover and Seconder wished to withdraw the Resolution, for the purpose of proposing its insertion in another place.

Rev. Dr. ROBSON did not wish to press his Resolution at the present time. He thought the subject of so much importance, that considerable prominence should be given to it. He agreed with Dr. Cox's suggested alteration of the " first week of October " to " the first week of January."

Rev. T. BINNEY, when the proper time arrived, would suggest, that the words " people of God," be altered to " Members of our Body." He thought, that one period should be set apart distinctly for the purpose mentioned in the Resolution, that it might expressly be a meeting of the friends of the Alliance throughout the World. He did not approve of its being put as an appendage to a concert which already existed.

[The Conference consented to the withdrawal of Dr. Robson's Motion, with a view to its consideration at a future time.]

Rev. Dr. STEANE, having read the order of the day for entering upon the " General Organization," stated, that, for reasons which appeared to the Business Committee both weighty and conclusive, they had committed this entire subject, containing Eight Paragraphs, to be introduced by Rev. Dr. Schmucker, and seconded by Rev. Dr. Bunting,—instead of having a Mover and Seconder to every separate Paragraph.

The whole series of Paragraphs, under the head of Organization, were then read, as follow :—

" I. That the Alliance shall consist of those persons, in all parts of the World, who shall concur in the Principles and Objects adopted by the Conference ; it being understood, that such persons adhere as Christians, in their individual capacity.

" II. That the Members of the Alliance be recommended to adopt such organization in their several Countries, as, in their judgement, may be most in accordance with their peculiar circumstances. And that, in furtherance of the above plan, it be recommended, for the present, that a Branch be formed for each of the following Districts :—

" 1. The United Kingdom of Great Britain and Ireland, exclusive of the British Colonies.

" 2. The United States of America.

" 3. The Kingdom of France.

" 4. The North of Germany.

" 5. The South of Germany and German Switzerland.

- " And that additional Branches be, from time to time, recognised as such, by the concurrence of any two previously-existing Branches.
- " III. That an official correspondence be maintained between the several organized Branches, and that Annual Reports of their proceedings be mutually interchanged, with a view to co-operation and encouragement in their common enterprise.
- " IV. That any Member of the Alliance, on his removal to another Country, shall be entitled to the privileges of Membership, in connexion with that Branch of the Alliance existing near his new residence.
- " V. That the Alliance shall meet in Conference every seventh year, and oftener, if deemed necessary, at the call of two Branches, one on each side of the Atlantic. The time and place of the regular Septennial Meeting to be authorized by the previous Conference, and, in case of Special Meetings, by mutual consultation. The first Meeting to be held (D. V.) at _____ in the year _____
- " VI. That the Septennial Conference shall consist of all Members of the Alliance, specially appointed by the respective Branches and their Auxiliaries.
- " VII. That each Conference shall elect its own Officers, namely, a President, Vice-Presidents, Secretaries, Treasurer, and Committees; and may form such by-laws as it shall deem proper; which shall not, however, be binding on any subsequent Conference.
- " VIII. That no alteration shall be made in the constitution of the Alliance at the time when such alteration is proposed; nor until, at a subsequent Conference, it shall be determined by a majority of three-fourths of the Members present."

Rev. Dr. SCHMUCKER, of the Lutheran College, Gettysburgh, Pennsylvania.—In rising to propose the adoption of this Resolution, allow me, Mr. Chairman and respected Brethren, to congratulate you upon the fact, that we have now arrived at the last prominent item of business before us. This item, although it comes after other business, which has already been transacted, was in reality adopted at an earlier period by the Aggregate Committee; and, after being deliberately discussed, received its final sanction. It is, therefore, hoped, that it may meet the general approbation of those who are to act upon it.

There are two ideas which I would respectfully submit, The first is, that, in forming the constitution for the Parent Society, *universality* should be aimed at. "The field is the World," said the Saviour Himself; and we have no right to limit our efforts and aims, in the advancement of His Kingdom, to any narrower bounds. It is but a few months, comparatively, since the idea of this Conference was first agitated by a few of the nobler spirits in your own Country. Reference has already been made to American Brethren who are particularly disposed to sympathize with us; allow me to mention the name of Rev. Dr. Bacon, of New Haven,

one of the noblest spirits of the American Church, as having largely participated in the anxiety and interest felt in this subject : but I say, although but a few months have passed since the question was first agitated, what do we now find? We find here a Convention containing representatives from the half of the globe—from America, and various parts of the Continent of Europe, as well as from Great Britain and Ireland. Our principle should be comprehensive, capable of embracing the World ; and to this end our efforts also should be directed.

My second idea is this, that *safety* as well as *universality* should be aimed at. History teaches us, that in all institutions, Ecclesiastical as well as political, there is a tendency to accumulation and concentration of power ; and, therefore, the rights of individuals and minor Bodies ought to be secured, as far as possible, against the aggressions of those which are more central and powerful. For this reason we suppose, that such a General Organization ought to possess strength enough to keep together the several Branches, and to provide for the holding of triennial, quinquennial, or septennial Meetings ; but to possess no intermediate control over the Branches. In accordance with this view of the subject, it is proposed by this Constitution, that the management of each Branch should be independent of the Parent Society ; and that, in the interim of the assembling of the Conferences, there should be no permanent depository of power ; no Body, around which it would be possible for power to concentrate or accumulate. If in the progress of events it is found, that there is any feature of the Constitution which may be improved, no doubt we shall all be disposed to adopt such improvement,—until, gradually, under God's Providence, we make out of this great Alliance precisely what it ought to be, and what the blessed Saviour Himself would wish us to make it.

The CHAIRMAN said, that, before the Resolution was seconded, he would ask Dr. Schmucker, how he filled up the blanks—"The first Meeting to be held (D.V.) at——?"

Dr. SCHMUCKER.—New York.

The CHAIRMAN.—"In the year——?"

Dr. SCHMUCKER.—In three years' time—that is 1849.

Rev. Dr. BUNTING.—The great principle in which this proposition differs from any formerly submitted by the Aggregate Committee, or by the Select Committee, is, in making this Alliance, what my friend, Dr. Cox, called "Ecumenical:" not that there should be merely a British Alliance, connected, as we hoped, with sister Alliances in different parts of the World ; but that there should be constituted One Alliance. And it seems better, I now

humbly think, to have Branches in different parts of the World, than merely to have affiliations to the British Alliance. This change has been the effect of the conference, which the Members of the Select Committee had with the American Brethren in the Aggregate Committee. No one can feel more grateful than I do, for any additional bond of Christian Union, which tends to unite that important part of the World more closely with our own.

And I fully agree in the probability,—that, by the blessing of God (on which, after all, we must entirely depend for the realization of all benefits), the preservation of peace between both countries will be greatly promoted by the organization in question. I believe, we have been providentially led to the adoption of the suggested alteration of the project which had been previously entertained. I do not know any particular part of this series of Resolutions which requires further remarks. I perceive a very important one refers to the Membership of this General Alliance; not to the Membership of the British or American Branch of the General Alliance,—but to the Membership of the Alliance generally. As far as I am able to consider that subject,—after hearing, with great anxiety, what different Brethren thought upon it,—I have come decidedly to the conclusion—as far as I have any right to decide on anything—that the Members should consist of those, in any and all parts of the World, “who shall concur in the Principles and Objects adopted by the Conference,” and *that*, “in their individual capacity.”

In an Alliance, which is to comprehend the World, I think it would be injudicious to go farther, in defining and limiting the terms of Membership, than the Principles and Objects which have already been agreed upon. Therefore, so far as I see, I heartily approve of these Resolutions; and I hope that God will give His blessing to this attempt to unite Christians of all parts of the World in the bond of our Association.

The CHAIRMAN asked Dr. Bunting, whether he agreed in the filling up of the blanks, as suggested by Dr. Schmucker?

Rev. Dr. BUNTING replied, that the time of holding the next Conference was to him *personally* a thing of no consequence,—as he had no hope of seeing the year 1849, much less a later year. But he agreed in the proposition, to hold it three years hence. As to the place—New York, he thought, had a claim upon them. He was going to say, they were infinitely indebted to their American Brethren, who had made so many sacrifices to visit them; and who had been made, by the blessing of God, so useful in carrying on the business of the Conference.

The CHAIRMAN.—The whole paragraph having now been moved

and seconded, I will take the clauses *serialim*,—with the consent of the Conference.

To this the Conference assented.

Rev. Dr. STEANE then read the *First Clause*, upon which, he stated, there were three Amendments. The Clause was as follows,—

“I. That the Alliance shall consist of those persons, in all parts of the World, who shall concur in the Principles and Objects adopted by the Conference ; it being understood, that such Members adhere as Christians, in their individual capacity.”

The First Amendment, by R. A. MACFIE, Esq., was read ; but, as he was absent, it dropped.

The Second Amendment, submitted by the Rev. J. HOWARD HINTON, was then read—

“That in the First Clause, after the words ‘those persons,’ the words ‘not being Slaveholders,’ be inserted.”

Rev. J. ANGELL JAMES suggested, that the discussion should be carried on without any audible marks of disapprobation or the contrary. The question was sufficiently stimulating to render these quite unnecessary. They might, perhaps, be spared with advantage, on all occasions ;—more especially on this. The Members of the Conference would be able to do everything more calmly and quietly, if they heard in silence.

The Clause was read, together with the Amendment.

Rev. J. H. HINTON.—Sir Culling and beloved friends, I am quite aware of the gravity of the task I have undertaken. I trust God will give me grace to refrain from uttering any improper and unsuitable sentiment or word ; and I trust also, that you will uphold me by your sympathy and prayers. It is with the sincerest regret that I find the necessity of mooting a subject so exciting as that of Slavery—more than exciting,—so very momentous. But it is under a sense of necessity that I act ; nor can I, indeed, help myself. I cannot be considered responsible for the introduction of this question. This necessity arises out of the plan of Organization now submitted to the Conference. In the first instance, it was intended to have independent, or sister Alliances ; in which case, this question would not *now*, at all events, have arisen. But since the plan has been introduced—and introduced, I am told, by our American Brethren themselves—of a General Organization—comprehending all parts of the World ; and as the bringing of all the Members into a close connection with one another, is involved in the very formation of an Alliance, the question naturally—neces-

sarily—springs up ; and, if any parties are responsible for its introduction *here*, it is those who, at this late hour, have introduced this general plan of Organization, which has not long been before our minds. For my own part, on my return from Switzerland, just on the eve of the Conference, I found, that it presented the whole matter in a new aspect. I foresaw at once, that the question must spring up ; and gravely has my mind been affected by it ever since.

Now it will be seen, I think, at a glance, that the question respecting Slaveholding does arise out of the Organization proposed ; since, as, in any part of the World, an adhesion to the general Principles and Objects of the Alliance qualifies for Membership, it admits of no doubt, that some Members in the United States Branch will be Slave-holders. I am entitled, I suppose, to affirm this, by what has been very fairly said by our American Brethren, and by the fact, evident enough, that some of the American Brethren here are pastors of Slave-holding Churches,—that is, of Churches admitting Slaveholders. There is one Minister at least. So that it is not a thing to be doubted, that, according to this General Organization, there will be Slave-holders, Members of the Alliance. Now, Sir, the degree of association and connexion, into which all Members of the Alliance will be soon brought, is such, that, for my part, (and many others agree with me)—as I cannot assent to the recognition of the Christian character and standing of Slaveholders,—so I cannot, in my conscience, give to them the privilege of Membership.

I urge against this recognition, in the first instance, the attitude of the whole affair,—so far as the printed documents were concerned, relating to the formation of this Conference.

At the Aggregate Meeting held at Birmingham, the question was taken up and discussed ; and a Resolution was come to, that no Slaveholders should be invited to the Conference. That Resolution was acted upon by the London Provisional Committee ; and printed circulars, stating this fact clearly, met our American Brethren at every point. Now, on the same ground, on which the determination was come to, that Slaveholders should not be admitted to the Conference, the parties to the Resolution are surely called upon to maintain, that Slaveholders should not be admitted to the Alliance. How can they, who excluded Slaveholders from the Conference, be guilty of the inconsistency of admitting them to the Alliance ? Which is the more important Body ? The Conference is a mere meeting for deliberation ; the Alliance is the Body formed as the result of that deliberation. I will submit to this Conference, that the Aggregate Committee of this Country is committed to my

Motion; and that,—having supported a Resolution, that Slaveholders should not be invited to the Conference, or admitted into it,—they cannot now agree to the admission of Slaveholders into this Alliance.

In the second place, I plead the attitude of British Christians. A large portion of these have, individually and collectively, affirmed their refusal to hold Christian fellowship with Slaveholders. At the Anti-Slavery Meeting in 1840, that question was very gravely examined; and a beloved Brother, who has been very prominent—admirably prominent in the present movement—took an active and prominent part in those proceedings; and bound himself, by words and deeds, which I am sure he can never falsify, to admit no Christian fellowship with Slaveholders. A great many other Ministers of Churches, of various Denominations, in this Kingdom, cannot do it. Sir, I speak for hundreds and thousands who cannot do it; their own words and sentiments have been recorded by solemn votes of the Church; these are in their Church books: and they cannot do it. To admit Slaveholders as Members will sever this entire Body of British Christians from this Alliance. It may be said, perhaps, that Christian and Church fellowship is somewhat different from that connexion sustained by Members of the Alliance. But—admitting, that, in a measure, it is so—I hold that it is not essentially so; and that none of us can, after giving Slaveholders that amount of Christian recognition comprehended in being Members of this Alliance—none can, unless ecclesiastical and technical difficulty interfere, forbid them to approach the Lord's table. What inconsistency, to acknowledge a Slaveholder as one of the Christian Brotherhood,—to take him cordially by the hand as a Member of the Alliance, and say, "Dear Christian Brother. I recognize you as a Member of the Alliance;"—and then to say, "You unchristian man—I cannot sit down with you to partake of the Lord's Supper"! It cannot be done upon any general principles, unless there be technical and ecclesiastical grounds for stopping at that point. I maintain, that the things are, therefore, virtually one and the same.

Again, I plead against the admission of Slaveholders, their own attitude. I am not at all concerned to say, that I do not think a slaveholder can be a Christian. I may admit the possibility, the hypothetical possibility, of a man's being a slaveholder, and, at the same time, a Christian; but, Sir, I deem slaveholding to be man-stealing—whether in the primary or secondary aspect of the theft—whether stealing itself, or the holding of stolen goods. I deem slaveholding to be man-stealing specifically, and man-stealing generically; and I regard it, and class it, with all other acts of stealing. I regard a man-stealer, upon all moral grounds, as I do a sheep-

stealer ; and when I acknowledge a sheep-stealer as a Christian Brother, then I will acknowledge a man-stealer to be one too ; but never before. I have authority, and American authority too, for this view of slave-holding. It is a fact, that the General Assembly of the Presbyterian Church of America, about fifty years ago, adopted a Resolution, declaring, that “ all concerned in bringing any of the human race into slavery, or retaining them in it, are men-stealers,—guilty of the highest kind of theft,—and are sinners of the first rank ;” and that general principle covers a great variety of circumstances. I may be told, that the slaveholder is in very peculiar circumstances, and would get rid of his slaves, if he could ; that he hates Slavery, and treats his slaves very well ; that there is nothing but the legal relation of master and slave ; and that he is a most excellent, heavenly-minded man. All these circumstances are covered, in my view, by my holding him to be a man-stealer. I can conceive it being said of a sheep-stealer, that he got the sheep into his hands unfortunately, and is anxious to get rid of them, and much more to the same purpose · but the very fact that he is a sheep-stealer, cuts off all possibility of my recognizing him as a Christian. If he be a sheep-stealer unfortunately, then, in the Name of God, and of Christianity and of all that is reasonable, let him get out of his misfortune, and then let him ask to be acknowledged as a Christian. But while he is · such a misfortune, if it be such—he must be content to have no recognition as a Christian ; and so I say of the slaveholder. Believing him to be a man-stealer, how could I, for any consideration under heaven, recognize him as a Christian? The profession of Christianity which he makes is rendered nugatory by the fact of his being a man-stealer. I take my stand upon that ground ; upon the negative rather than on the positive.

And then, Sir, I think I can argue this matter on two grounds. First, I take the ground of this Alliance, which is, that it does not, by its very Basis, intend to comprehend all true Christians. Thus a selection is made ; and, by certain Articles in the Basis, you do select just those Christians, who, it is said, will most harmoniously concur and act together. Let us see, Sir Culling and Christian Brethren, what kind of a selection is that, which, upon this principle, you are making. Here you reject from your Alliance a man, and not only a man, but hundreds and thousands of men, who are so unfortunate as not to believe in the perpetuity of water-baptism, (though they are some of the most admirable Christians in the World,) and you take to your embrace the man-stealer ! A very clean-handed selection ! Man-stealers you will most heartily co-

operate with, and not with those good people who happen not to be persuaded of the perpetuity of water-baptism ! Is that the sort of selection you are going through the World, to make among Christians for your Alliance ?

But I think I can argue, on my own principle too, namely, that this Alliance ought to comprehend all Christians. "Why then shut out the man-stealer ; who, in individual cases, you might, upon examination, acknowledge as a Christian ?" For this reason—that, generally speaking, the fact of man-stealing renders his profession of Christianity too questionable for me to acknowledge him. Besides which, I cannot legislate for individual cases. Where there is a great broad rule, individual cases and exceptions must be merged.

I know I shall be told upon this matter, that we Englishmen do not understand it, and we ought to leave such things to be settled by the American Brethren themselves,—who have been many years in the midst of it, and know all the circumstances and facts of the case, and also know how to act in this business, better than we do. All I am concerned to say is, that I am not now speaking upon a point upon which I am totally ignorant ; I have seen and heard American Brethren before to-day ; I have read books upon the subject ; and I am not entirely ignorant about it—although I may not understand it so well as some Brethren here.

It is known, that our American Brethren—I speak now in the largest sense—consist of two classes,—Abolitionists and Anti-Abolitionists. I do not now speak of Mr. Lloyd Garrison and his party. My American Brethren know very well, there are other Abolitionists in the United States besides Garrison. I am no friend of Garrison, and am not implicated in any of his doings : but I am the friend of the American and Foreign Anti-Slavery Society, which contains the names of men well known in America, and who are incapable of depreciation. And is it not a fact somewhat remarkable, that we have of the Abolitionists, I believe, not an individual here ? I believe the whole of the Brethren who have come over from America are—not Pro-Slavery men,—but Anti-Abolitionists ; those who think that the Abolition movement is injurious and undesirable. This class is well represented. But there are Ministers and Churches in America, and a great number of them too, who have no representatives ; and who entertain views not very dissimilar to those which I have now expressed upon this subject. Their opinion certainly goes for something, as well as the opinion of the Brethren who are with us. Now I know very well, that James Gillespie Birney wrote, "American Churches the

Bulwark of American Slavery,"—adducing facts of the most melancholy character, to show, that the main stay—if not the only stay—of American Slavery is the fact, that so many godly men and Ministers are mixed up with it. As to the system itself, if left to the support of bad men, it would not stand for a single year. And the thing which above all others is to be deplored, in reference to the system of American Slavery, is, that good men will not come out, and let it totter and precipitate itself to its merited fall. The moral influence of Christians, if brought to bear against the system of Slavery, would greatly conduce to its early destruction. At all events, Sir, I do not wish to give the system of Slavery any more Religious countenance than it has. It has enough already—too much—in the United States, in my humble judgement. But is this Alliance going to give it more? Are we, as an Alliance, which will exert a great influence on Great Britain, the Continent, and over a large portion of the World,—are we going to prop and bolster up the system of American Slavery? Are we going to give our help towards the maintenance of the opinion, that American Slaveholders are a set of men with whom we can fraternize? May God forbid! If this Alliance is to support and bolster up that system, I shall regard it as one of the most unfortunate measures which was ever adopted in the world.

The question will then be asked—Will you then divide the Alliance? I shall be very loath to divide the Alliance: but, in point of fact, the Alliance is divided already. It is divided too, out of doors. If you take the American Brethren who advocate the admission of Slaveholders—

Rev. T. BRAINERD rose to a point of order. He did not think the question was on American Slaveholders in particular. It grated on an American's ear to hear America spoken of unkindly.

Mr. HINTON resumed.—My remarks apply to all Slaveholding, not only in America, but in Turkey, and wherever it exists. I was saying, that the Alliance was divided out of doors. If you take the Slaveholders, you will not get the whole of the American Brethren. You must have one part or other; for they are divided on this very point. Their different Ecclesiastical Bodies are divided; they have different Missionary Societies: and it is only, therefore, one part of the American professors we can have; to have both is an impossibility. And now, when we come to judge what part we shall have, I conjure you, dearly beloved Brethren, that you determine that question, not by asking, which principle has the most or the best men? but, which principle is most consistent with

Christianity? will do most honour to the Gospel, and most advance the glory of Christ in the World?

Rev. J. V. HIMES, of Boston, U. S.—I should be very sorry to take any step to divide, or to interrupt the prosperity of, this Alliance. I have looked upon it with the greatest possible interest, as a mean of promoting true Christianity through the World: but a Christianity which is connected with the system of Slavery, I cannot give my influence to support, because it must necessarily be a corrupt Christianity. Our Brethren who are free from Slavery, and from its spirit and principles,—who go from the North to the South, are transformed by the influence of Slavery, and return, in a short time, as corrupt as the system itself.

No man can live in any part of the World where Slavery exists—be he Christian man or Minister, (if he conform to what Slavery, in its essential character, absolutely requires,) without being corrupted. I would, therefore, Sir Culling, second this Amendment, on account of the Slaveholders—on account of our Brethren who go where Slavery is; and for the purity of this Alliance. I speak as an American concerning three millions of my crushed Brethren, when I say, that—if Slaveholders are admitted into this Alliance—the whole weight of the influence of this Body will be brought to bear upon them, to crush them so much the more. It cannot be otherwise. And Slaveholders, to be consistent, (and, in all respects, they are more consistent than our Northern Friends,) will use it; and they will use every part, and parcel, and portion you may be pleased to give them, to sustain their system, in Church and State, everywhere and anywhere. I conceive I should be committing a very great sin against God, in giving countenance to a system, which Mr. Wesley called (and what he said is now as true as ever it was) “the vilest that ever saw the sun.” And, by admitting Slaveholders into the Alliance, we shall necessarily give our influence to it. If we give it negatively, they will use it: if positively, they will also use it.

As I did not expect to make any remarks, I shall not go farther into the subject; but I wished, Sir Culling, that our Brother, who moved the Amendment, might know, that there was one Brother from America, who is living with the Slaves,—feeling that he is bound with them in their bonds, and will feel so till their slavish chains are broken. Wherever I am, with whatever class of people I am associated—Slaveholders or otherwise,—I wish to be a consistent man. I wish to fear God. I wish to live with my crushed and enslaved Brethren. And,—while they are denied a knowledge of the alphabet,—while they are denied marriage,—while they are

made beasts—and are subject to all the insults and outrages with which their lot is necessarily connected in the present state of human nature, and of the Laws of Slavery,—I must plead their rights ; and I cannot give my hand to those who unite in crushing them. I do not pretend to love the slave better than my Brethren from America who may differ with me. But this I will say, that it is the so-called “ Christian ” Slaveholders—“ good men ”—(God knows whether they are such at heart)—who are the chief bulwarks of Slavery ; for, the better the man, the more sanctity and support he gives to the abomination.

The CHAIRMAN enquired, whether they ought not to acknowledge the goodness of God, in granting His grace, which had enabled Brethren to sit by, and listen in silence to the statements which had just been made ; although, in many instances, they had touched them to the core ?

Rev. J. ANGELL JAMES.—I rise for the last time in the present Conference ; being compelled, almost immediately, to leave Town, and to return to my own duties at home. I view the present subject with a degree of solicitude and trembling, which I should be unable to convey to you by any language I could use ; and, were it not for my confidence in God, who has carried us through so many difficulties, I should despair of our coming to any harmonious conclusion of the discussion which has now been introduced. I do not rise, Sir Culling, to arrest that discussion ; but I rise to make a suggestion, which possibly may aid us in more speedily and harmoniously coming to a decision. It is perfectly evident, from the manner in which this subject has been opened, that—if the question of Slavery itself is to be discussed—then our discussions are interminable. Now, what I suggest is, whether we might not expedite that conclusion, and, perhaps, be led to it in a manner more satisfactory to us all, if we held a conference between a select number of Europeans and Americans, in order to ascertain their respective opinions ; and thus endeavour, if possible, to come to such a harmonious view of the question of the Membership of Slaveholders, as may prevent the necessity of our extended discussions, and the hazard of painful collisions ?

This morning we had a beautiful instance of the advantage of pursuing this course of action. It did seem yesterday, as if we never could come to a decision on the Objects of the Alliance. A Committee was appointed to consider the subject : and that Committee, this morning, brought up a Resolution which has been unanimously adopted. Would it not be well to adopt that kind of proceeding in the present case ? If the Mover and Secondor of

the Amendment agree to withdraw it, for the present at any rate,—I will move, that there be a conference upon this subject.

The CHAIRMAN enquired, if Mr. Hinton were willing to withdraw his Amendment *pro tem.*?

Mr. HINTON replied, that the question was so sudden, he felt at a loss what answer to give. Before replying, he should like to hear an expression of the general sense of the Conference.

Rev. Dr. S. H. COX, of America, did not believe the plan recommended by Mr. James would succeed. He did not think it would prevent collision. In his opinion, it would only postpone the matter in question to a less numerous Meeting; and, if a collision must come, he would rather it came at once.

Rev. T. BRAINERD said, that, since his ancestors left England, two centuries ago, up to this time, his kindred had never had any connection with Slavery. It had been his privilege, during the last few months, to travel in Ireland, Scotland, and England; and the impression was deep on his mind, that there existed a misapprehension among British Christians, as to the position of Americans in relation to Slavery. Many of them, and himself among the number, would yield to none in sympathy for the Slave. The question was now brought fairly before the Conference,—a Conference uniting all the forms of Protestant Christianity, and designed to comprehend in its limits all who loved the Lord Jesus Christ; and yet, at the very door, a proposition had been made, not to exclude from it a few Christians, but to do that, which (practically) would shut out men of a kindred language and blood from all share in its future deliberations. If the question were to be fully discussed, they from America must open their hearts, and tell how the matter lay with them; and if this were done, he (Mr. Brainerd) would like it to be done by men who had lived longer than he had, and who spoke more coolly than he did. He hoped the subject would not be buried, till they had an opportunity of setting themselves in their true position before their beloved Brethren.

Rev. W. PATTERSON.—Having conversed with our American Brethren on both sides of this question, I have felt it to be of such deep and vast importance, that—not only has it deprived me of sleep at night; but,—while I have rejoiced in the unanimity of feeling and the Christian love manifested in this Conference and at the Public Meetings,—I confess, I have been unable to keep my mind away from visiting the Southern climes; and my heart has sunk within me, as I have thought on what I have heard of the sufferings of the Slave. And, if our Brother from America had not Seconded Mr. Hinton's Motion, I should have felt it my duty to have done so.

I do not wish to pronounce sentence on the Slaveholder. What his difficulties are, I cannot, perhaps, fully understand ; I, therefore, wish to leave him entirely to the judgement of his God and to his conscience. If he be a Christian, there is a Judge of all that doeth right. But I confess, that, while he is party to a system such as Slavery is,—as presented to us, not merely by British, but by American writers,—I could not consent to acknowledge him as one whom it is desirable to include within this Alliance. I feel it, therefore, my duty, to give my decided testimony against his admission by my voice, as I shall give it by my vote. Should I happen to be in the minority, I shall have to consider the whole question of my duty in regard to my future connexion with the Alliance. I know not at present how I shall act in such a case. My judgement is far from being made up, on many points connected with this intricate and delicate question. On one thing I am, however, resolved, that I will oppose the admission of Slaveholders to the Alliance ; but, in love to the Slaveholder as well as to the Slave, I trust the system of Slavery will speedily be abolished ; and then he can be admitted, without any compromise of principle.

Rev. H. GIRDLESTONE said, that though Mr. Hinton seemed, in one part of his speech, to throw doubt upon the possibility of a Slaveholder being a true Christian, he afterwards withdrew whatever seemed to stand in the way of that acknowledgement. He (Mr. Girdlestone) could not see how it could be denied by men who read the Scriptures, that a Slaveholder could be, in the truest sense, a Christian. Who could forget the short Epistle that Paul sent to Philemon ? and he supposed that Philemon was a Slaveholder. He took it, therefore, as a settled thing, that none of them disputed, that a Slaveholder might attain to a high order of Christian character. He rose, because he wished to state to his American Brethren, that all Christians in Britain did not go all the length with others on the subject of Slavery. He had taken part in the whole discussion of the Slavery question ; and he had always thought, that a very necessary distinction should be drawn between the Slave Trade and Slave-holding. The holding of Slaves should be kept distinct from the horrors of the Middle Passage, and the frightful mortality attending the Slave Trade. Even among Pagans, the Slave Trader was considered an abominable character, and was spoken of as belonging to an inferior grade of society. His friend, Mr. Hinton, had laid much stress upon the subject of stolen goods, as though every Slave were necessarily a stolen man. If the theft had been committed, it must have been in many instances, a long time ago :—he alluded to persons who were born Slaves.

Had Slavery been in itself absolutely unlawful, and so intolerable in the sight of Heaven, Paul would not have written to Philemon as he did,—addressing him as a Christian Brother. This was similar to other instances, in which the views of Primitive Christians differed from those of modern times. He was once present in the company of Joseph John Gurney, of Norwich, and Mr. Wilberforce, when there was a serious discussion on that passage of the Apostle Paul, where he says, “Let every man abide in the calling wherein he was called.” (1. Cor. vii. 20, 21.) Chrysostom and Theophylact were appealed to for their interpretation of Paul’s meaning. Both J. J. Gurney and Mr. Wilberforce were good Greek scholars; and, after conferring upon the subject, they were all of opinion—and in this opinion Chrysostom and Theophylact coincided—that the exhortation of the Apostle to the Slave was, that, if he were called in Slavery, he should not seek to be made free; but abide in the station in which he then was! The opinions of the ancient Fathers were quite opposed to the modern view of the unscriptural character of Slavery.

Rev. S. L. POMROY, of Bangor, U. S., would just correct an error into which Mr. Hinton had fallen, when he stated, that a large class of persons, (Abolitionists,) Ministers, and Members of Churches in the United States, had no representative in the Convention. He claimed to be of the class thus alluded to; and to the correctness of this statement, John Scoble, Esq., Rev. Dr. Carlile, or the Anti-Slavery Committee of Edinburgh, (most of whom he had the happiness of meeting last Summer,) would be able to bear witness. At any rate he could say, that, for the last fourteen years, he had been known in the United States, as one of those who were technically called “Abolitionists.” He had preached, and prayed, and felt more deeply agitated in soul on that subject, than perhaps on any other subject,—saving that great and comprehensive subject, which takes in all others,—the Gospel.

A GENTLEMAN said, he should feel obliged, if the speaker would explain what was meant by an “Abolitionist.”

Mr. POMROY continued.—There were three classes of persons in the United States, who held different opinions in relation to this subject. One was the party which directly and avowedly defended Slavery. Another party constituted a great proportion of the people of the Northern States, who were non-slaveholding in sentiment and feeling; and whom, he believed, to be most sincerely and utterly opposed to the system of Slavery. Among that class—for it might be divided—there was a portion, to a greater or less extent, differing in the different States and sections of States, who

were associated (and had been, in various ways, for a number of years) for the express and avowed purpose of doing what they could for the destruction of that great evil; and men of this class (with which he was connected) were technically called "Abolitionists," as distinguished from another class, which embraced a great number of Brethren in the Ministry and in Churches, who were as strongly opposed to Slavery as were the Abolitionists, but who yet felt that they could not, consistently with their views, associate themselves with that party,—because they thought its measures were not of the wisest and best kind. He (Mr. Pomroy), on behalf of these men, utterly repudiated the sentiment, that they were pro-slavery men, or that, by principle or practice, they upheld the system, or were apologists for it. Statements had been made in this Country, by persons whose names he would not mention, which utterly misrepresented the great mass of the Christian Community,—Ministers and Members of different Denominations—in the United States:—his soul had been sickened by what he had heard of these misrepresentations; and he did hope, that some measures would be adopted to set the British public right in regard to that matter.

Upon this subject he could talk for a fortnight, or for a month, if it were wished,—no doubt about that:—and he should probably grow warmer and warmer—(he did not say more eloquent, because he never had any eloquence); but more and more ardent and interested as he proceeded. He would not, however, go into any discussion of the question; he would merely say one word, in reference to his Brethren who were here. He was unaware how many might be classed among the "Abolitionists"; but he did not know that there were any, who, either in principle or feeling, in word or action, upheld and defended the system of Slavery. He had reason to believe none such were present. One word more; in regard to the distinction, which should always be made, in relation to this and any other great system of wickedness. The system itself was one thing, and the men connected with it, and the amount of guilt attached to them thereby, was another. If he were asked what he thought of Slavery, as it is usually defined, "the claim of right to hold man as property,"—or any other definition of the kind,—he should reply, that, from the head to the foot, it was utterly and eternally wicked; that it could not be defended by the principles of the Gospel, nor by any principles of humanity,—nor by reason, in any way. He could go as far as Mr. Hinton, or any other man. But,—when they come to the case of individual men, connected with the system,—by what method

could they calculate the amount of guilt attached to an individual in that relation,—unless they knew all the circumstances and motives in the case?—And this was something more than was within the province of man to know respecting his Brother. The amount of his guilt depended upon the circumstances attending his relation with the system; and, therefore, while he (Mr. Pomroy) completely repudiated Slavery as a system, he could not join in the sweeping declaration,—that every man who was connected with the system, and who was legally a Slaveholder, was a hypocrite and a scoundrel, because he sustained that relation. He did not believe it.

He would just suppose a case. He had lived in the South, he had seen the system there, and he had friends there, (though they had been rather shy of him for some years past.) Now he would suppose, that one of them died that night, and left him fifty slaves; so that, when he got home, he should find a letter informing him of the fact. In the eye of the law—he would not say, in the eye of God—he would be a slaveholder; yet without any fault of his own. What would they advise to be done? Would they say, that he should tear up the letter, and go about his business, and take no notice of the fact? By so doing, he would be consigning those fifty slaves to perpetual slavery; because, if he did not take possession of them in order to get them out of slavery, they would all be taken by the authorities, sold by public auction, and thus consigned to everlasting bondage, as far as this world was concerned. In such a case, he should feel no hesitation in sustaining the relation of a slaveholder. He would go at once, and take possession of them, with the purpose in his heart, to get them, with the least possible delay, and in the wisest and best manner, out of the system, and to give them their liberty. He thought, that, in so acting, he should have a clear conscience. But all the time he was doing that, mark! he would be, in the eye of the law, a slaveholder. He begged not to be misunderstood. Never since he was born had he, to his knowledge, made the slightest apology for Slavery. But he knew the peculiar difficulties which surrounded a man, who might live in a State where the law prohibited emancipation; and who might yet be convinced in his conscience, that the system was wrong, and that his slaves ought to have their liberty. Such a man might say, “I am really desirous to know what to do.” But, if he emancipated his slaves, the State would seize them, and sell them into a worse state of bondage. And if he transported them five hundred miles to another section of the country, perhaps, in doing that, he would separate the husband from the wife, (one being in one plantation, and another in

another,) and the children from both. That was a difficulty. Such cases he believed there were, in which there was a real conscientious desire to do what God would approve; but where it was hard to decide what course ought to be taken. A great many such cases might be brought forward; and gentlemen in that Hall could name thousands of such instances. So that, while he unhesitatingly affirmed that Slavery was a system of iniquity, they should be careful how they judged the amount of guilt which attached to men who sustained that relation in the eye of the law.

He would make one suggestion in reference to the course which ought to be pursued. He perceived that there was a very serious difficulty in the minds of his British friends in regard to this subject,—a conscientious difficulty,—and one which he thought he could appreciate fully.

On the other side of the Atlantic, there were also difficulties: and these he could appreciate also. Some Brethren in that Conference stood connected with branches of the Church of Christ, which extended into Slaveholding States,—namely, the Methodist, the Baptist, and the Presbyterian Churches. Being himself connected with the Congregational Body, which had no churches, so far as he knew, in the Slaveholding section of the Union,—the same difficulty did not present itself to his own mind. Inasmuch, then, as there were difficulties on both sides to be met, he suggested, whether—instead of coming to any positive decision upon the subject—it might not be left in some sort of abeyance, till the English Brethren saw what course was taken by the Association which should be formed on the other side of the Atlantic? Let the British Brethren form an Association, and adopt what measures they thought proper in regard to this matter; and let the Association to be formed in the United States adopt what course it thought proper: and in three, or four, or seven years, if the discussion of the subject came up again, it could then be looked at. This, he thought, would be the more prudent course; as, in the meantime, there might be very great changes in reference to this question, which they could not now foresee. He threw out this suggestion for their consideration.

Rev. G. R. BIRCH rose to a point of order. He begged to ask the Chair, whether they were not considering, by the discussion of this question, the principles upon which persons became Members of the Alliance, and not the Organization of that Body? And whether the present Amendment ought not to have come under the head of General Principles, which had already been discussed and settled?

The CHAIRMAN ruled, that the Mover of the Amendment now before the Meeting, was quite in order, in introducing it at the present stage of the business.

Rev. Dr. SMYTH, from the United States, said, that he had claim to make some remarks,—as being a Member, though a young Member, of the Alliance ;—secondly, as now being a representative of the United States, but originally, and by birth, a Briton ;—and thirdly, as having been led, by the remarkable providence of God, to a sixteen years' residence in South Carolina ; free, however, externally at least, from those corruptions which were represented as inseparable from the system of Slavery. On these grounds, perhaps, Brethren would indulge him in such suggestions as he wished to make, and which, he hoped, would be entirely free from any spirit that would jar upon the Meeting, or prevent a harmonious decision of this question.

The question now pressed upon them, was not an abstract one as to the nature of Slavery. There was unanimity among them on that point. But, he apprehended, they were divided in their sentiments as to the duty of the Alliance in reference to that system ; whether or not that Alliance, as an Evangelical Alliance, was called upon to entertain this subject ? and to introduce it among those few great, leading, prominent, principles upon which it was formed ? His own opinion was very decided—that it was, in the First place, *unnecessary* to introduce this subject. It was not necessary, he apprehended, as a matter of general Christian obligation. If there were no other opportunities for those Brethren to express their views and to oppose the system of Slavery, *then* they might fairly press it upon the Conference. But,—inasmuch as these Brethren were left free to act in relation to this matter, in their individual capacity as Christians, in their Ecclesiastical connexion with various Denominations, and in their social capacity as citizens,—he did not think they could urge, that they were constrained by an imperative sense of conscientious obligation, to press this subject upon the Alliance.

He proceeded to remark, that he believed the introduction of this subject was not *expedient*. He thought, that its introduction might prevent the accomplishment of that very object which it was already unanimously determined should be carried out, namely, the formation of a Universal Alliance—a Christian Alliance for the World. It might hamper the British Alliance ; because there was a diversity of views among British people,—not upon the abstract question,—but upon the question of the mode in which it should be treated, and the mode in which Christian Brethren, in America and other Countries, labouring under the existence of this evil, should be treated. There were diversities of views on that point, among some of the foremost friends who united most heartily in this cause ;

and thus this element, if introduced, might prove an element of division and collision.

Again, the introduction of this subject into the Alliance would give it a *political aspect*. This it would unquestionably do. The object sought to be attained by it might be infinitely important ; but, if introduced, it would give the Alliance a *political* bearing. Could any one deny, that the institution of Slavery was founded on *political legislation* ? It took its origin, and held its continuation *there* ; and it was only through the exercise of that function, that it could be removed. It was only by moral influence, brought to bear upon those who had the guidance of political affairs, that its removal could be secured. What would be thought of the Brethren in America, if, when they formed their Alliance, they should introduce into the Basis, the question of Church and State ? He had heard in this Country, and he had been accustomed to hear, language used in reference to that system, just as strong and violent as that used in reference to Slavery. It was well known, that this question had actually prevented a number of persons from entering into the Alliance. It had been publicly stated, that one of the leading divines in this Metropolis had given, as one paramount reason, why he, and a great many others thinking with him, could not join the Alliance, that it would check them in the full manifestation of their opposition to a state of things, which they considered Anti-Christian, and every way opposed to the Truth of God.

He was now speaking on the question of *expediency*, not arguing the abstract question. He assumed that they were all agreed, that Slavery was an evil, and ought to be removed, as soon as God in His providence should open the way ; and that every Christian man in America, as well as in Britain, as far as he was a Christian, would feel it his duty to aid in its removal. This was not the question on which they were divided : it was, whether or not they were constrained, by an imperative sense of Christian obligation and conscientious duty, to introduce the subject into the Alliance ?

To come to another point. If this question were introduced into the Alliance, it could not be otherwise regarded than as a *national* question.

One of the most powerful arguments he had heard advanced in favour of the Alliance was, that God may have designed it to be the Great Peacemaker of the World. But the introduction of this element,—instead of making it a Great Peacemaker, by which all animosities, and jealousies, and differences of opinion, might be smoothed down between the two great Christian Countries (which were looked upon by the World as the main agents by which Chris-

tianity was to be diffused throughout the Globe)—instead of binding them together in more lasting bonds of brotherhood, and instead of uniting them more closely together, it would have the effect of rousing National animosity. Nothing would touch American feelings more than the notion that the Alliance was political. Such an impression would be injurious, beyond the possible restraint of any Christian Body in America. So that, instead of advancing, it would retard, every Christian movement. He earnestly pressed upon the attention of the Conference, that the introduction of the subject of Slavery would make this a *National* question; and Christians in America would not be at liberty to act as they otherwise would desire. He would only further argue this matter, as *not being*, he humbly conceived, *proper to the objects of the Alliance*.

A GENTLEMAN spoke to a point of order.—Ought not those Brethren who agreed with Dr. Smyth propose an Amendment?

Mr. Hinton's proposition being itself an Amendment on the Original Motion, it was ruled by the Chair, that an Amendment on an Amendment could not be entertained.

Dr. SMYTH proceeded.—He would say, then, that he did not think the introduction of this matter *necessary* as a matter of *duty*; he did not think it *expedient* as a matter of *policy*; and now he remarked, that he did not think it *proper to the objects of the Alliance*. He thought it *irrelevant* to those great objects for which they had met, and on which they were agreed,—as stated in the Public Meetings of the last two nights; and,—if they were agreed among themselves, that the great object was to unite and harmonize in Christian Union and Christian love,—why introduce this question, which, he contended, was irrelevant, and unsuitable to the foundations which they had laid? He was aware that an interpretation was given to a text of Scripture, by which a strong obligation was pressed among some minds; but he apprehended, that the meaning of that passage was mistaken; and he threw himself upon the judgement, not of his own mind, but of one who stood in the foremost ranks of British Biblical Criticism—he meant Bishop Horsley. That prelate, in his speech in the House of Lords, declared that the word “man-stealer,” as used in the Bible, was an Attic phrase descriptive of the trade of dealing in slaves, and did not, therefore, as a Brother had justly remarked, necessarily apply to a state of society that had grown up in consequence of that practice, and in which Slavery had become a domestic evil. He (Dr. Smyth) merely said this, to relieve any mind from the constraint of obligation to press the subject. He did not wish to force that interpretation upon any one.

Might he not add, that the introduction of this question into the present part of the proceedings was contrary to that which had already been adopted?—that it would be, in fact, *contrary to the principles which the Alliance had already authenticated*? He might refer to the “Right and Duty of Private Judgement in the interpretation of Holy Scripture.” Were they now going to deny to their American Brethren the right of private judgement in the interpretation of the Scriptures, as regarded their duty under the circumstances in which they were placed? They did not wish to be judged by any other standard than the Bible. All they asked was, the right to exercise their private judgement in attaining, from that blessed Book, a knowledge of the will of the Lord, and of their own duty, in the trying circumstances in which they were placed.

[Here there were loud cries of “Time,” which caused a momentary interruption. Order having been restored, Dr. Smyth was proceeding with his observations, when

The CHAIRMAN said, he was under the necessity of vacating the Chair, to attend the Meeting of the French Brethren at the Hanover-square Rooms. Hereupon

THOMAS FARMER, Esq. took the Chair; and

A short discussion arose on the propriety of Adjournment. Although three o'clock had arrived, it was thought better that Dr. Smyth should conclude his speech during the present Session.]

Dr. SMYTH resumed: he had remarked, that the introduction of this question seemed to him *in conflict with the very principles of the Alliance*. It had been declared, that the adoption of the Basis was not to be considered as an assumption of the right authoritatively to define the limits of Christian Brotherhood. But, in introducing this element, they did define *authoritatively* the limits of Christian Brotherhood; and made it imperative upon the Branch in America, that it should act in contrariety to that view of Christian Brotherhood, which prevailed through, he might safely say, four-fifths of the entire Christian community of America.

But he would farther remark, that the introduction of this subject *would open the way for the introduction of the Temperance question, and of various other subjects*. He would also suggest, whether it would not be an assumption, on the part of the Alliance, of the right of deciding, what was to be the nature of that discipline, and what the terms of communion, by which Churches should be guided? And, if there were to be an Alliance in America, would not the introduction of this Article be affirming for them a term of communion, beyond anything that was made requisite by the Doctrinal Basis?

He would remark again, that the introduction of this question would condemn other Christian Bodies, in reference to the course they had pursued in regard to similar matters.

He would refer to one branch of the Reformed Presbyterian Church, which held the sentiment, that existing Governments and institutions were so Anti-Christian, that its members could take no active part in co-operating with them; and thus they were denied the enjoyment of many of the privileges of citizenship under them:—what practical course did *they* feel called upon to pursue?

They felt they could only bear their testimony against what they regarded as evil; and then, having given that testimony, they went on, without for a moment questioning the Christian character or standing of those who took different views on that subject. Would not the Conference allow the Americans the same liberty of acting as was allowed to a Branch of the Church among themselves? If the Americans felt, that, under the circumstances of the case, they could do no more than bear their testimony upon the subject; and that it was a Christian duty to exercise forbearance; and, by the diffusion of the Gospel, to create that public sentiment which would ultimately overthrow the system of Slavery,—would not the Conference allow them the same privilege of acting as they thought best in the circumstances of the case, that they allowed to Brethren within their own Body?

He would say again, that this question *distinctly interfered with the discipline and organization of Churches*. They had not yet erected themselves into a tribunal for the determination of matters of doctrine or discipline. Had they not decided, that they would not done so, in the Basis which they had chosen as the foundation on which to stand?

But now, he asked—Brethren, was this question, or was it not, a matter of doctrine or discipline? Would it not be so viewed by the American Churches? Again,—it had been decided, not to form a British, but a Universal Alliance. Consequently, though it might have been prudent and advisable to have introduced this question into the Basis of a British Alliance, it was not absolutely requisite, now that it was determined to form an Alliance for the World. It had been said by Mr. Hinton, that Churches in *this* Country had disowned all Christian fellowship with slaveholders; and that, therefore, to be consistent, they could not vote for their introduction into the Alliance. He (Dr. Smyth) did not know, whether his Brother (Mr. Hinton) was an open or close communion Baptist; but, if he held the latter opinion, then he might still acknowledge a man as a Member of the Alliance, and yet conscientiously be

obliged to refuse him admission at the communion Table and the fact, that Members had acted in connexion with Churches, and had moved resolutions in Churches for the non-acknowledgement of Christian fraternity with their Brethren in America who were implicated in this system, did not make it necessary to introduce this subject into the Alliance; they would still be at liberty to act upon that point, as upon other points.

It had also been said, that if good men came out of this system, it would not last a single day. But did it not take centuries and centuries, with all the power of Christian principle, to effect the ultimate abolition of Slavery in Europe? Could this have ever been done at all, if Christian principles had not been introduced, and obtained the ascendancy? There was no other principle which ever did act upon the system, or which ever did contribute to its ultimate removal. And the only hope for the removal of that system from America was—the *Christian principle*: and, if *they* did not interfere with that matter, but would leave this Christian principle to gain strength, and to act upon the public sentiment, it would finally remove that evil, not only from America, but from the World.

Last night, the Alliance had been beautifully compared to a magnet; and that magnet, they were told, was to draw together every particle of true Christianity; and were they now to prevent that magnet from drawing to it those, whom, *in* the exercise of that Christian Charity which hopeth all things, they must regard as Christian Brethren? “Who art thou that judgest another man’s servant? to his own master he standeth or falleth.”

Rev. Dr. PATTON moved, Rev. A. D. CAMPBELL seconded,—

“That this discussion be now adjourned.”

This was carried.

Rev. J. TOD BROWN then engaged in prayer; and the Conference adjourned to Five o’clock, P. M.

EVENING SESSION.

Rev. J. TOD BROWN moved, Rev. S. A. WALKER seconded,

“That the Rev. Dr. F. A. Cox preside over the Devotional Exercises.”

Carried.

The CHAIRMAN gave out, and the assembled Brethren sung, 18th Paraphrase, Scotch Version.

The CHAIRMAN then read I Cor. xiii.

Rev. CHARLES HARGROVE engaged in prayer.

The 91st Hymn, Bickersteth's Christian Psalmody, was then sung, and the Chairman read Rev. v.

Rev. PROFESSOR LORIMER engaged in prayer.

The CHAIRMAN.—My dear Christian friends and Brethren, a few words—and they shall be very few—will be sufficient before I retire from the place I now occupy. We must all feel, that we are approaching a very important crisis in the history of this Conference. We are, indeed, in the midst of a discussion, which requires all the seriousness, all the calmness, all the piety, and all the conscientiousness, which can be supposed to belong to any who profess the Christian name. I will only remind you of one sentence in the first chapter we read, and of one in the last. The first is this:—“Charity suffereth long, and is kind.” And in the last sentences which we read, we are led to the anticipation of that glorious period, when I trust we shall all unite in singing, and praising, and adoring, before the Throne. May we this evening discuss the business before us, and deliberately consider the various points at issue, with that prospect in view, and with the bright and blessed hope of ultimately joining in this delightful strain,—“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

As Sir Culling Eardley Smith had not yet arrived, it was moved and seconded,

“That JOHN HENDERSON, Esq., take the Chair, until the arrival of Sir C. E. Smith.”

Carried.

The CHAIRMAN said he would gladly render to the Conference any service in his power.

Rev. W. BEVAN read the Minutes of the Morning Sitting. While this was being done,

Sir CULLING EARDLEY SMITH came in, and took the Chair.

The Minutes were then confirmed.

The Discussion on Mr. Hinton's Amendment was resumed by Rev. Dr. PATTON, as Mover of the Adjournment, who said:—Sir Culling, I feel it right to remark, that I have entire confidence, that this Conference will look at this subject, with very great calmness, and in all its bearings; and I have very great confidence, that it will come to a result in which we shall all rejoice; for I think it is manifest, that there is no private end which any individual desires to obtain; but that we are all seeking after that which will be best for the interest of the common cause. I am glad that this question can be discussed under these circumstances: and I cannot but express a hope, that (as was suggested in the early part of the discussion) the whole of it will be received in silence, for the purpose of deliberating and coming to a right conclusion. I honor—I very greatly honor—the Brother who introduced this subject, in the kind and subdued manner in which he was pleased to present it. I am aware, that it required no small amount of moral courage to act as he has done, after the demonstration we have had of the love of Union, and with the fear that this might be a dividing matter. His moral courage was an evidence of the strong conscientiousness which led our Brother to introduce this subject to the notice of the Conference.

But, whilst I say this, I cannot agree with him, that this is a question which Brethren from across the water have forced on this Conference. The ground of that assertion is, that this question comes in by reason of a change of the Movement contemplated,—from a local British Alliance to an Alliance co-extensive with the Christian World. We think, Sir Culling, that this is not the origin of the question: we think it has not, by any means, any necessary connection with that; for we certainly understood, when we received the invitation to meet our Brethren on this side of the water, that we were invited here, not for the purpose of witnessing the birth of a British child, or to stand American Godfather to the child that should be born. I do not believe, that such was the object for which we were asked to meet our Christian Brethren; but for the purpose of forming a bond—a Christian bond of Union, that should include the whole Christian World. We came, therefore, at great expense of time and money, for this one great and glorious purpose—to manifest wherein Christians are agreed; and, to show to the World, that—whilst we differed, and differed conscientiously,

tiously, about many things—there were great things, affecting the interests of Christ's Kingdom, in which we agreed. Thus invited, we promptly said, "We will come." The only condition presented by the Liverpool Conference was, the Articles of the Doctrinal Basis; and these were widely circulated. At the Meeting of the Aggregate Committee at Birmingham—which, if my memory serves me right, was held in April—a Resolution was adopted, that no Slaveholder should be invited to the Conference. This was sent over to New York in the month of May, after some of the Brethren had actually embarked to attend this Conference; while others had made all arrangements—had left their homes—and were on the way to the sea side, to take ship for England. This Resolution, coming at so late a period, gave us no opportunity of gathering our Brethren together for the purpose of presenting any formal protest against this fresh element. It was understood, however, that—this being a provision of the Aggregate Committee, and not a Resolution of the Conference—the moment the Conference should assemble, it would, as a matter of course, cease to operate; it would be in the hands of the present Meeting, to make its own rules of admission, and terms of confederation.

I offer these remarks to show, that we did not come here, as having been informed, in any sense, that this would be an element in the Basis of the Confederation. Had we so understood the matter, you would not have seen here any Brethren from across the waters; their faces would not have been seen; their voices would not have been heard; and with their interference in this subject you would not have been troubled. But, having great confidence in our Brethren on these shores, we have come—believing that we should meet on the broad principle of Christian Union, and that under that flag we should sail.

Having made these preliminary statements, I would say, that there were some of our Brethren across the water, who did indulge, and who expressed, their fears, that—after all these arrangements—the British Brethren would make the Alliance an Anti-Slavery Association. I repudiated the idea as an unworthy suspicion; and I stood up, whether right or wrong, to defend my Brethren *here* against any such supposition,—that *We* should be invited for the purpose of forming a Christian Union, on points in which we were agreed, concerning the household of Jesus Christ; and *then*, that (having been thus collected) we should be converted virtually into an Anti-Slavery Society! I did defend, and, until I am better informed, I shall defend my Christian Brethren *here* against any such aspersion. I would remark, with regard to the topic immediately before the Meet-

ing, that I ask no man to be an apologist for Slavery, in any shape whatever. Not a solitary apology can possibly be made for the system of Slavery; and the remarks made by my friend, Rev. Howard Hinton, bearing on the system as a system, are but like the little electrical machines which children play with, to the lightning strength of our own feelings on the subject. My feelings on the subject have been strong, ever since the day I could recollect anything. Neither I, nor any of my Father's house, have ever had any connexion with Slavery. On that subject I am pure; and I have been the avowed and open friend and helper of the coloured man. My grandfather set up James Fortune, a coloured man, in business as a sailmaker; and my father has frequently loaned him money, to execute orders for the fitting out of Government vessels with more celerity. James Fortune was a regular visitor at my father's house; and as regularly sat at the table, when he came there, as any other gentleman who visited his house in Philadelphia,—not excepting such a man as Dallas.* I have never seen the day when I felt any reluctance to have a coloured gentleman sit down at my table, and break bread with me. I have never seen the day when I was ashamed to walk in the Broadway—the most public street in New York—in company with a coloured man. A very prominent Abolitionist said once to me, “I admired your moral courage, which I witnessed a few days since.” “What moral courage?” “Why, I saw you walk for two miles down the Broadway, with Rev. Theodore Wright and another person, both black men, one on your right and the other on your left hand; and I admired your moral courage in doing so.” I replied, “I am not conscious of performing any very great act of moral courage: but why did *you* shrink away on the other side, instead of joining us? and then there would have been two and two.” And yet I am held up in your public prints, and at Public Meetings in the City of London, as the enemy of the coloured man! I have been the friend of the coloured man from my youth up. And, let me farther state, there is a coloured congregation of the Presbyterian Church in New York, and the Rev. Mr. Wright, the pastor, is a Member of the Presbytery,—having equal rights with the other Members. A very short time since, he was unanimously elected as Moderator of the Presbytery; and, when Committees are appointed to visit Churches, Mr. Wright is appointed equally with the rest;—giving counsel, and taking an equal part with the other Brethren, in the administration of the duties of the Presbytery. I publicly state these facts, to show, that

* Mr. Dallas is Vice-President of the United States.—EDITOR.

we are not such horrible negro-haters as some friends represent us to be.

Well now, the thing I would desire to say is, that our Brethren should not introduce this element into the Alliance, and thus inevitably produce a division among ourselves; if not, peradventure, among your own selves also. We have come together avowedly on the ground of things on which we are agreed, and for purposes of Christian Union. There are a great many other things besides Slavery, in which moral principles are involved,—in which we feel a very deep interest,—and which we might, with equal propriety, introduce as matters for this Conference to decide upon. As has been intimated, we might introduce the subject of Church and State. A great many of us in America feel, that England is not free herself, and that Englishmen are not free men, whilst they are not allowed to worship God after the dictates of their own conscience, until they have paid the penalty of a Government License;—and then they may do it. But shall I say, that no man can be a Christian who receives tithes, which come out of the hard-earnings of Dissenters? And shall I say, that my Brother Bickersteth cannot be a Christian, because he receives a portion of his stipend from such a source? Far be it from me to say any such thing: but yet we could get up a conscience upon the subject, and endeavour to exclude from the Alliance all who are connected with a State Church.

Then, we might bring in another element,—that of Temperance: for I can assure you, that it has been no small amount of grief to us, to see, in every family we visit, the amount of intoxicating liquors that are used.

But it may be said, “These things have nothing to do with our Union, because these are not moral questions: but Slavery is a *moral* question.” It is also just as much a *political* question as Church and State; just as much *political* as Temperance; because Temperance works into politics as well as into other things. Why, then bring into the Alliance a new element, which will certainly cause divisions? There are men in the United States who have told us, “You will go up to London, and have blessed good feeling Meetings: but, when you come to settle what you have to do, you will all split to pieces. You will have a glorification Meeting or two, and tell how blessed a thing it is, to dwell together in unity, and will cry and pray with each other; and then you will break up, and split into fragments, to the everlasting disgrace of the attempt at Union.” Now, Mr. Chairman, there is certainly a danger of coming to this result,—if we are allowed to introduce an element,

which is not a *religious* element, and which certainly has a prominent bearing upon *politics*. In your own country you were not able to obtain the abolition of Slavery in the West Indies, until you got a measure for that purpose passed through Parliament: and there are no other means for abolishing Slavery in the United States, than by getting the respective Legislatures of the several States to do it. By *their* action on it only can it be done. It is not in the power of the North to do it; it is not in the power of the General Government to do it,—except in the ten miles square district of Columbia. The power of freeing any State from this accursed system rests with itself. The question of Slavery is, therefore, a *political* question, and must depend upon *political* influence for its extinction. But, though it would be unwise to introduce this as a new element into the Alliance, could not the British Branch of the Alliance send over to the American Branch a kind, but strong, argumentative and persuasive remonstrance upon the subject? We would take it in the spirit of Christian love; and would, if need be, endorse it ourselves, and distribute it far and wide over the whole land. And *then*, we in America, might send back to the British Branch a remonstrance on the propriety of your filling your bottles with water instead of brandy. Thus we should be mutually benefiting each other,—and all in the spirit of love; instead of insisting upon a general organization, with regard to which we shall be divided. This pleasant interchange of communication would greatly tend, to bring us all, in time, to one opinion. Why, Sir, God is moving very singularly in regard to this matter of Slavery. His Providence is fighting against it in a very remarkable manner; and He, I believe, has sealed its doom: and it is best, then, to *let God manage it His own way*, without taking it into *our* hands. I will tell you to what I refer. God has led the British Nation, in a most sudden way, to open their ports for the reception of the product of free labour.

The CHAIRMAN thought, that, as they were not all agreed upon the subject to which the Speaker was alluding, it would be better not to refer to it.

Rev. Dr. PATTON.—I do not intermeddle with the abstract question, whether this is right or wrong: but merely to show how it would reduce the price of a slave.

The CHAIRMAN.—Dr. Patton is quite in order.

Rev. Dr. PATTON.—A few years ago, your ports were almost entirely shut against any other products than those of slave labour; but God has led this great Nation,—whether right or wrong, I do not say—to open the ports; and now the product of *free* as well

as of *slave* labour can be imported. What will be the result? The price of a slave in Louisiana is always regulated by the price of a pound of cotton at Liverpool. If a pound of cotton is worth 11*d.* at Liverpool, a slave will be worth 1000 dollars in Louisiana. But, if the price of cotton fall to 5*d.* a pound, the price of a slave will fall to 400 dollars. The importation of the productions of free labour will make cotton not an article of so much importance for remittance by merchants. The price of cotton will be brought down; and, with a fall in the price of cotton, there will be a fall in the price of a slave; and, when the price of a slave is only 200 dollars, you will hear such groaning, and wailing, and lamentation, and such pleading and entreating by the slaveholders to Great Britain and the World, to help them to get rid of Slavery! One Brother (Mr. Hinton), has said, that the bulwark—the great bulwark—of Slavery was the American Churches. I say, that the grand bulwark of Slavery is the high price paid for the product of slave labour: let *that* be reduced, and the encouragement given to slave labour is gone.

If the Anti-Slavery element is introduced into the Alliance, it will give birth to a series of national agitations, which will prove exceedingly painful, and adverse to the cause of Christian Union. Let the subject, then, Sir Culling, lie over; let the Providence of God go on working out its vast designs; let us form *our* Alliance in America; form *yours* here; and let our Continental Brethren form *theirs*,—on the General Principles on which we are already agreed. Let us open communications with one another: and who can tell what an influence will be exerted before the next Meeting of the Alliance, by thus patiently waiting one upon the other, and by endeavouring to do each other good?

If, on the other hand, Sir Culling, this element is introduced,—we must give up all hope of a General Organization, and fall back upon the original idea of a British Organization. But, if *this* course be adopted, the charm is broken,—the charm of all Christians being united in a grand World's Confederacy.

An objection has been made, that some Brethren have expressed themselves so strongly, in other places, on the subject of Slavery, that they will have to “eat all their words,” unless they introduce this element. Why, I have said a great many strong things on Temperance; and, because I do not want to make it a part of this Basis of Union, must I “eat my words,” and not hold to my former sentiments?

I have said a great many things against lewdness, and in support of the Seventh Commandment; and shall I be considered as

taking all back that I have so spoken in public, unless the Seventh Commandment be put in ?

There are some Churches in America, which actually exclude all persons from coming to the Communion, unless they take the Temperance pledge. I do not go so far myself ; but endeavour to enlighten the minds of the people on that subject before they so join ; and, in the Church of which I am pastor, there is not a solitary member who is not a teetotaler. I only mention that, to show, that we have strong consciences in America ; and to show, that no one is constrained and compelled to “ eat up ” what he has said against Slavery, unless that element be introduced here. We have come here for the purpose of uniting on things in which we are agreed ; and not to have discussions and divisions on matters about which we are disagreed.

PRESIDENT EMORY had not felt at liberty before, during the Conference, to speak to the merits of any question, except to a few points of order ; and he had forbore, because the subjects were in the hands of those who were abundantly competent to manage them. Upon *this* subject, and *this only*, he should feel at liberty to say a few words, and he would try to make them very brief. It would have been improper for him to go into any explanation of his personal position, had he not, in common with some Brethren from the other side of the Atlantic, been less intimately and extensively known than the Brethren who were among friends and acquaintance. It might be proper, then, to say, that he belonged to a Church, which, within the last two years, had suffered 400,000 of her Members, and 1500 of her Ministers, to be separated from her Communion, rather than suffer Slave-holding within her pale. He belonged also to a Conference which took the lead in that movement ; and his position was the more peculiar, because he was delegated by that Conference to represent them in this Body. He had no need to express at length, his interest in the Slave, and his opposition to Slavery. He took it for granted, that all of his Brethren were of one mind on that subject ; that they were all friends of the Slave, and all enemies of Slavery ; but he would hope, that he might take it for granted, that there were none there bold enough to say, that, under all circumstances, a man holding slaves must be a wicked man. If there were such, he could only say, that he could, then, hold no argument with him,—that there was no common basis upon which they could rest. But he would not take up the time of the Meeting on that point :—he wished to come directly to the point in hand.

He objected to the proposed Amendment, because it would be

an anomaly in the constitution of the Alliance. The question had been brought up several times, as to introducing the question of *moral character* into the Basis; and its introduction had been before rejected by an express vote of the Conference. Now, Slavery was a question affecting *moral character*. He was aware, that it might, perhaps, be shown, by an ingenious logic, to have some connexion with a point of Doctrine; but he asked,—where was the system of Theology, in which Slave-holding was set down among the questions of *Theology*? It was never put down in such a category: it was purely a question of *moral character*; and the Conference had decided, that they would not incorporate that question into the Basis of the Alliance. He did not suppose, however, that the Alliance intended to leave out of view the question of moral character. Not at all. This matter would have to be settled at the admission of every Member, by the respective Committees, who would have charge of the admission of Members. And it did appear to him, that this was just the point at which they might harmonize; and thus avoid the necessity, either of incorporating the proposed clause, or of going back to the original plan of a distinct *British Alliance*, instead of an *Ecumenical*. Why might not the question of every man's moral character be left to the particular Committee, who had it in charge?—so that, even if a Slave-holder were to present himself, the Committee might be left to act according to the best of their judgement; and, if he were admitted, the matter might rest there. If the British Brethren did not admit slaveholders into their Body, the American would not interfere with their decisions; and, as Temperance had been referred to as an American question, he might say, that, if the American Committee excluded the seller of whiskey or rum, their British Brethren would not interfere with *them*.

Thus a little liberty might be left to all parties in this question, which would secure a mutual confidence in each other's judgement and integrity. He proposed, therefore, that they should rest where they were, and be content with the Doctrinal Basis,—leaving the question of *moral character* entirely to the respective Branches.

His second objection to the introduction of this clause was, that it would be *inexpedient*. It would be so *in reference to the interests of the Anti-Slavery cause itself*. He was most anxious that Slavery should come to an end throughout the earth; and, if the introduction of this clause would be made to contribute to that glorious result,—though he was not sure that even then he could vote for it,—because he was not willing, under any circumstances, to do wrong that good might come,—yet, he would not complain of other

Brethren, who should give way to their feelings, and adopt the clause.

So much did he hate Slavery, that—as the result of years of thought—he declared, that—much as an American he admired the Father of his country—he would rather be the man to devise some plan for the extinction of Slavery in the United States, than have been George Washington himself. But the present movement would not tend to promote the emancipation of the slave. Brethren who had not lived in the United States could have no conception of the difficulties that were thrown around this question by interference from abroad. Those immediately concerned in the matter could scarcely bear the interference of their Brethren from the Northern States. But difficulties were increased a hundred-fold, when there was added interference from a Foreign Country. Allusion had already been made to *national prejudices*; and there was no national prejudice stronger than that. They could scarcely now advocate the cause of the slave and his emancipation, but it was thrown in their teeth, “There is British influence!”—and every man might understand, how the good cause could be impeded by fomenting these low and vulgar national prejudices. One of the most effectual means of enlisting the Slaveholders themselves,—(and that was the party they wanted to enlist for the extinction of Slavery)—would be getting them to mingle, as much as possible, with men in other parts of the World. One of the strongest means of their conversion in the United States was, inducing them to travel through the Northern States, and to contrast the superiority of the Free, over the Slave States,—in the amount of the population,—the improvement of the cities,—and in almost every respect, so far as national wealth was concerned. This argument came home to *the mind*, if not to *the heart*, of every man who witnessed the facts. And these influences would extend, if—instead of causing the Slaveholders to shut themselves up within their own circle—they could induce them to mingle with the World at large. Since he (President Emory) had been in London, he had watched the feelings which now and then had been elicited upon this subject: and when he had heard the applause which had been given when the principles of liberty were alluded to,—and when he had seen the respect which was paid to the coloured man,—the deference with which his views were received,—and how the prejudice of colour had passed away among men of the first standing in society,—he had thought to himself,—Oh! what a genial influence would be exerted upon the Slaveholders themselves, if they were but to mingle in such scenes; and to do

it with the understanding, that such manifestations were not intended as an insult to their different opinions, but as the natural overflow of full hearts. For these reasons, he besought Brethren, not to cast off Slaveholders, and not to exclude them from influences which must produce upon them so admirable an effect.

Lastly, this movement would be *disastrous to the cause of the Alliance itself*. Other Brethren must speak for themselves: he felt prepared to speak for the Methodist Episcopal Church in the United States; and he said, that, not only would that portion which had broken off from its Communion, but also the Methodist Episcopal Church itself (which had done and suffered so much for its opposition to Slavery) would entirely abstain from any participation in that Alliance, if the present Amendment were adopted in any shape or form. And the connexional principle was so strong in that Body, that there were very few—either of its Members or its Ministers—who would, upon their own private responsibility, embark in an enterprise, which would perhaps be discountenanced by the Body with which they were connected; because they would very naturally think, that it was more important for them to cultivate peace at home than abroad; and that it was more important for them not to lose the harmony they possessed, than to go in search of a unanimity which they might not be able to obtain. He was aware, that this was not a matter of very great importance to a Body whose connexion was so vast and extensive. And—although, under the peculiar circumstances under which he himself was placed, he should at once say, that he could not, without compromising interests that were dear to him, continue in connexion with the Alliance, with any such clause as that in its constitution,—he yet knew, that such remarks in reference to himself, or the Body he represented, were not of much moment. No, the Alliance could do better without him and them, than they could do without it. He could not, however, but feel deeply affected under these circumstances, when he looked forward to what he should have to encounter when he returned to his home. From some he would have to encounter shame. There were those who had told him, as they had told his Brother (Dr. Patton) who had preceded him, that the projected Alliance would be nothing but an Anti-Slavery Movement. The very moment that a Motion had been made in the Conference of his Church to send him to this Assembly, *this* was the ground of objection—that the Conference would be converted into an Anti-Slavery Meeting. And these individuals would point with *the finger of scorn*, and say, “We told you before you went: if you had listened to your friends, you would never have gone.”

On the other hand, he would have to meet with *grief*. The Pastor of the Church with which he was associated, as he bade him farewell, with tears in his eyes expressed his regret, that *he* could not be with him in the glorious scenes to which he was going. There were hearts in America as big as any in the World, beating high with the proudest hopes of the glorious results of that Meeting; and he should have to go, and sit down with them, in grief. *That* would be the feeling of their bosoms. He (President Emory) could never say a harsh word of the Alliance. No! he would bear with him through life, and communicate to others, the delightful feelings which he had *here* enjoyed; and, if Brethren adopted the clause,—conscientiously believing that they were only acting according to a stern necessity,—he would endeavour to turn aside the assailants that would rise up against them. But would the Conference subject their American Brethren to these trials?

[The respected speaker here paused,—evidently overcome by his feelings. He resumed.]

He hoped Brethren would pardon him for so unmanly an expression of his feelings.—He was not a man of tears, on any other subject but that which concerned Religion and its great interests: but, from his childhood, he never could refrain from tears, when his own personal salvation, and that of others, was at stake. On that subject, he confessed, he was a perfect child. His present feelings were but the overflowings of a heart which had been full for many days. Since the opening of that Meeting, the words of the sacred writer had been continually ringing in his ears, “Let not him that girdeth on his harness boast himself, as he that putteth it off.” And on that eventful night, when it was resolved to form the Alliance,—when he saw Brethren shaking hands and praising God,—and when he listened to the strains of eloquence and praise in the public Assemblies,—his heart had been filled with trembling, lest all these scenes should be changed for others of a widely different character. On last Sabbath, he had the privilege of hearing one who had been prominent in the commencement of this enterprise; but who, unfortunately, had to leave the Conference this morning,—and, in the course of an admirable sermon, devoted to the cause of Christian Union, he remarked, that one single hour might blast all their work, and defeat all the triumphs that had been achieved: and he (President Emory) felt, that, as far as the Alliance was concerned, that hour had come! Brethren! (said the Speaker) if you think it necessary, make *us* the victims: but victims we must be. There is not an Evangelical Church, of any numbers, in the United States, that will touch this Alliance, if that feature is intro-

duced. Single Members and Ministers may : but not a single Body, of any large numbers, will countenance it at all.

Rev. Dr. WARDLAW.—I never rose to address an assembly with more deep feelings of reluctance : but I rise to disburden my conscience. I feel we are standing on ground which is trembling beneath our feet. In one respect, I feel this,—whilst in another respect, I must say, I feel the ground is firm. Mr. Chairman, I wish to say, that I cannot regard this great question now before us,—when speaking in an Assembly of the Evangelical Alliance,—in any other light than that of great *moral and religious* aspects. We have disclaimed politics in this assembly ; I take, therefore, no *political* view of this question. And, with regard to its *moral and religious* aspects, I cannot but persuade myself, that we are of one mind. I mean by this—that there is not an individual within these walls, who is not a decided enemy to Slavery,—disapproving, condemning, and detesting it. I presume, I may assume that, as a point of fact. For my own part, I have always regarded it as amongst the most outrageous infractions under Heaven, of Heaven's great Law of Christian equity and love,—“Whatsoever ye would that men should do to you, do ye even so to them.” I know not whether my dear Brethren will go all the length with me in what I am going to add. There is not time at present, to enter into an illustration or vindication of the position ; but it has ever appeared to me, that the only consistent slaveholder on the face of the earth, is the man, who, with this law before his mind, can lay his hand on his heart, and say, in sincerity, “I have no objection to be a slave myself.” I have no time to illustrate, or enforce, or vindicate the truth of this position. I hold it is a just one, that you cannot be (Christian ?) slaveholders yourselves, without being able to lay your hands upon your hearts, and say, “We should like to be slaves ourselves.” This position I take up ; and, at the same time, while I go thus far—and almost entirely agree with the sentiments expressed by the original Mover of the Amendment, yet I do confess there are difficulties—and temptations—(shall I call them ?)—in the way of Christian Brethren in America, to which we are not at all exposed ourselves ; and, for which, perhaps, we are not disposed to make a sufficient measure of allowance. I grant it heartily. At the same time,—painful as it is to me,—I must lay it down as a great principle—that the question with us, is, What is the will of God ? And, if we ascertain what the will of God is, the next conclusion we have to come to is,—That will must be done, cost what it may. And, if the laws of man stand in opposition to the laws of God, the laws of

man must be broken, and the laws of God must be kept. This, I think, is a position from which I shall not easily be driven : and admitting, as I do, that allowances in this matter ought to be made, on the great principle, —that there are some sins, which in themselves, and by reason of various aggravating circumstances, are more heinous in the sight of God than others ; while there are some sins which, in themselves, and by reason of various palliating circumstances, are less heinous in the sight of God than others,—still, the question is —Is Slavery a sin, or is it not a sin ? And I apprehend, that, in all instances, it is sinful ; because, in all instances, it is an infraction of the great law to which I have just referred.

I would also further observe, Sir, that—while we are disposed to pass sentence of exclusion against slaveholders, (for that point we are now discussing)—we are not pronouncing any sentence about their Christianity. If any man were to come to me, seeking admission into the Church of which I am Pastor, who was engaged in some practice which was considered by the Church under my care as directly and flagrantly Anti-Christian, I should refuse to admit him ;—but, I should not, in doing so, say, “You are not a Christian.” I should say to him, “Were we to receive you, we should be considered as giving a sanction to that Anti-Christian practice in which you are engaged.” Now, Sir, I apprehend, this is precisely the case before us,—so far as respects the Evangelical Alliance,—that, were we to admit slaveholders into connection with it, we should appear to the whole World, as giving our sanction to a great moral evil—a monstrous evil : and from this view of it I would especially shrink. Observations have been made in regard to certain extreme cases ; and these were stated very strongly, and very impressively. Now I grant, Mr. Chairman, that there are such cases on the other side of the Atlantic, and that they are exceedingly difficult to deal with ; but my answer is,—we cannot legislate for special cases : we can only legislate on great general principles, as we understand them to be laid down in the Word of the Living God. I admit, there are cases of certain individuals—who, possessing slaves, treat them well, both in regard to their bodily comfort, mental cultivation, and spiritual well being ; and for this I commend them : but still I cannot approve of their holding them as slaves ; because I consider, that, by this very fact, countenance is given to the great and monstrous evil of Slavery. Allow me to illustrate my meaning by a case, which may not be considered parallel, but which will serve the purpose of illustration. Suppose I am convinced, as I am, that the theatre is productive of an immense amount of moral mischief ; yet there may be certain individual plays, which I myself, and,

perhaps, a whole audience could hear without any harm ; but my appearing there, for the purpose of hearing a particular tragedy or comedy, or whatever would be harmless in its influence on my mind, would still be giving my countenance and my sanction, in the view of the World, to a system of great and extensive moral mischief. So in this case. Whatever may be the conduct of individuals in reference to those whom they hold in Slavery, the fact of holding them in Slavery, so far gives countenance to the monstrous system with which they are connected.

I shall not detain the Meeting much longer. I love my Christian Brethren from America. I love them, I trust, with a "pure heart" and "fervently." I loved them before they came to this Country for the purpose of attending the Meetings of this Alliance ; and I love them more fervently than ever, from the communion I have now had with them :—but, in regard to this great question, I must speak my mind.

I do not now bring forward any Motion, nor do I expect, that what I am now about to mention, as a part of my speech, in the form of a suggestion, will at all meet the case. I would say, however, that such a Resolution as this would satisfy me—if our American Brethren would consent to it ; but, in the circumstances in which they stand, I presume this is almost hopeless :—"That the Evangelical Alliance, composed of Ministers and Brethren from the United States of America, as well as from Great Britain and Ireland, and the Continent of Europe,—acquiescing in the propriety of the restrictive Resolution adopted by the Conference,—regard such acquiescence as involving a sufficiently explicit declaration of the decided hostility of the Members to all Slavery ; and their determination, in their respective spheres, to use all means, which may by them be deemed legitimate, to effect its universal abolition." I believe, there is not one of us present—American—British—or Continental, who is not desirous that the last link of Slavery should be broken. I feel the conviction, therefore, that if our American Brethren would but give their consent to this acquiescence in the exclusion of Slaveholders—all would be well. I do not expect it, however ; and, it seems to me, there are only two results,—one or the other of which must follow this debate. The first is,—the forming of two Alliances, one for Britain and one for America ; the second is,—the throwing off of a very large proportion of British and Irish Members. I am quite satisfied, from what I know of the pulse of feeling on this subject in Scotland, that such will be the result ;—that a very large proportion of those, who otherwise would adhere to the Alliance, will not come forward and avow that

adherence ; and that a very large proportion of those, who have already given their adherence, will be under the painful, but conscientious, necessity of withdrawing from it. And I must say, Mr. Chairman, that I do regard the institution of two Alliances as a far less evil in its own nature, and as less evil in the results which are likely to arise from it,—than that of its appearing to the World, that this great Alliance (supposing it to be one) was giving its countenance or sanction, directly or indirectly, to that accursed thing, Slavery,—either in the United States, or in any other part of the World.

[There were frequent murmurs of applause during several parts, especially the latter portion of Dr. Wardlaw's speech : but these were instantly surpressed.]

Rev. W. W. EWBank now thought he might claim a few moments of the patient attention of the Conference, on this deeply painful subject, from the fact, that he distinctly disapproved, and strenuously opposed, the Resolution which had been passed by the Aggregate Committee at Birmingham, with respect to the invitations which were issued ; and he had only consented not to vote against that Resolution, under the misapprehension, that the use would not have been made of it, which had since been made of it,—he doubted not, most properly—he meant, *technically* ; because the use which had been made of it, had been, to submit it to all the American Brethren. His (Mr. Ewbank's) impression was, that they simply decided, for the sake of peace within the preliminary Committee, not distinctly to invite Slaveholders. He never expected, that, if any pious and religious Slaveholder from America,—and he believed there were hundreds and thousands of such, quite as much Christians as he himself was,—presented himself, he would be excluded ; and he (Mr. Ewbank) firmly believed, that, if such an individual had presented himself to the Conference, he would not have been refused.

This statement he made, merely to clear his conscience. He must say, that he would yield to no one in his opposition to Slavery. He believed it to be, in the abstract, a damnable and most diabolical sin. He believed it to be utterly inconsistent with the precepts of the Gospel of Jesus Christ ; and he firmly believed, that the Gospel of Christ would destroy Slavery, as it had almost destroyed other sins in this Country, such as duelling ;—and as he believed it would, at last, destroy war between various countries. He looked upon no sin as of a deeper dye than the sin of Slavery ; but his objection—his strong objection—to the Amendment of his dear friend

Mr. Hinton, was, that it introduced *a completely new principle* into the Alliance ; and this assertion he would prove.—He stood there, not as a Clergyman of the Church of England, but simply as a Christian ; and, in that capacity, he was recognised as a Member of the Alliance : but, if this principle were introduced, he could never have been introduced simply as a Christian. If the man attached to a system were not to be considered distinctly from that system, he maintained,—he had no right, no title, to appear as a Member of the Alliance. He did not wish to refer to names : but there were dear Brethren present,—and he could call them dear Brethren, and feel them to be so—who had spoken in a strong manner of the system with which he was connected, and with which it was his glory that he was connected ; because he believed, that, on the whole, in the sight of God, it was the best system which could be formed for a Country ;—he meant the system of Church and State. Excellent Brethren had declared, that the system of Church and State was so Unscriptural, that the Church of England, as a system, destroyed more souls than it saved. Now, he felt not the slightest diminution of Christian love to those dear Brethren. He honoured them for speaking out the sentiments of their hearts ; and he could here speak out his sentiments as freely—and, he trusted, with as much Christian love, as they could. He was sure, that—when they uttered such a strong expression—they did it with Christian love in their hearts ; and, in the same spirit, he could speak as strongly against the Dissenting system, as they could against the Church. But he maintained, that—in joining the Alliance—he was not identified with the System to which he belonged ; and, therefore, however wrong the system of Slavery might be—and he would yield to none in declaring it to be wrong ;—though it destroyed souls, as some Brethren thought the Church of England did,—and though it was as contrary to Scripture, as ever it had been said the system of Church and State was ;—he did not believe, that Slaveholders should be excluded on account of this system ; or else, for the same alleged reasons, he might be excluded from the Alliance as a Clergyman of the Church of England.

He could not but sympathize with his American Brethren, when they stated, that all they wished was, to harmonize with their English and other European friends on the great Basis which had been put forward. The introduction of the principle of the Amendment would lead to endless definitions of those characters who were to be excluded. He thought, they ought to trust their Brethren in America, that they would not introduce into the Alliance

any who were not real Christians ; and, if they did not so trust them, they did not show that Christian confidence in them which they ought to show.

He had several other reasons to urge against the Amendment : but they were of little consequence compared with those which he had adduced. He earnestly maintained, that the passing of the Amendment would be holding and treating a man as responsible for all the errors of his system, and would render it impossible for any Christian to be introduced, simply as such. In that case, he should feel it most difficult to remain a Member of the Alliance. It was with great pain that he said it ; and many other Brethren, who, he was sure, felt as strongly on the subject of Slavery as those excellent Brethren who supported the Amendment, would be obliged to leave this godly and blessed Confederacy.

Rev. Dr. BUNTING thought it would be extremely desirable, to adhere to the general custom of the House of Commons, not to encourage three or four speakers on the same side of a disputed question, to speak in succession ; but that there should be addresses from speakers of opposite opinions, alternately, as far as possible.

Rev. Dr. BAIRD said, that, if they were going to form an Organization of a permanent character, bringing Christians of various Countries into close contact with one another, he should feel much more the force of the objections of Dr. Wardlaw, than he did when he looked at the organization which had been proposed, and saw that it was a mere Meeting—not a Society at all—not an Organization which deserved the name :—it was nothing but the bringing together of men of various Countries once in seven years, or five, or three, as might seem best. Taking this simple view—that the two great objects of the proposed Association were, the promotion of brotherly love among the Members of the Alliance, and the diffusion of great Protestant principles—and that the Conferences were to be merely assemblages of Christian Brethren from various Countries at specified intervals of time,—with no Organization left when those Meetings were over—it really seemed to him possible for them to come together on the broad Basis already laid down. If there were to be an Organization of a very consolidated character, and having great variety of action, the matter would be different. The Basis laid down was one upon which they could all meet ; and details were, in his opinion, much better left to the Branches of the Alliance.

He confessed, that the idea of failing in this great effort to unite Protestants, at home and abroad, in the great Principles they had already adopted, was most distressing. Yet they had been brought

to that point : and, unless enlightened and liberal views were taken, and unless questions not essential to the proper objects of the Alliance were left aside, he did not see how they could get on. Other questions beside that of Slavery might be brought forward, which would give a great deal of trouble ; but these were kept back, that they might unite on the great principles which formed the Basis. Difference of opinion on other questions ought to form no bar to Membership ; for, on the same ground, a Brother might refuse to belong to the general Church of Christ, because its Members were not agreed in every thing.

Rev. Dr. URWICK did not rise for the purpose of arguing on one side or other of the present question,—the most painful which had been brought before them ; and likewise—though he did not himself concur in all the fears which had been expressed—the one most likely to be fatal to the Alliance. He would do little more than offer a suggestion. He could not make a Motion, as that would be contrary to order. He wished that the Anti-Slavery cause was in circumstances, in connexion with the Alliance, which would enable them all heartily to concur in adopting the Resolution proposed by his esteemed Brother, Mr. Hinton. It manifestly appeared, however, that such was not the case. He could sympathize deeply with the dear Brethren from America ; and he could not but concur fully in admiration of the kind and Christian manner in which they had received statements, which must have told more or less upon their feelings : there was great cause for thankfulness to God, for the calmness and Christian temper which had pervaded these important discussions. He did not think, that the matter could end in a vote upon the present question, which would be to the entire satisfaction of any party. If they negatived Mr. Hinton's Proposition, and did nothing more, they would be giving *indirectly* the influence of the Conference against the slave. Perhaps harmony might be brought about, by foregoing a part of their convictions as to what ought to be ; and, if they could not get all they wished, he was willing to take all they could get. It was, at one time, thought a great point, to obtain from the British Parliament the abolition of the Slave Trade. Their American friends had, with one consent, repudiated Slavery. On that point there was not a dissenting opinion or feeling among them. Now, what he suggested was simply this ;—the Conference might take and do with it just what they liked : he could only say it was the result of much anxiety, much serious consideration, and—he might add—of some prayer. He would deeply regret, if they could not have an Œcumenical Alliance.

What he suggested, then, was this—that, instead of introducing the subject of Slavery in the shape of a law, as to the non-admission of slaveholders, they should embody, if they could, the entire, unanimous, cordial expression of the judgement and feelings of the Conference, or the Alliance, against Slavery;—which might, perhaps, be something to the following effect:—

“That this Alliance,—believing Slavery to be iniquitous in itself, fraught with fearful influences upon the personal and social character of the parties concerned in it, and utterly repugnant to the genius of the Gospel,—rejoices in the progress which has been made towards its entire abolition: and, although this Alliance does not feel called upon to identify itself with any particular measures, or to prescribe what course should be pursued by its Members for securing that consummation, it is constrained to record its hope and assurance, that all connected with it, will, to the utmost of their power, contribute towards that result,—so important to the honour of the Christian name, and to the unqualified and cordial recognition of Christian Brotherhood with all redeemed men—whatever may be their colour or condition—as one in Christ Jesus.”

He (Dr. Urwick) simply threw out this, with the wish to introduce something in which they could all concur.

[At the request of several Gentlemen, Dr. Urwick again read his proposed Resolution.]

He thought, they ought not only to take into consideration the condition of slaveholders, but that they ought also to take into account the case of men like themselves—men with souls as precious as theirs—men, it might be, with intellects as powerful as theirs—and men, with hearts as capable of being made the dwelling-place of the Divine Spirit:—they ought to take into account the condition of the Christian slave. He would have the Alliance, and all its Members, in a position in which they could take the slave, if a Christian, by the hand, and recognize him as a Brother in Christ. And he thought, that the person who was not prepared to do that, could not conscientiously become a Member of the Alliance.

Rev. Dr. SKINNER.—I have had, Sir Culling, since I have been attending upon these Meetings, as high feelings of piety—if I ever had any,—as pure feelings,—as elevated and holy feelings, as I have ever had; and, I think I can say, even higher, and more like the feelings, which I hope will fill my soul when I appear in the presence of God with His Saints. I regard this assemblage in London, as the most important assembly which has ever been held since I have been on the stage of existence; and I question, if, since the primitive times, there has been a more important assembly held in the Church than the present will prove to have been. I do not question, Sir Culling, the right of this Conference to adopt

such an Amendment as that proposed by Mr. Hinton. They may adopt it, if they please,—just as they have adopted an Article in the **Basis** which excludes the Friends : but I must think, that, if they do so, they will act inconsistently with some things which they have already adopted.

But I shall not pursue that argument. I admit *the right*, but the question is as to *the expediency* ;—whether it is best that it should be adopted by the Evangelical Alliance? And on this point, my mind is fully made up,—that it would be, on the whole, *inexpedient* ; and, in a high degree, undesirable ; and, if adopted, would unquestionably—as was remarked by President Emory—exclude from the Alliance the great mass of the Evangelical American Church. And they would be excluded, Sir Culling, not because they were friendly to Slavery ; for I do assure you, that there is, in the American Church, a most sincere and intense detestation of the system,—as one of the most hateful and abominable things under the sun. I must say, *I* so regard it. I came from the South ; I was born there ; I have friends there : my father was a slaveholder ; but, after I became a Christian, I conceived an utter disgust towards Slavery ; and it was by my own remonstrances with my father, before his death, that I was hindered from being a slaveholder myself. My abhorrence of the system has continued. I perceive it is opposed to every law of God. And what *I* feel upon the subject, is felt by my Brethren—by my Brethren in the South to a great extent, (though there are exceptions *there*)—but extensively by my Brethren in America. I know that I represent them, in expressing my most cordial and intense abhorrence of Slavery as a system, and my earnest desire that this evil should cease amongst us.

But, Sir, ought the American Churches to be excluded from this Alliance, on account of the existence of this system among them? That is the question : and let me say, that,—while I believe Slavery, as a system, and particularly American Slavery, to be the greatest of abominations,—let me publicly assure you, that, not only *may* there be pious Slaveholders, but that there *are* amongst them some of the most spiritual, devout, benevolent, and great-hearted persons I have ever known ;—persons, who themselves have opposed Slavery ; and who are Slaveholders, not on their own account, not for their own good, but exclusively for the good of the Slaves.

Dr. Wardlaw has laid down the principle, that no man should hold another in Slavery, unless he were willing to be held in Slavery himself. I accord with the principle : I dissent from the conclusions which he drew from it. I can state some circumstances which

presented themselves before my own eyes, in which, according to the law of reciprocity, you would wish to be a slave. Part of the case is real; part is imaginary. I was riding in Virginia on the outside of a stage, when I saw two little negro girls, cleanly dressed,—and beautiful children they were,—walking after a man who was riding. The driver of the stage said to me, “Do you know where those children are going? they are going to Fairfax to be sold; and that man on the horse is the sheriff, who has an execution,—part of which will be satisfied by the sale of those little girls.” I said, “Driver, what would you do, if those little children were yours, and the sheriff were come and take them to sell at Fairfax?” He said, “I would be the death of him:”—and I felt that I should probably have been the same. Well, Sir, suppose I was a man of wealth, and had gone to Fairfax, and attended the auction; and suppose the mother of these children was there, and, knowing me to be a Christian man, and a man of property, were to entreat me to purchase her children, and thus prevent their being sold to Alabama or Texas; and suppose that I should at once determine, that I would buy them, and constitute myself a slaveholder;—I ask, should I not, in such a case, be fulfilling the law of reciprocity referred to by Dr. Wardlaw? and be doing to others what, in an exchange of circumstances, I should like to be done to myself? And then, suppose, Sir, that I should buy these little girls, for the purpose of educating them, and furnishing them for the enjoyment of their liberty,—with the determination, that, as soon as it was possible, they should be put in possession of their liberty; and that they should, in addition, be set up in comfortable circumstances, and have property as well as liberty; should I be sinning in acting in this way? And if, while this relation subsisted between me and these two little girls, I were to come to London, and attend a Meeting of the Evangelical Alliance, and wished to join it,—would you say, that, because I was a slaveholder under these circumstances, I ought not to be admitted into the Alliance?

Sir, there are many such cases, in point of fact, in the United States. I am not stating what is merely imaginary. The thing has, in all substantial respects, many and many a time actually occurred. I know examples of slaveholders, in the United States, which perhaps would be surprising to some of my Brethren to hear of. I was at Virginia Springs a few summers ago; and there was a coloured man waiting at the table, of whom I heard, that he was the slave of his wife! His wife was a free woman living at Richmond, and her husband was her slave. He was about to be sold away from her; she was able to purchase him, and she did pur-

chase him, and was living with him at Richmond. A question arose here, whether she could not leave the State of Virginia, and live where she might emancipate her husband? That question she settled on principles of expediency. She was born at Richmond; all her property was there; all her friends were there; and she could not, without great inconvenience, leave the place. She therefore determined to stay, and live with her husband, though nominally her slave. What would you say with respect to this case? Would you unchurch that woman, and say, she could not be a Christian, while even her own husband was her slave?

I accord thoroughly with Dr. Urwick's proposal; and I do most earnestly hope, that this Alliance will do everything it can do, consistently with a just regard to the interests of Christ's Kingdom, and in a Christian and suitable manner, to abolish American Slavery, and Slavery of all kinds, wherever it exists. And I believe,—if you do not mar the precious work in which we are engaged, but—if we form one Œcumenical Alliance, and go forward as we have begun,—that no instrument which has ever been set in operation since Apostolic times will do more towards abolishing American Slavery, and every other form of evil in the World, than our blessed Evangelical Alliance. That is my conviction; simply because, if successful, it will be the means of bringing about the accomplishment of the Saviour's prayer, that His people "may be one;" and that prayer must be fulfilled, before the World will be convinced, that the Gospel is true, and that the Father sent the Son to be the Saviour of the World.

I do hope, that our American Church will be admitted into the Alliance. Most earnestly do I hope you will not exclude us. The period since I have been here has been the most blessed season of my life. My happiness, my joy, my delight, have sometimes been too great for any words to express. And one of the reasons why I have felt such happiness was, that this Alliance promised to give greater rapidity to the progress of the Truth and Grace of the Lord Jesus Christ in every land.

I am persuaded, Sir Culling, that this agitation will cease; and that we shall be harmonious, and still love as Brethren,—so that the end of these deliberations will be better than the beginning. We want to be blessed in America through England our mother: and we want this Alliance as the instrument through which her influence may reach us. Through that instrument you will bless us and enlighten us, and enable us to solve the most difficult problem which occupies our minds,—How this accursed system of Slavery, inwrought with our civil constitution, may be

removed from us? Therefore, we wish to be admitted as Members of the Alliance, and to be brought into fraternity with it. The American Church is a very imperfect Church ; and, in America, we are in our youth,—almost in our childhood,—and, consequently, have a great many faults : but there are good things with us ; and possibly, Sir, England, the mother, might be blessed by means of her daughter. We have had glorious revivals of Religion there ; and we have institutions—benevolent institutions among us,—not at all equal to those of England—(for, in this respect, England is the glory of the World)—but we have benevolent institutions there ; and we have many things, which, perhaps, would be the means of suggesting thoughts and motives to Brethren in this Country : so that, I trust, there will be a reciprocal influence,—we being blessed through you, and you through us. With that hope, we desire to be admitted into the Alliance. I began to despair when this subject was first introduced : but I cease to despair. I am now rejoicing in the confident hope, that some way will be devised, by which we shall all be harmonized. And, if on this subject—this most delicate and difficult subject—we are united, there is no other point of equal magnitude about which to disagree.

Rev. Dr. WARDLAW, in explanation, remarked,—With regard to the appeals which had been made to him on special cases, that he was not disposed to say what he should do in such cases. But the question was, what *ought* he to do? He would make two remarks. The first was, that he thought it ought at least to be well weighed in such a case, whether, in doing a personal benefit to one or two individuals, the effect of the example in purchasing human beings, and thus acknowledging them to be articles of property, might not do far more public evil than the private benefit would do good? His second remark was, that they must either have universal exclusion or inclusion. They could not draw the line for special cases. If the principle of admitting slaveholders were once allowed, all slaveholders must be admitted without exception.

Rev. JAMES PRINGLE had not intended to have troubled the Meeting upon this occasion,—especially feeling, as they all felt, that their time was precious,—that they were very much exhausted,—and that there was much business to do:—but, as he must leave town early to-morrow morning, and as it was very uncertain, whether that great question would be decided that evening, he felt it necessary to discharge his own conscience respecting this question, which was of deep and vital interest to the Alliance. He would, just for a moment at the outset, refer to an observation, which had been made by the American Brethren generally, and by

the last speaker from beyond the Atlantic in particular, with respect to the distinction which ought to be made, between a system and an individual upholding that system. Such distinctions, he knew, must be made, in many cases, for practical purposes: but there were circumstances in human society, to which these metaphysical distinctions would not reach. If a man committed a crime,—say a theft,—he would be amenable to the law, and would be punished by it; and, if an individual theft were an infringement of human and Divine law, did the multiplicity of the offence render it less or more aggravated? They had been entreated, in most impressive language, by their American Brethren,—in one instance, he believed with tears,—not to cast them off from the Alliance, to which they had been consenting parties. He knew not of one individual in that great Alliance, who wished to cast off the American Brethren. It was not wished that they should cast themselves off. They had become parties to the stipulations and principles upon which the Alliance was formed. They had entered into the Alliance with enlightened consent; and had taken a part, and an influential one, in the discussions which had been carried on; and none could desire their exclusion from its future proceedings. He did not desire to treat the Conference as an Anti-Slavery Meeting; nor would he go into any statement of the nature and evils of Slavery; for it had been admitted on all sides, and by every individual who had spoken on that great and stirring question, that Slavery was a “gigantic evil”—an “abominable thing”—“one of the greatest evils under the sun.” All such expressions had been used in characterizing that system; and none had used stronger terms than the American Brethren when speaking upon this subject. The more he thought upon it, the deeper did he feel, that Slavery, and especially American Slavery as he had been made acquainted with it, was—what the American Brethren had emphatically described it—“One of the greatest and most abominable things which could be conceived to exist.” He should not detain the Conference, by attempting to depict the condition of the slave from the earliest period of childhood: he would not attempt to state all that had been recorded about the Slave-rearing, the Slave-trading and driving, which prevailed in the Slaveholding States. These facts were all well known by many Members of that great Assembly; and, he believed, were well known, and deeply deplored, by the respected and learned Fathers who had come to visit them from beyond the Western waves. He would not, therefore, speak of these things—of the husband being torn from the wife, and the parent torn from the child: but he would make a few observations, in reference to what he conceived

to be really the point in question. And he did so, because he considered, that the system of Slavery, as it was now existing—and embodied in the Western and Southern States of America,—had a bearing upon questions which had been taken up in former discussions, as being connected with the great object,—at which, he believed, they were all aiming,—the Glory of their common Master, and the common good of their fellow creatures. They had resolved that the objects of the Alliance were, by means of education,—and especially of Christian knowledge, and by the advancement of the blessed Gospel of the Lord and Saviour Jesus,—to exert a holy influence upon such systems as Popery and Infidelity. But how could this be done, if they should admit as Members of the Alliance, men, who made the laws which, when made, they often pleaded as the reason why they did not liberate their slaves? and who condemned it as a crime, to teach a slave to read; and had passed enactments, that—for the first committal of that so-called crime—he (Mr. Pringle) spoke under correction, but he had derived his knowledge from the most accurate authorities he could possibly obtain—

Rev. Dr. S. H. Cox, of America, rose to order. He was very willing that Mr. Pringle should proceed with the statistics of Slavery, if they were allowed to reply.

The CHAIRMAN thought it would be better to avoid entering upon details.

Mr. PRINGLE continued. —His only object was, to show the bearing of the Slave system upon education,—one of the objects to be promoted by the Alliance. He believed, that, for the first offence of teaching a Slave, the fine was *thirty dollars*, for the second offence, *sixty dollars*, and for the third, *death*.

A GENTLEMAN said, that he was prepared to bear his testimony, which was altogether adverse to the statements now made.

The CHAIRMAN thought, the line of argument which Mr. Pringle was pursuing, had better be avoided.

Mr. PRINGLE continued. His design was to shew, that Slavery, as it existed in certain parts of the Western World, was, not only indirectly, but directly, in opposition to the circulation, and to the teaching and reading of that blessed Book, which came from Heaven to shew men the way of Salvation, through Jesus Christ the Lord. Slavery exercised a withering influence upon the Slave. In its nature and tendency, and its ascertained results, American Slavery was directly antagonistic to the great objects which the Alliance had in view.

Rev. Dr. ELDER rose to order. The Conference was not discussing American Slavery.

The CHAIRMAN decided, that the Speaker was quite justified in referring to American Slavery, as a part of the system, and as an argument in proof of his assertions. At the same time, he repeated his opinion, that it would be better to avoid reference to the effect of Slavery. This was admitted by all to be injurious.

Rev. Dr. MASSIE hoped, that Brethren would not interrupt Mr. Pringle. It was not intended to hurt the feelings of any one.

Rev. W. BEVAN wished to know, whether the Conference intended to go into an examination of the state and aspect of Slavery? or whether they meant to discuss the question of the admissibility of Slaveholders into the Alliance?

Mr. PRINGLE said, he would come at once directly to the point. He did not think, that Slaveholders ought to be admitted into the Alliance; and, in stating this, he was not taking new ground, but was adhering to the ground which had been taken after the interesting discussion at the Preparatory Meeting at Birmingham; and, at that Meeting,—which he had not the privilege of attending,—a Resolution had been passed, that the Conference was to be composed of persons that were not Slaveholders. And, if the same principle were not adopted with regard to the Membership of the Alliance, a very withering influence would be produced upon the cause of three millions of their fellow creatures who were in bondage. He sat down, expressing his wish, that the Amendment should receive the sanction of the present assembly.

Rev. ADOLPHE MONOD.—I still hope, Mr. Chairman, that by the blessing of God, we may, in this instance,—as we have in other preceding cases,—find such an intermediate course as may satisfy conscience on both sides. But let us pray, that we may not confound *opinions* with *conscience*; and those matters in which concession is practicable, with those other matters where concession is impossible. Now, when I see on both sides, men so pious, and whom I know to have studied so deeply the Word of God,—being, on this very question, so perfectly united in the principle on which they all start;—I am disposed to think, some way might be found to reconcile and harmonize our views. This, I think, may be found in the principle proposed by Dr. Urwick. But, if that be not adopted, I, for one, will vote against the Amendment. I will not, on such a solemn question, dwell much on a question of form; but I think, in point of form, the Amendment has come too late. The introduction of the principle of personal holiness, of which this is

certainly one branch, has been already proposed and objected to. It is, therefore, out of place ; and, if introduced at all, should have been introduced before. But—not to dwell on that matter of order—I pass on to observe, that, when I hear men,—in whose piety, wisdom, and experience we trust,—who know the subject which we discuss better than we probably know it—much better than I do ; and when, among these men, there are some who have suffered for the cause of Abolition,—we ought to pay great attention to their advice ; and I ask myself, when I hear them, “ Do I really know all the circumstances of the case?—what is practicable and what is possible in such a situation ? ” I do not mean to conclude, that, therefore, at once, we ought to reject the Amendment. I simply mean, that we ought not to introduce this new principle into the Alliance,—except we are absolutely and unavoidably bound by conscience—guided by the Law of God. *That* is the question. Is this a case, in which we are absolutely bound by conscience—guided by the Word of God ? I think not. I certainly consider Slaveholding as a sin : but I do not go so far as some respected Brethren have gone on that subject,—simply on this account—because I could not clearly prove, by the very expressions of the Word of God, that such is the fact. I think I can prove it by inference : but *that* is a very different thing. It is one thing to have the clear declarations of the Word of God ; and another thing to *infer* from the declarations of the Sacred Scriptures. If Slaveholding be a sin before God, in a sense so absolute as I have heard it stated, I cannot conceive that the Apostles should have acted about it as they have done. I know how it is answered,—that the cases are not the same,—that the circumstances have changed. It is very true, that Slaveholding in the present day is very different from what it was when the Apostles preached. But still, this is our inference—our reasoning—not the positive declarations of the Word of God. Therefore, this is not one of those cases in which conscience is absolutely bound by the Law of God.

I say more. Suppose it were proved that it was a sin of this order,—how are we to rule in this case ? Have we not rejected the introduction of the principle of personal holiness, as being somewhat of an inquisitorial character ? and will not that, which is true about holiness in general, be true about each of its branches in particular ? And if we rule against Slaveholding, why not also rule against war and duelling, or any other sort of sin—the practice of which is positively declared, by the Word of God, to render entrance into Heaven impossible ?

I believe, too, that, in so difficult a question as the present, the Apostles, if they were present, would have avoided ruling; and that the spirit of the New Testament would rather lead us to remain silent, or to adopt the principle proposed by Dr. Urwick,—letting time decide by degrees, under the blessing and light of God. Who knows but within seven years, that, either by some new circumstances or discoveries, we may be all brought to one and the same mind on this subject? and what a pity it will be, that we should now split on a question, on which we might agree a few years hence. Is there not less inconvenience, in letting the question remain undecided for a short period, than in forming several Alliances, which would almost be tantamount to the extinction of all Alliance? When I saw that it was impossible certain subjects should be avoided, and when I saw the probability of several things being ruled which I did not consider best for the Continent, I proposed the question to myself, Would it not be well to have an Alliance for the Continent? But, the thought arose, that this would destroy the principle of Union; and that it would be better to make some concessions, and have one Alliance only. The manifestation of several Alliances before the World and the Church would have an injurious tendency, as not being an exhibition of that universal Union which it is desirable to present. I, therefore, propose the adoption of the principle laid down by Dr. Urwick. Let us not rule without absolute necessity—even if we think our Brethren mistaken, let us at least give them time, and allow it to decide this most difficult question.

Rev. Dr. F. A. Cox did not rise to make a speech, though he had twenty times been tempted to do so; but he rose for another purpose. Convinced of the very deep and serious importance of the matter, he rose to propose, (according to the primary suggestion of Mr. James) the referring of the whole subject to a Committee. Under such circumstances of profound interest, the decision, whatsoever it might be, ought to be approached with the utmost carefulness. The hour was growing late. They were not prepared to hear twenty more speeches. He therefore proposed a Committee, as the only possible means of arriving at a harmonious conclusion,—though, from the conscientious feelings which existed in different minds, he feared they could not all be brought, under any circumstances, to concur in what might be the determination of such a Committee.

Rev. E. BICKERSTETH rose, with all his heart, to second the Proposition of his friend Dr. Cox,—being in substance, that which Mr. James had recommended before he left London.

The CHAIRMAN.—I must know whether Mr. Hinton consents to that arrangement?

After some explanations as to the point of order, Mr. HINTON and Mr. HIMES agreed to the withdrawal of the Amendment, and The Conference gave its consent.

Mr. BICKERSTETH, as Secunder of the Motion for the appointment of a Committee, rose to make a few additional remarks. He highly approved of such a Resolution, as God had so graciously, in former difficulties, conducted them to safe and harmonious conclusions by referring such cases to Committees. And he should not be doing justice to his own feelings, if he did not bear his testimony before that Meeting to his almost astonishment at the grace of God, which had been bestowed upon the American Brethren, and which had enabled them to sit patiently, and to hear, without interruption, the things which they had heard that evening. He felt most strongly, that there had been a rich manifestation of the grace of the Lord Jesus Christ, which had enabled their friends, in the difficult situation in which they were placed, to listen with meekness and patience to all the things, which, on the other hand, Brethren had felt conscientiously obliged to utter. The present case was full of perplexity and anxiety; and, by referring it to a Committee, they would all have an opportunity for prayer, and calm thought on their beds; and he trusted, that—by the help of God—who had so graciously delivered them from former difficulties,—they would be able,—without breaking up the Evangelical Alliance, and becoming a mockery to the whole World,—to come to an harmonious conclusion, which might satisfy the consciences of Brethren on all sides.

Rev. THOMAS SCARLES said, that, if he had any character at all among his countrymen, it was that of being an Anti-Slavery man. Since 1813, he had been engaged in almost every movement connected with that question: he therefore believed his Brethren would give him credit for a deep and anxious concern and solicitude respecting that cause. But he was also deeply anxious for the maintenance of the Evangelical Alliance; and he thought, that all they had a right to expect and demand from those who stood connected with them, was, that the sanction of the Alliance should not be given to Slavery, or to any other great evil. If the American Brethren committed themselves to any engagements on that subject, he thought the Conference should trust in their honour and integrity. It struck him that an agreement or statement of this kind was desirable:—

"That this Meeting affectionately urges upon the Members of this Alliance, who may be called to organize Branches of it, in any part of the World, where Slavery, or any other similar and acknowledged form of evil exists, so to organize such Branches as to prevent the sanction of this Alliance from being given to the evils in question."

This was as much as they had a right to expect or demand. If this question were settled, he could go home with grateful thankfulness of heart—feeling that the Alliance was secured, and that nothing disastrous was to be apprehended.

The following Resolution was then submitted, as Moved by Rev. Dr. F. A. Cox, and Seconded by Rev. EDWARD BICKERSTETH :—

"That the Motion now before the Conference, the Amendment proposed by the Rev. J. H. Hinton,—together with other suggestions offered by Members of the Conference thereon,—be referred to the following Committee for mature consideration, and that they report to the next Sitting of the Conference :—

Rev. Dr. Beecher,	R. T. Haynes, Esq.,
Rev. Dr. S. H. Cox,	Rev. T. Brainerd,
Rev. Dr. Patton,	Rev. Dr. Baird,
Rev. Dr. Schmucker,	Professor Elton,
Rev. Dr. Olin,	Charles Baker, Esq.,
Rev. Dr. Erskine Mason,	J. B. Bacon, Esq.,
Rev. S. L. Pomroy,	Rev. Dr. Peck,
Rev. E. N. Kirk,	Rev. J. V. Himes,
S. E. Morse, Esq.,	Sir C. E. Smith,
Rev. Dr. De Witt,	Rev. Dr. Bunting,
Rev. Dr. Skinner,	Rev. Edw. Bickersteth,
Hon. and Rev. B. W. Noel,	Rev. Dr. Alder,
Rev. J. H. Hinton,	Rev. W. M. Bunting,
Rev. Thos. Scales,	John Hamilton, Esq.,
Rev. Isaac Nelson,	James Stanfield, Esq.,
Rev. Adolphe Monod,	Rev. A. S. Thelwall,
Rev. Thomas Binney,	Rev. Dr. Massie,
Rev. Dr. F. A. Cox,	Rev. G. Osborn,
Rev. Dr. Morison,	Rev. Robert Eckett,
Rev. Abercrombie L. Gordon,	Rev. Dr. Tholuck,
Rev. Dr. Wardlaw,	Rev. Jabez Burns,
Thomas Farmer, Esq.,	J. S. Blackwood, Esq., LL.D.,
John Henderson, Esq.,	Rev. Dr. Hoby."
Rev. Dr. Urwick,	

* Carried.

[It was agreed that the Committee should meet at the conclusion of the present Session of the Conference, to arrange their mode of procedure. It accordingly met, and decided to adjourn to Eight o'clock on the following morning.]

A few verses were sung of Cowper's beautiful Hymn, commencing—

“ God moves in a mysterious way.”

Rev. JACOB STANLEY pronounced the Benediction : after which, the Conference adjourned to Saturday, at Ten o'clock A.M., to sit, with a interval of half an hour, until Five o'clock, P.M.

TENTH DAY.—AUGUST 29TH.

MORNING SESSION.

THE Conference re-assembled at ten o'clock, A. M.

Captain CALDWELL moved, and Rev. W. BEVAN seconded,

“That Rev. Thomas Waugh preside over the Devotional Exercises.”

Carried.

The Brethren then sung 78th Hymn, Wesley's Collection. The Chairman read parts of Philippians i. and ii.

Rev. THOMAS MORTIMER engaged in prayer.

Rev. W. BEVAN remarked, that, under a deep conviction of the importance of the crisis which had arrived, the American Brethren had yesterday, after dinner, retired into another apartment; where they were engaged in earnest supplications before the Throne of Grace for Divine guidance; and he was sure, that the spirit of solemnity which rested upon the Conference during the Evening Session might be considered as an answer to the private supplications of those dear Brethren. He would remind the Conference, that the Committee appointed last evening were in deliberation in another apartment; and he would suggest, that Special Devotional Exercises should be continued on their behalf, that the Holy Spirit might guide them to such an harmonious and satisfactory issue as should gladden every heart, and accomplish the will of Him whom, as their Lord, they had met to honour, and who was the first object of their love.

The CHAIRMAN trusted, that the excellent remarks just made would have their full effect on every heart.

The assembled Brethren then sung 680th Hymn, Wesley's Collection. Rev. Jonathan Edmondson engaged in prayer. The 72nd Psalm (L. M.), Dr. Watts's Version, was then sung, and Rev. T. R. Birks engaged in prayer.

Sir CULLING EARDLEY SMITH took the Chair.

A GENTLEMAN rose to refer to the case of their aged Brother (Dr. Young of Whitby), who wished to address the Conference yesterday, see p. 281. Would he, if present, be now permitted to address the Meeting?

The CHAIRMAN said, that he had endeavoured impartially to discharge his duty yesterday, in his difficult post : and he was sorry if anything had passed which had inflicted pain upon the mind of their friend. Was Dr. Young present? [No answer was given.] He (the Chairman) trusted, that Dr. Young would be made acquainted with what had taken place that morning.

Rev. W. BEVAN read the Minutes of the previous Session, which were confirmed.

THOMAS FARMER, Esq. moved, Rev. A. D. CAMPBELL seconded,

“That a Collection be made at the Fourth Public Meeting, on Monday, the 31st inst.”

Carried.

The CHAIRMAN rose to issue invitations to the Members of the Conference present, to meet him at his house, at eight o'clock on Monday morning, to breakfast, when a project would be submitted—quite unconnected with the Alliance, (for he was more and more convinced, that, if the Alliance, as a Body, were to undertake any organized action, it would risk its existence.) The object was one, in which they could, if they felt disposed, unite, in their individual capacity, for its accomplishment in this Country. It had been thought, that the circumstance of such an assembly meeting in London might be brought, in some way, to bear upon the Foreigners who resided in this City, and who were their Brethren by birth, if not by grace. It was computed, that there were 5000 Italians, 30,000 Germans, and a vast number of Swedes and French in London; and it was deemed desirable, that the assembling of the Evangelical Alliance should be made an occasion of mercy to them, by putting in motion some organization which would have a strict regard to their spiritual interests. In bringing this subject, yesterday, before the French Brethren, the thought immediately flashed across their minds, that—if something of this sort were done for England—the natural consequence would be, that the same sort of thing should be done for France and other Foreign Countries; and that a similar institution might be formed in Paris, which might provide the means of grace for many thousands of English and Americans who resided in that City. This would be a most interesting topic for British Brethren.

A GENTLEMAN recommended, that earnest prayer should be offered up to the Throne of Grace, that God might so interpose by His Spirit, and harmonize the whole Conference, in a way which would not compromise the Truth, or wound the consciences of any.

It seemed to him, there was no object they could bring before God, short of the salvation of their souls, of so much importance as the one now before them—the forming of a general Union of Christians. The obtaining or losing of that great object depended upon the spirit which pervaded their minds; and the right spirit was to be obtained by prayer. If they had a renewal of that humility, and repentance, and faith, which they experienced in their conversion, they would be sure to succeed.

The CHAIRMAN said, he had been in the Committee-room; and he was persuaded he did not over-state the case when he said, that the World's interests, and the interests of humanity, were trembling in the balance. He did believe, that, within that building, in which they were now assembled, there would be a question decided that day,—the result of which would be for unbounded good or evil. How necessary was it, then, that dear Brethren should collect their thoughts, and ask God to elevate their faith, and to enable them to trust in Him; and, when they went to the throne of grace, oh! might they all go as with the heart of one man! They had trusted in God, and He had not hitherto failed them. He had brought them out of all their former difficulties; and He could, if He pleased, direct them, at that time, to the issue which they were seeking.

Rev. W. BEVAN read Psalm cxxxviii., and further implored the Divine blessing on behalf of the Special Committee.

Rev. Dr. F. A. Cox, as Chairman of the Special Committee, stated, that they were not yet prepared to give a distinct Report; but asked permission to continue their present sittings.

He then moved, and Rev. W. BEVAN seconded,—

“That the Committee have leave to continue their Sittings.”

This was carried.

And also,—

“That the following Members of the Conference be added to their number :—

Rev. Dr. Barth,	Rev. M. Bonnet,
Rev. M. Hoffman,	Rev. M. Bost,
Rev. M. Fisch,	Rev. M. Fromard.”

Which was also carried.

Dr. Cox reported, that Rev. E. N. Kirk, of Boston, U. S., was not in attendance on the Committee. Whereupon,

Rev. Dr. BUNTING moved, and Rev. A. D. Campbell seconded,

“That Rev. Dr. Emory be added to the Committee, to supply the vacancy occasioned by the absence of Mr. Kirk.”

Carried.

Sung 1st Hymn in the Liturgy of the United Brethren.

Rev. LORD WRIOTHESLEY RUSSELL read Daniel vi.

Rev. Dr. STEANE further entreated the direction of God on behalf of the Committee.

Rev. Dr. BURDER having suggested, that serious evil would arise, if the Report of the Committee were delayed much longer,—some conversation arose on this point.

Rev. A. D. CAMPBELL proposed, that they should continue their Devotional Exercises. And—after some remarks from the Chairman and others in reference to a proposal which had been already made, respecting a picture of the Conference, (which it was never intended should be taken up by the Conference at large,)

Rev. A. D. CAMPBELL read Psalm xliv.

Sir CULLING EARDLEY SMITH read the Litany, and the concluding Prayers, in the Service of the Church of England.

Rev. W. BEVAN (who had returned from visiting the Special Committee) reported, that the Committee advised, that the Conference should adjourn till Monday.

Rev. Dr. BEAUMONT thought, that the consequence of such a course would be, that this great and grave matter would be settled at last by a fragment of the Alliance.

Hereupon, after some remarks from Rev. W. Bevan,

Rev. N. M. LEOD wished, that they all deeply felt, not only the duty they owed to their Brethren in America, and to Christian slaves,—but also the awful duty they owed to the Christian Church. They had embarked in a most solemn undertaking; and, if they failed, they would not leave the Christian Church as they found it: but, so far from having done it any good, they would have done it positive harm. He felt, therefore, that great caution was required in their proceedings; and, as the Committee had advised an adjournment to Monday, he most earnestly implored his Brethren to accede to their counsel. Some days ago,—when it had been remarked to him, that everything was going on beautifully,—he said, “So beautifully and so well, that I am beginning to tremble. I am afraid we are going on so well, that we are beginning to forget God, and to trust our own wisdom; and I should not wonder to see a gale come, which will make us all go to Christ; and, if we do so, He will rebuke the winds and the waves, and say, ‘Peace, be still!’” He (Mr. M’Leod) was not afraid of the gale which had come, though it was a serious one; and he was persuaded that there was not an individual present, who would not be—he did not say formally, but—earnestly engaged in prayer to God—supplicating His grace and blessing.

Rev. Dr. CARLILE, of London, believed, that, not merely the peace, and harmony, and ultimate beneficial results of this great movement, depended upon the right adjustment of the present question; but that the decision of the Committee and the Conference would exercise a direct influence, in largely contributing to the peace and harmony,—not of individual Churches only, but of whole Denominations. There was not a single question which had come before the Alliance, to which he attached such unspeakable importance, in its practical results, as to that which was now before it: and therefore he did hope, that, without a dissenting voice, they would assure the Committee, without a moment's delay, that they might not only take an hour, but hours, for calm, prayerful, and deliberate consideration.

Still he thought it a pity, that so many Brethren should be assembled,—some at considerable personal inconvenience; and that, while so much work remained to be done, they should separate, merely because they could not continue the last evening's discussions. He suggested, that, first of all, time should be given to the Committee; and then, that, passing over the question now in their hands, the Conference should go on to some other practical business. He would have great pleasure, if it were in order, to move that.

Rev. W. BEVAN wished **Dr. Steane**, who knew the whole business, and who was able to advise, to give his judgement, whether they could proceed? and then, perhaps, without any further desultory conversation, they might come to a decision.

Rev. Dr. STEANE stated, that the next topic which came, in the regular order of business, was, the Organization of the British Branch of the Alliance: but that was business, with which, he ventured to submit, they could scarcely proceed, in the absence of so many Brethren who were first engaged in the movement. That, following this, there was a number of miscellaneous Resolutions, on various topics of interest and importance, yet not relating to any permanent arrangements: these, he thought, might possibly be taken up with advantage by the Conference, in the absence of the Committee.

After some further conversation on this point,

Rev. Dr. J. B. BENNET—considering that there were fifty Members on the Committee, including the very men whom it was most important should be present—thought it would be treating them with discourtesy, and would do injury to the cause, to go forward with any business in their absence. He, therefore, submitted the following Motion, which was to be considered as moved by **Mr. McLeod**, and seconded by himself:—

"That the Conference adjourn to Monday, at 10 o'clock, A.M."

Rev. W. ARTHUR would remind the Conference, that the Resolutions mentioned by Dr. Steane had received the sanction of their absent Brethren who were on the Aggregate Committee, ("No")—and had been sent up by the Select Committee. So far, therefore, from being guilty of any disrespect to them, by taking up these matters in their absence, he (Mr. Arthur) thought they would be guilty of disrespect, in supposing that they had forwarded them in a state not fit to be taken up.

Rev. Dr. CARLILE, of London, moved, as an Amendment,

"That a message be sent to the Committee, requesting them to take ample time for the mature consideration of the question now before them; and that, in the meantime, the Conference proceed to the consideration of the Miscellaneous Resolutions at the close of the paper prepared by the Select Sub-Committee."

He (Dr. Carlile) believed, that at least fifty individuals, from another class of the Members of the Alliance, would, from necessity, be absent on Monday,—over which day it was impossible that many of their American Brethren could stay. In reference to their fifty Brethren, who were now engaged on the Committee, he submitted, that they had already had these Resolutions under their consideration, and had given them their sanction—at least the greater portion of them. Any alteration, therefore, which might be made in them, would most probably be made by Members now present. The Conference was, therefore, quite competent to take them up.

The CHAIRMAN put the Motion moved by Mr. McLeod, and seconded by Dr. BENNET, for which 60 hands were held up; the majority, however, voting against it, it was lost.

Dr. CARLILE's proposition, seconded by Rev. Dr. SMYTH of Charlestown, South Carolina, was then put, and carried.

After some further conversation,

Rev. Dr. STEANE read the First of the Series of Resolutions on page 7, of the "Suggestions of the Select Sub-Committee," with the addition of Dr. Robson's Motion, which had been previously withdrawn from the Objects. [See proceedings of Conference on Friday, August 28th, pp. 284—286.]

Rev. W. BEVAN (having returned from a second visit to the Committee) said—Our friends up stairs concur in your decision, and have just reached a point in their deliberations of great moment. They are unable to say, whether they are likely to bring in a Report this evening. The point to which they have come may enable them to make that Report before very long; but, if that is not done soon, there is, I think, no reason to expect, that any Report will be brought up until Monday morning.

Rev. HENRY GIRDLESTONE moved,

“That, as the Christian Union, which this Alliance desires to promote, can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the Members present, and absent Brethren, to make this matter the subject of simultaneous weekly petition at the Throne of Grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended, that the week beginning with the first Lord's Day in January in each year, be observed by the Members and Friends of the Alliance throughout the World, as a season for concert in prayer on behalf of the Great Objects contemplated by the Alliance.”

He (Mr. Girdlestone) had been connected with similar Bodies, in which this kind of concert had been agreed to; and he could truly say, that the remembrance that he was meeting in spirit at the same time with Christian Brethren, before the God of grace, had often helped to comfort him. He had certainly found, occasionally, some difficulty in being able to bring himself into the spirit of prayer at an appointed time. On such occasions it had occurred to him, that these were rather formal observances: but immediately after it had occurred to him, that there was a spirit of prayer which was not accompanied with much overflow of language, in which, however, he had found it possible, after the example of the Society of Friends, to present himself before the Majesty which was everywhere present. He thought, that some of his younger Brethren might thus be encouraged by an old man's experience, and comforted with the recollection, that the deepest and most fervent spirit of prayer was very often that which was absolutely silent.

For himself he could state, there was no part of the proceedings of the Conference which he had more admired, than those two occasions, when the Chairman had requested them to stand up, and remain in silence for a few minutes, that, with united hearts, they might approach unto God.

Rev. PHARCELLUS CHURCH.—I second the Motion most cordially, for it recognizes the fact,—which must, I think, be manifest to us all, and which we all most deeply feel,—that we are dependent upon the agency of the Holy Ghost for Union.

We have laboured for ages, by means of controversy, to convince each other of the truth of several doctrines: we have filled the World with our books of controversy: but we have not been convinced; they have only served to distance us from each other, rather than to bring us together. And of this I am certain, that reasoning and legislation will never bring us together. We may adopt, in this Assembly, the best rules for the accomplishment of our object, and yet we may violate those rules as soon as we depart

from this place. Our Union will not be cemented by the enacting of laws : but by the influences of the Holy Spirit ; and by the measure of *these*, which we have in our hearts, in the several pulpits and spheres of labour which we occupy in the Israel of God. And we are called upon by this Resolution to employ *prayer*, as the mean of obtaining this great gift of the Spirit, to unite and harmonize us : and we have a promise on that point, which ought never to be forgotten. “ If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask Him ? ” He will give His Spirit, if we ask it—perseveringly and earnestly ask it. Brethren, have we ever sought without obtaining the blessing ? Is it to be supposed, that Christians in general can unite to ask for this blessing, and that God will not lend a listening ear ?

The latter part of the Resolution, recommending the appointment of a particular time—the first week in January—when we shall especially remember this object, seems to me well deserving your attention. Our concerts in prayer—our Missionary Prayer Meetings—have accomplished much. The Prayer Meeting, in which Fuller and Ryland, and those holy men joined, who moved in your own Foreign Mission, and laid the corner-stone of our modern Missionary Enterprise,—has had its influence over the earth. And now, how many, in various parts of the World—in Asia and Africa, in Europe and America, and in the Islands of the Sea—assemble on the first Monday in every week, to offer up their desires to heaven, for God’s blessing upon the nations that dwell on the face of the globe ! And if we, as the friends of this Alliance, meet together in our several places of worship, or in our closets ; and if, wherever we may be, in the first week of every year, we plead for a larger measure of the Holy Spirit ; we cannot but find a happy influence exerted upon our hearts. God will hear, and His blessing will descend, according to the promise, that He will be more ready to give us his Holy Spirit, than we are to give good things to our children.

Rev. J. HAY approved of the Resolution as far as it went. But it only included two points, namely, prayer *weekly*, in the family and the closet ; and a special concert of prayer *once a year*. He suggested, that, between these two clauses, there might be inserted,—

“ And it is recommended, that there should be other stated opportunities of united prayer by the Members of the Alliance on behalf of the same object.”

His idea was, that the Members of the Alliance, in their several

districts, might meet statedly, several times in the course of the year, for the purpose of prayer. He knew nothing of greater importance than Union in prayer.

Rev. W. BEVAN thought all such details should be left to the respective Committees. They could make arrangements much better than the Conference, and more suited to their several localities.

Rev. Dr. ROBSON concurred.

After some remarks from Rev. N. McLEOD, Rev. P. CHURCH, and Rev. R. W. HERSCHELL,

The Resolution was put, and carried.

Rev. Lord WRIOTHESLEY RUSSELL moved—

“That, in seeking the correction of what the Members of this Alliance believe to be wrong in others, they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye: that they will, therefore, strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian Brethren who belong to other Bodies than their own.”

I feel (said his Lordship) in rising to move this Resolution, that it is quite unnecessary to occupy the time of the Conference with any comments upon it. It is in itself so general in its tone, and so thoroughly Scriptural in its character, that I cannot see that it requires any remarks at all in its support. I shall, therefore, be simply content with moving it,—praying that God, in His grace, may write it upon all our hearts.

Rev. Dr. CARLILE, of Parsonstown.—The Resolution he had to second was based upon the express direction of our Lord, that they should first take the beam out of their own eye, before they attempted to take the mote out of their Brother's. This seems to be a plain indication, that, when proposing to themselves to correct any fault in a Brother, they were called to *self-examination*. And he was perfectly satisfied, that, if they were conscientious in the fulfilment of this duty—if, at any time, before they attempted to reprimand their Brother, or attempted to correct him, they would make it a point of conscience before God, to examine the state of their own hearts, it would go very far towards their own spiritual improvement. The blessed Saviour, in the language just quoted, seemed to intimate, that only just so far as they themselves were free from known sin, could they expect to be successful in advising others to correct their faults; and that, therefore, if they attempted

to be useful in any respects—in communicating Divine Truth, or in correcting the faults of others, they should be most watchful over themselves, and see that their own hearts were in a right state before God. If this were done, they would be more successful in their admonitions and reproofs than they often were.

The Resolution was then put, and carried.

Rev. J. L. CHUTE moved,—

“That, when required by conscience to assert or defend any views or principles wherein they differ from Christian Brethren who agree with them in vital Truths, the Members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.”

Mr. CHUTE.—Although I have hitherto been a silent Member of the Conference, I trust I have not been an inactive one. I have listened with anxiety to all the deliberations which have been going on; and I have endeavoured to keep my judgement as impartial as I possibly could, in reference to every thing which had been spoken,—praying to God, that He would determine this judgement according to His will. With regard to the present Resolution, I may be allowed to observe, that I approve of it, on the ground of God's own Word. The Apostle Paul, in his Epistle to the Ephesians, describes the duty of the children of God to be, to “speak the truth in love,”—that the Members of the Church of Christ, “may grow up into Him in all things, who is the Head.” And, in reference to those things in which we may differ, we find the same Apostle, in the second chapter of the Second Epistle to Timothy, saying, “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth.” My own experience confirms what has been said; and I have found, by the grace of God, that, in endeavouring to pursue the Christian rule, I have been successful in winning over many who differed from me.

Rev. Dr. ARCHER, in seconding the Resolution, said, that it scarcely required one word, either of explanation or of recommendation. He would merely state—what had been recognized before—that no compromise of individual opinions, on points on which they had hitherto differed, was required. The Resolution allowed, that there might be times, when they would be, “required by conscience, to assert or defend those views and principles wherein they differed from other Christian Brethren:” and the right thus to

assert and defend their views, he held to be universal and indestructible. To the Roman Catholic, he would willingly grant the same privileges which he enjoyed himself, to circulate and propagate any views he might hold to be important. This right—to maintain their principles, and to assert their views—was the first point: the manner of doing so was the second point; and it would be well, if controversialists were only to recollect, that the great end of all controversy was, not the showing of their logical skill or intellectual power, but the conversion of their antagonist. Speaking the truth in love, and avoiding all degrees of bitterness, were difficult things, as some of them well knew. Every body was aware, how difficult it was, in the midst of a controversial discussion, to smother some sharp jest,—some keen sarcasm,—or some sly, biting retort,—which would powerfully tell upon an opponent. But if, as controversialists, they desired to show, that their great aim was—the conversion of those who differed from them, and not to prove their individual superiority, they would be constrained to make many such sacrifices. The Resolution would, therefore, have been imperfect, had it only noticed the necessity of avoiding “all rash or groundless insinuations, personal imputations, or irritating allusions,” and of maintaining “the meekness and gentleness of Christ, by speaking the truth in love: but it also mentioned *the power* by which all these things must be accomplished—“will aim earnestly, by the help of the Holy Spirit:” and he (Dr. Archer) believed, there was no power on earth, or above it, except the power of the Holy Ghost, which could keep a man firm, and enable him to go right forward, in maintaining the truth in love, and not in bitterness of temper. If they were anxious, that no word should fall from their lips, which dying they would wish to be forgotten or blotted out, they must be steeped in the Spirit of their Master, and baptized with the power of the Holy Ghost: and controversialists would find themselves armed with unspeakably more power, if they more forgot themselves, and their self-conceit and pride.

Rev. S. A. WALKER moved,—

“That, after the words ‘this Alliance,’ the words following be introduced:—
 ‘will take care that they are, by previous unprejudiced enquiries, fully prepared to state, without hazard of misrepresentation, the real character of those particulars in which they differ from others, or of which they feel themselves constrained to express disapprobation, and that they.’”—

He (Mr. Walker) would not yield to any Member of the Alliance in anxiety for its success. He had travelled some hundreds of miles to advocate the cause of the Alliance, and had traversed Ireland from north to south, and spoken upon many occasions; and

it was after all the experience he had had, that he asked permission to insert those few words, which he considered of great importance. He held it to be a most valuable maxim, that they should all "speak the Truth in Love." He held it to be his own privilege, as a Member of the Alliance, to speak the truth, and not to be restricted on any occasion. But he thought it was equally their duty, always to discover what the Truth *was*—lest they should speak what was *not* the Truth. He felt perfectly satisfied, that a great deal of the bigotry they had all exhibited in past times had proceeded from ignorance. They had not been acquainted, as they should have been, with each other's systems; but had been misrepresenting them in their own minds, and receiving misrepresentations willingly from others. They had acted hitherto upon a bad principle—simply because they had been badly instructed. He would appeal to the experience of his Brethren present in this matter. He knew well, that his own heart had been too ready to receive misrepresentations of the systems held by his Brethren—their doctrines and discipline; because he had felt no interest in enquiring impartially into these subjects. As a Clergyman of the Church of England, he now felt an interest in knowing what his Brethren thought and felt, and how they acted upon those points in which they differed from him: and he wished to do this in a very different spirit from that to which he had been accustomed. Formerly, his motive had been—a desire to contrast their systems with what he believed to be the superiority of his own; and to find something weak and deficient in theirs, which might satisfy him of his own superior standing. The effect of this spirit might be shown in this way. A Brother Clergyman comes to him, and tells him what mischief the Methodists are doing in his parish;—and he does not want to know better; but readily receives this statement, without investigation. But *now*, he wanted to know, what this Methodism was: that was what he wanted to know, and what it was his duty to know. He wanted to know, how far he and his Brethren were agreed; and if there were not something in their systems, which would make him feel, and think, and act upon the principle, that, after all, he and they were agreed on the main points? And he had made these enquiries: and, by making them, had been drawn nearer to his Presbyterian, Congregational, Methodist, and other Brethren; because he had made it his interest to consult with them, and to know more of them. It was very unkind to wound the hearts of Brethren by representing them as holding sentiments which they repudiated; and what a very humbling thing too, it was, to find, afterward,

that all these representations were false ! But, how often had they been guilty in this respect,—in regard to systems, as well as doctrines and modes of conduct ! The Church of Ireland, and other Religious Bodies, had thus greatly suffered, by statements made by those who were not acquainted with them. A clause, therefore, inserted in the body of the present Resolution,—expressive of the desire of the Alliance, that, before assertions were made respecting the views of those who differed from them, due care should be taken impartially to understand the nature of those views,—such a clause would relieve his own mind and conscience, and also the minds of a great many of his Brethren.

Rev. W. M. OVERBURY had great pleasure in seconding the Amendment. He believed, that there were discoveries of Divine Truth yet to be made, in the field of Divine Revelation not yet appropriated by any sanctified mind existing on the face of the earth ; and, therefore, he thought, they should hold their minds always prepared to receive fresh additions of sanctified knowledge, which might turn to their spiritual improvement, and to the glory of God. Many rich and noble sacrifices had been brought to the altar of Divine Love during the Meetings of the Conference ; and he was pleased with any additional offering, if it were only a grain of incense on the altar of Sacred Truth ; and he regarded these as various expressions of their attachment to the Truth for the Truth's sake, and of their desire to attain more and more of the Truth which is in Jesus. With that view, he heartily supported the Amendment.

Rev. N. McLEOD said,—that, if the terms of the Amendment merely pledged the Members of the Alliance to become acquainted with any opinion before they condemned it, it seemed to him altogether unnecessary ; because such a course was necessary to the most ordinary honesty. He could not think of any person, professing to be a Member of the Evangelical Alliance, who did not feel bound to master the opinions held by others, before he condemned them. On the other hand, if the Resolution pledged them to make themselves conversant with all the various opinions embraced by their Brethren from whom they differed, he would not pledge himself to any such thing : his time was so much occupied as to render this impossible. It was necessary, further, to keep in remembrance, that they were engaged in two great contests—one with the World, and the other—a very different one—with their Christian Brethren. The one with the World was with those who did not acknowledge Jesus as their Lord, or acknowledge the Supreme Authority of the Scriptures ; but the other contest was,

with those who did believe in the Word of God, and acknowledge its Authority; but who only differed as to its meaning. With such Christian Brethren he could always deal kindly and affectionately. The Amendment, he thought, was either unnecessary or impossible,—for the reasons just stated.

Rev. Mr. COHEN would suggest, that—instead of enquiring into the points on which they differed,—they should enquire into those points on which they were agreed.

Rev. W. BEVAN thought,—All that was meant to be conveyed by the Amendment, was conveyed in the first clause of the Original Resolution, “That, when required by conscience to assert or defend,” &c. Could any man be required, “by conscience,” to maintain a controversy, until he had satisfied himself as to the real points at issue?

Rev. H. GIRDLESTONE believed,—That the imputations referred to by Mr. Walker, had their rise in rashness and ignorance; and if, as stated in the Resolution, “all rash or groundless insinuations” were avoided, the point would be secured.

Rev. Dr. CARLILE, of Parsonstown, thought,—That such a hint as that contained in the Amendment, was required. There was far too much readiness shown, to impugn, not only doctrine, but conduct and character, without making suitable enquiry. Probably Mr. Walker would not object to making his Motion shorter;—merely pledging the Brethren to make enquiries before they found fault.

Rev. S. A. WALKER explained.—His object in proposing the Amendment was, to show that they were determined to make themselves fully acquainted with the points on which they differed, before they spoke even the Truth in love; thus letting the World see, that they were resolved to exercise every species of caution, before they engaged in any kind of controversy.

A GENTLEMAN submitted, with all deference, to the dear Brother who had proposed the Amendment,—whether his meaning were not better and more effectively expressed, in the words to which Mr. Bevan had alluded,—“When required by conscience?”

The Amendment was then put, and negatived.

TOWNSHEND HEATLEY, Esq. moved—

“That in the last sentence, instead of the words, ‘by speaking the Truth in Love,’ the words following be substituted, ‘by asserting those views or principles, in the spirit of love, with the sole object of attaining to a fuller knowledge of the Truth.’”

He thought it unnecessary, after stating the Amendment itself, to

say anything upon it. He threw it upon the good sense of the Meeting.

Rev. A. KING seconded the Amendment, which he thought was required, as Mr. Walker's had been rejected. It also embraced the idea thrown out by Dr. Carlile.

The Amendment was then put, and negatived; and the Original Resolution was carried.

Hon. and Rev. LELAND NOEL moved,—

“That, while they believe it is highly desirable, that Christians of different Bodies, holding the Head, should own each other as Brethren by some such means as the Evangelical Alliance affords, the Members of the Alliance disclaim the thought, that those only who openly join this Society are sincere friends to the cause of Christian Union: that, on the contrary, they regard all those as its true friends, who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ.”

Rev. JOHN McLEAN seconded the Resolution. It seemed to him, that special gratitude was due to God, for the degree in which He had thus far preserved them from that spirit of uncharitableness which was condemned in the Resolution. It was altogether remarkable, that so great a movement should have been carried on, with such—he could almost say—a total absence, on the part of every one concerned in it, of uncharitable sentiments. Next to the presence and power of the Spirit of God, he attributed this to the very quiet and discreet—he would rather say—the very devotional manner, in which the Movement had been conducted. God had truly come to them in the “still, small voice.” And, in their future proceedings,—in order that those things might be realized at which the Resolution aimed,—they should endeavour, under the Divine blessing, to cherish that spirit of quiet and thoughtful devotion, which, up to that point, had singularly characterized them. He thought it exceedingly desirable, that they should avoid a proselyting spirit in this Movement, and refrain from uncharitable surmisings concerning those who did not unite with them. For his own part, he must confess, he had at one time some apprehension, that the proceedings were not being carried forward with sufficient vigour: but the result had convinced him, that, if they had sought to proceed by holding very numerous and agitating Public Meetings,—whilst they would not, probably, have realized a larger amount of success than had attended their labours,—they would almost unavoidably have created, perhaps, to some serious extent, that spirit of unholy judging, which was condemned in that Reso-

lution. He was rather exposed to that peculiar sort of temptation which he now condemned; and, when he returned to his own home, he would endeavour to cultivate a quiet and thoughtful spirit; and,—whilst using all proper means to increase the Members of the Alliance,—he would try not to fall into the great error of making more haste than speed.

Rev. N. McLEOD, and Rev. J. L. CHUTE, suggested some verbal Amendments, which were not seconded; and, after some remarks from the Chairman, Rev. G. Smith, and Rev. Dr. Bennet,—

Rev. F. W. GOTCH rose to propose another verbal Amendment,—when,—

Rev. A. D. CAMPBELL moved the Adjournment of the Conference for an hour.

The Motion was seconded, and carried.

Several notices were given.

Rev. Dr. CARLILE, of Parsonstown, engaged in Prayer.

The Conference Adjourned till Four o'Clock.

ON the re-assembling of the Conference at Four o'Clock—

Sir C. E. SMITH resumed the Chair.

The Brethren then sung the 485th of Wesley's Hymns, and—

Rev. J. BEECHAM engaged in prayer.

[As the present Sitting was not considered as distinct from that held in the morning, the Minutes were not read.]

Rev. F. W. GOTCH moved—

“The omission of the words ‘more,’ and ‘in future,’”

from the last clause of the Resolution proposed by Hon. and Rev. L. NOEL; because it seemed to him, that the latter part of the Resolution was intended to be an absolute assertion,—that they regarded all those as true friends of Christian Union who had such and such characteristics; not, who had more or less of them. It seemed to him more consistent and proper, to make the assertion absolute, rather than comparative.

Rev. Dr. DAVIS, of Stepney College, seconded the Amendment.

A GENTLEMAN here enquired, whether the Resolutions were to be adopted as those of the Liverpool Conference, or as those of the present Conference?

The CHAIRMAN replied,—That it was intended to leave out the Preamble, and to adopt them as those of this Conference.

Rev. J. BEECHAM thought,—That the words objected to should remain; as they recognized the principle, that Christians were not

generally watchful and careful in those important respects,—namely, in their spirit and conduct, and intercourse with each other. In these matters, they had all been guilty, more or less; and the present Resolution would be an acknowledgement of it.

Rev. A. KING submitted,—That the point under consideration was not,—whether it was desirable that Members of the Alliance should be more watchful than they had hitherto been; but, whether they should regard as friends of the Cause, those who were watchful in future against occasions of strife, &c.? The Amendment, he thought, was not only a technical, but a positive improvement in the very sense of the Resolution.

The Amendment was then put; when the hands held up for and against it were so apparently equal, that the Chairman was proceeding to count them, when—

Rev. W. BEVAN trusted,—That, in the present nearly equally divided state of the Meeting, the Resolution would not be disturbed.

Mr. GOTCH consented to withdraw his Amendment; Dr. DAVIS, as the Secunder, also agreed: and the Conference gave permission to do so.

The Original Resolution was then put, and carried.

Rev. CHARLES HARGROVE moved,—

“That the Members of this Alliance, therefore, would invite, humbly and earnestly, all Ministers of the Gospel, all conductors of Religious publications, and others who have influence in various Bodies of Christians, to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other Denominations; and to promote more zealously than hitherto a spirit of peace, unity, and godly love, among all true believers in the Lord Jesus Christ.”

He (Mr. Hargrove) most heartily assented to the Resolution,—so explicit and comprehensive, that it required no advocacy from him, or from any one. It appeared to him to be exactly the exhortation they all needed: for he was thoroughly assured, that, if they had more of the spirit of peace and of godly love, there would be more real testimony for God, and less of divisions among them. Godly love was that which they needed, and that which really manifested the Spirit of Christ; for, as the Apostle declared, it was the love of God which was shed abroad in their hearts, by the Holy Ghost given unto them. The Holy Ghost was the sole agent in effecting this love in any heart, and the Holy Ghost was the positive possession of every Christian man living; for, if they had not the Spirit of Christ, they were none of His. It was here that he felt

his responsibility. Their simple want was Love. He believed, that *intellect* would not meet their want, neither would *knowledge*; but *Love*: for, just as they manifested Love, did they manifest God. "God is Love:" and the man who had the most Love was the man who was most like God. He desired, then, for himself, to take the exhortation, and to apply it to his own heart. He hoped they all would,—he trusted they all would cultivate Love,—so that they might appear, not merely as Members of the Alliance, but as those who had the Love of God in their hearts, uniting them one with another.

Rev. JOHN JOHNSTONE said,—that the Resolution pointed out three *agents*, then three *evils*, and then three *graces*. There were Three Agents—1st, "Ministers." It was well-known, that these had a great deal of influence in the World; but, unhappily, it had been very much connected with purposes contrary to those mentioned in the Resolution: for they had not always been preachers and promoters of Peace, as they ought to have been,—and as they would have been, if they had followed out the spirit, and imitated the example of their blessed Master. 2ndly,—“Editors of Publications.” Their power was vast; and they had used it frequently in scattering “arrows, firebrands, and death.” He trusted that the efforts of the present Meeting would cause them to use it in future, in promoting “peace on earth, and goodwill to man.” The third Agency included all those who were not Editors, and who were not Ministers; and the influence of this last Agency, he held to be superior to that of the others. There was no lesson in the Christian World which was more necessary to be learned, than this fact—that every Christian had a certain capability of doing good or evil,—that he had certain talents committed to him for the advancement of the cause of Christ,—and that, for the employment of these, he was responsible to God.

There were, then, *Three Evils*—1st, That of the “heart.” They were commanded, by the highest Authority, to “keep the heart with all diligence,”—for *there* were fostered all those evil dispositions and carnal affections, which led to those outward evils which so abounded in the World. They ought, therefore, to pray to God, that His love might be so shed abroad in their hearts by the Holy Spirit, that, under the influence of that Eternal Spirit, they might be guarded from those evil influences—putting off “anger, wrath, malice,” and putting on, “as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering.” And, if these were in the heart, they would cure the 2nd Evil, that of the “tongue.” The tongue was said to be

"an unruly evil, full of deadly poison,"—and was frequently used to blaspheme the Name of God, and to curse men; yet, when brought under the influence of the grace of God, it would glorify Him,—speaking good of His Name, and uttering words of kindness to all around. The 3rd thing referred to, was the "pen;" and this also could not but be regarded as having committed much evil.

There were, then, *Three Happy Effects*. 1st, "Peace,"—"Peace with God, through the Lord Jesus Christ;" and then, peace among themselves. When the Saviour was leaving the World, He left a legacy which had been much forgotten ever since; "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you:"—and it was a melancholy fact, that they had yet to learn the value of that legacy. 2nd, "Unity." Not sameness of opinion,—for he had little hope of that being the case,—but unity of affection; the same which the Lord Jesus so earnestly pressed upon His followers—*love one towards another*. And then, 3rdly, "Godliness," or God-likeness. The best definition of a Christian was this,—“If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.” Now, there were three ways in which, as Christians, they might act towards each other. The first was, the devil's way,—that of biting and devouring one another; against which they were warned, lest they should be consumed one of another. The second way was Cain's way—that of saying, "Am I my Brother's keeper?" neither keeping nor caring at all for one another. What would be thought of the children of any family, who should bite and devour one another? or, who did not enter into each other's joys and sorrows? How much more sinful was it, then, in the children of the same Heavenly Father? But the last way was God's way,—that of being "kindly affectioned one towards another," and trying to promote each other's good. God, by His grace had, for nearly forty years, taught him the value of the sentiment contained in the Resolution he now seconded; and, for that period, he had been privileged in uniting with his Christian Brethren, Ministers of different Denominations. He concluded by expressing his pleasure in seconding a Resolution so congenial to his own mind.

The Motion was then put, and carried.

Rev. A. M. ROGERSON moved,—

"That, since all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray, that all who profess and call themselves Christians should be led into the way of Truth, it is earnestly recommended to the Members of the Evangelical Alliance, to offer special

prayer for all merely nominal Christians, holding those errors which the Basis of Union is designed to exclude, as well as for Jews and Gentiles throughout the World."

Mr. ROGERSON.—The Resolution I have the pleasure to propose consists of two parts—an assumption and a recommendation. It is assumed, "that all the disciples of Christ are commanded by the Holy Spirit to add to brotherly kindness, love, and are bound to pray, that all who profess and call themselves Christians should be led into the way of Truth:" and it is recommended, "to the Members of the Evangelical Alliance, to offer special prayer for all merely nominal Christians, as well as for Jews and Gentiles throughout the World." What is here assumed, will meet with the cordial approbation of every one who has tasted that the Lord is gracious. Every one who has experienced the love of God shed abroad in his heart by the Holy Spirit given unto him, will acknowledge his obligation, and thank God for the riches of His Redeeming love; and, as a disciple of Christ, he will feel, that he has been taught by Him, who spake as never man spake,—thus experiencing the accomplishment of the promise, "Thy children shall be taught of the Lord, and great shall be the peace of thy children." And what does the Lord teach us? He teaches us to love Himself supremely: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" and He teaches us to "love one another with pure hearts fervently." Such instructions recommend themselves to the hearts of all who are brought into the family of Christ. They love Christ, because He first loved them; and they love one another, because they are Brethren. And like oil, (which is a striking emblem of the graces of the Holy Spirit) has this love been poured out, in rich abundance, upon this venerable Assembly, and descends to the hem of our garments. Let us, then, as has been proposed, love God supremely; and let us learn, to whom we are indebted for so many mercies. And let us also cultivate that fraternal love, which shone with such lustre in the early Christians, and which was so commendatory of the Holy Religion they had embraced. For when those who bowed down to stocks and stones, the workmanship of their own hands, beheld the brotherly love of the first disciples of the Lamb, they perceived, that they were of another spirit than themselves; and knowledge was taken of them that they had been with Jesus. And I feel, that these Meetings have afforded one of the most striking illustrations of this love. Fathers, venerable in the Church, and those of younger years—the hopes of the kingdom of Christ—are gathered together from all

points of the compass, to tell how they love one another. But it is also assumed, that we should "pray for all who profess and call themselves Christians, that they should be led into the way of Truth." I would that all who professed to be, were indeed, united to Christ, their living Head, and were participators of that new nature, of which my predecessor spake, when addressing you a few moments ago: and for such we are to lift up the voice of supplication; because it is the desire of our Lord, that prayers and intercessions be made for all men, that great grace may be upon those who love the Lord Jesus Christ in sincerity. The friends and followers of the Lamb are commanded, in every thing by prayer and supplication with thanksgiving, to make intercession before the Throne of the Eternal King.

The other point in the Resolution is, a recommendation: "It is earnestly recommended to the Members of the Evangelical Alliance, to offer special prayer for all merely nominal Christians, holding those errors which the Basis of Union is designed to exclude, as well as for Jews and Gentiles throughout the World." We have an example—and a powerful and influential one it is—of one who lifted up his voice in supplication for those that thirsted for his blood; and we have also the example of our great Teacher, the "propitiation for our sins"—who prayed for the forgiveness of those, who shed His precious blood. And, if the same spirit be in us which was in Christ Jesus, it will be our daily study to comply with the recommendation of this Resolution; and to offer special prayer, not only for nominal Christians, holding errors, but for all Jews and Gentiles throughout the World; that, by the conversion of God's ancient people, the Gentiles also may be brought from death to life; and thus, that all the ends of the earth may see the salvation of God.

Rev. Dr. DAVIS was happy to second the proposition, though it struck him, that the last clause but one was rather objectionable. He hardly knew whether as seconder he was at liberty to object to it.

[The clause referred to by Dr. Davis was this:—"holding those errors which the Basis of Union is designed to exclude," following the words, "to offer special prayer for all merely nominal Christians."]

Rev. F. W. GOREN proposed the omission of the clause, because it seemed to limit the offering of special prayer to those nominal Christians who held such and such errors; whereas, it was intended that special prayer should be offered for all nominal Christians,—orthodox as well as others.

The Mover and Seconder of the Resolution consented to the omission of the words objected to; and the Motion, as amended, was carried.

Rev. W. ARTHUR moved,

"That this Conference, earnestly longing for the universal spread of Christ's Kingdom, devoutly praises God for the grace whereby, in late years, Evangelical Christians have been moved to manifold efforts to make the Saviour known to both Jew and Gentile, and faithful men have been raised up to undertake the toil: they would offer to all Evangelical Missionaries their most fraternal congratulations and sympathy; would hail the flocks they have been honoured to gather, as welcome and beloved members of the household of God; and, above all, would implore the Divine Head of the Church to shield His servants, to edify His rising Churches,—and, by the outpouring of His Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the Heathen out of darkness into light. They would also record their confident hope, that their beloved Missionary Brethren will strive more and more to manifest before the Israelite, and other classes who know not the Redeemer, that union in their blessed Lord,—the spirit of which, this Conference would gratefully acknowledge, they have generally cherished."

Mr. ARTHUR.—In looking over the Report of the Select Subcommittee, I perceived no distinct and special reference to the subject of Missions. At the same time, I thought, that nothing more, under the head of Objects, could with propriety be included; but it did appear to me, that there might be a Resolution introduced among those of a miscellaneous character, which would at once afford an opportunity to the Conference of expressing a sympathy, which I was persuaded every mind entertained, with regard to Missionary enterprise;—and which, when conveyed to Missionaries, would prove very acceptable, and refreshing, and encouraging. I know, Sir Culling, the heart of the Missionary. I know how he feels, when far away from all the associations of home, and the privileges of Christian intercourse; and I know, that—if the deliberations of such a Body as this were to conclude, without any special reference being made to Missions—it would have appeared an oversight to many a lonely man, toiling in a difficult post; and, on the other hand, I know, that such a recognition as this Resolution proposes, will be to such a man a very sweet and grateful encouragement.

I think, Sir Culling, the Conference will feel, that we are, not very remotely, if not immediately, indebted to the efforts of the Church of God on behalf of Missions, for this Movement towards Christian Union. I believe our Missionary efforts have been, by the blessing of God, the means of bringing us to know one another better, and to esteem one another; and have put us into a position to enter upon the present Movement.

Rev. Dr. CUMMING said, he would not trespass on the attention of the Conference, lest he should meet with that peculiar applause which had just characterized an exhausted audience. The Resolution was so extremely beautiful, that he almost regretted to introduce anything which would bear the appearance of criticism, and still more of verbal criticism : but he thought, that the phrase, “ the Divine Head of the Church,” was a mode of expression different from that usually adopted in the documents of the Alliance. He suggested that the word “ Divine ” should be omitted. The Church had only one Head ; and that Head was essentially and necessarily Divine : and he should regret, that any phrase should be introduced into the present Resolution, which might seem to imply, that the Church had any other Head but the Lord and Saviour Jesus Christ. He much admired that feature in the constitution of the Alliance which recognized truths that were real and eternal, while it did not propose to abolish even technical or Ecclesiastical distinctions, but rather to melt them all in the furnace of a living and spiritual feeling ; thus teaching,—that, as the points on which they differed were, comparatively, minute—the points on which they agreed were grand and majestic. It was confirming the impression he had ever felt, that the discipline of the Church was temporary, the Communion of Saints eternal.

He believed, that those differences which existed among Christian Denominations were proper in this dispensation : and that the Alliance would have acted unwisely, had it attempted to disturb or destroy them. It had done far better. It had recognized the Divine and Scriptural idea of Unity—Unity in principle, diversity only in manifestation :—Unity in essential Truth, diversity in the external development of that Truth. To the existence of this Unity, the fact of such an Alliance would be a decided testimony. Great facts do not long remain mere facts. In the course of years they are resolved into arguments ; and the fact, that such a Body as the Evangelical Alliance had met, would be one of the most eloquent and conclusive evidences to the Jew, to the Roman Catholic, and to the Heathen, that the Church was substantially, essentially, and truly One ;—that Christ had implanted in its midst a Divine and living principle, held by all,—while He had left that Divine and living principle to unfold itself in all the varieties of external Church Government. He believed, that one way to destroy the Church would be to make it *uniform*. Its diversity of form increased the effect of its unity. All nature abhorred uniformity. The beautiful was increased by the variety which existed in the foliage of the trees, the forms of crystals, the tints of flowers.

through the wide extent of all her works: and, if this were replaced by a dreary uniformity, how little there would be left to delight the eye and gratify the imagination! And, as it was in the physical, so was it in the mental world. It was folly to attempt to produce uniformity of opinion on minute matters, among minds which God had so differently constituted. A chain could compress a thousand men; but on its removal they would fall asunder. But, if one word of truth were spoken, and left to go down into the depths of a thousand hearts and consciences, it would produce true unity—an all-pervading sympathy, and a readiness for co-operation and union, not so easily dissolved. He considered, then, that the security of the Alliance lay, in the principles of true Union upon which it rested, and its freedom from all approach to any attempt to create that uniformity among Christians which would destroy it. We need not be alarmed at controversies, discussions, and disputes! Certain gloomy prophets will predict, that those disputes would be the rending of the Christian fabric:—but they will only turn out to be the settling of its gigantic foundations! The age of faith, as far as it was miraculous, was gone; the age of knowledge, as far as it was inspiration, also had passed away; but he hoped, that the age of love, equal to either, was only about to begin.—“The greatest of these is charity:”—and, while faith and hope will pass away, this must endure for ever.

He desired to express his own confident conviction, that his attachment to the great principles of the Alliance would be as lasting as the grace of God in his heart; and he might also be permitted to express the hope, that at That Day, when they would all stand before the Judgement Seat of Christ, and when the question was asked, “Who are these, and whence come they?”—the answer would be, “Not those who have come out of St. Paul’s Cathedral, or the Scotch Church, or Surrey Chapel”—but, he trusted, that both he and they would be of that happy number of whom it would be said—and of whom this distinction only would be predicated—“These are they that have washed their robes, and made them white in the blood of the Lamb!”

Hon. W. COWPER, M.P.—Nothing that I can say is necessary to induce this Meeting to adopt the present Resolution, moved and seconded as it has been. But, Sir Culling, I cheerfully avail myself of this opportunity of saying a few words; and I cannot but express myself pleased, that this Resolution has been proposed;—because it will show that this Evangelical Alliance will, as every Christian body ought, have a heart to feel for others; and that our attention is not confined to Members of the Alliance, but that we feel:

sympathy and an interest about all those, who labour for the welfare of the World,—out of our own circle, and out of the Country to which we belong; and will prove, that we can pray, that they may be preserved in the midst of their difficulties, and do much for the progress of the Gospel. It has been a great gratification to me, while being in this Hall, to feel, that the grand want of the Christian World in the present age is about to be supplied—the want of Love towards those who differ from us. The great defect has long been, the existence of a degree of harshness of judgement, and of sectarian animosities; which, I trust, however, will, before long, be in a great measure removed from the Christian World. And, when that time arrives, the adversaries of Christianity will no longer be able to throw against us that bitter reproach, which is contained in the phrase, “the *odium theologicum*.” I have often heard it said, “It is very well to preach love and to talk of charity; but we see, that, where there is the least difference between different Bodies of Christians, the greater is their hostility and their hatred.” Now, I believe, there is a blessed work of the Holy Spirit going on, to prepare men’s minds to remove that reproach from the Church of Christ; and that the work begun within these walls will spread; and that, hereafter, though men may differ, they will learn to differ *in love*.—with toleration and indulgence,—and, above all, that we shall acknowledge as Brother Christians, those who are not within our own Church or Denomination. Of course persons of a lively imagination will picture to themselves, that vast and grand results will accrue from the Alliance whose foundations are now laid. But I cannot for a moment doubt,—when so many men of God have been brought together—so many men of prayer,—so many men who are bright and shining lights in their generation, and who are setting a good example to those around them,—I cannot doubt, that, from their thus coming together, good will result;—although we may not, at first, foresee the direction in which it will move.

Rev C. Cook, of Lausanne, was very desirous of saying a few words in reference to a remark, which fell from the Mover of the Resolution,—that probably the labours of Missionaries, and the coming together of Christian Brethren from Foreign Countries, had greatly contributed to facilitate the present Movement,—which had already produced such very desirable results; and which, he had no doubt, would produce further results—tending, in a high degree, to the glory of God and to the good of men. He was a Wesleyan; but, being in the East on a short mission to Jerusalem, he made the acquaintance of an American Missionary, who was a Congrega-

tionalist, as were all the American Missionaries employed in the work there,—one of whom—Fish—had gone to Heaven.

He enjoyed a great privilege in constant communication with the man of God to whom he had referred; and, when he was about to leave, he asked him if he could do anything for him in Europe? He said, he was very desirous of having a fount of Arabic types, that he might print and circulate about the Mediterranean those Religious books, which he had already published in Modern Greek; and of those books he gave him a list. The first opportunity he had of proposing this to any one was at Nice, where an Episcopal Clergyman kindly received him, and invited him to address some of his hearers. A Religious Meeting was held; and it occurred to him, when holding that Meeting, that it was a very favourable time to propose this matter. He did so, and Episcopalians, at the suggestion of a Wesleyan, made a collection sufficient to purchase a fount of Arabic types for a Congregational Missionary! And in all this there was no compromise of principle. He told them what the works were that had been published in Greek by this Missionary from America: many of them had been also published by Episcopalians; and they were all books composed in a spirit so catholic, that every Branch of the Church of Christ might contribute to their publication, without compromising any conscientious convictions.

A GENTLEMAN from Florence, said he could testify to the deep feeling of interest taken by the Christians there in the subject of Union. The preliminary proceedings of the proposed Evangelical Alliance were published in the papers of that city, and created a great sensation. Several meetings had been held in his house upon the subject; at which not only the English residents attended, but also some Foreigners, French and Italians—men who felt the bondage of spiritual slavery; and their prayers were offered up with feelings of sincerity, and with a warmth and fervency, which few who had not witnessed it could have imagined. He had nothing farther to state,—except, that a deep sympathy was felt there, and many prayers were offered up to the Lord, that He would prosper His work, and cause this Alliance to be raised up by wise and sanctified hands, until the object should be accomplished, and the Great Head of the Church should bring forth the head-stone, and all the sons of God, should shout “Grace! Grace! unto it,” for ever.

The Resolution, with Dr. Cumming’s suggested alteration, was then put, and carried.

Rev. Dr. STEANE stated, that all the Miscellaneous Resolutions

which had been prepared, had now been submitted. He, therefore, moved, that, after the Devotional Exercises, the Conference should adjourn to ten o'clock on Monday morning.

The Motion was seconded, and carried.

Rev. A. D. CAMPBELL remarked, that he understood, they were likely soon to have a Report from the Special Committee; and, if so, he would move the rescinding of the Resolution just passed.

Rev. M. GOULTY enquired whether females could become Members of the Alliance?

Rev. S. A. WALKER said, they were admitted in Ireland.

A GENTLEMAN observed, that all the females in his family were already Members of the Alliance.

Mr. GOULTY had another question.—Would Members of the Alliance, on removing to another Country, be Members of the Alliance in that Country, without a certificate from the Officers of this?

Mr. CAMPBELL engaged, that, in case of Mr. Goulty's absence, he would undertake to have his questions discussed and answered at the proper time.

The CHAIRMAN thought, they had better not act upon the Motion of Adjournment just passed, until Mr. Bevan (who had gone to visit the Special Committee) had returned, and reported the position of affairs.

A discussion was commencing on the following question—Can a Roman Catholic conscientiously sign the Nine Articles of the Doctrinal Basis of the Alliance? when

Rev. W. BEVAN announced, that, if the Conference waited for ten minutes, the Committee would be prepared to come down with their Report.

To this the Conference assented.

The CHAIRMAN begged to say a word on the topic which had just occupied their attention. His friend, Mr. Campbell, had remarked, that, if individuals were persuaded of the truth of the Articles, and could find it in their conscience to remain in the Roman Catholic Church, his conclusion was, that their Christianity was doubtful. Now he (Sir C. E. Smith) could tell Brethren, that, in certain States of Italy, it was not legal to be a Member of any other community except the Roman Catholic. He remembered perfectly well a conversation which took place in Rome, between a very eminent Member of the Roman Catholic Church—one of the most scientific men in Rome—and an English lady, who asked him the question, "Sir, are you a Roman Catholic?" His answer was, with a bow, "Madam, I am a Roman:" and, because he was a

Roman, he could be nothing else.—And he (Sir C. E. Smith) believed, that there were many conscientious persons in the Roman States at that moment, who were sighing under the spiritual oppression under which they were placed, and who would joyfully make a public profession of the Protestant faith, if they dared to do so. In ———, at that time, there was an eminent man, and a man of property, who worshipped with the English Protestants, and who was known through the length and breadth of Italy as one who loved the Lord Jesus; and, in the neighbourhood of the same city, there was also a Priest,—who still remained a Priest—a fact which he (the Chairman) could not explain to himself;—but who preached the Gospel, had family worship, and expounded the Scriptures in his own house, and was the editor of a periodical, in which he had laid down the principle—that the Bible, and the Bible alone, was the Religion of Christians; and that doctrine he had extensively and energetically defended. He (Sir C. E. Smith) believed, that there were a large number of persons in Italy, who loved the Lord Jesus Christ; but who could not make a public profession of this love. He would relate an anecdote as an illustration.—About three years ago, a very distinguished man (since dead) introduced himself as the Admiral of the Port, said to him (Sir C. E. Smith)—“I am acquainted with the fact, that my brother has sent you out of ——— for distributing the Scriptures. You know, Sir, in this Country, our authorities are very much opposed to the Scriptures. I myself have received, from Vienna, orders to prevent their use on board the Austrian fleet at ———: but I am not going to be made the Policeman of my Officers. I go into their cabins, and see the Scriptures there, and I never interfere; and what’s more, I have them myself, and shall never part with them.”—That man was head of the Austrian Navy in ———: but, for his fidelity to truth—not to Christian truth but to liberty, he was deposed from his office, and died broken-hearted about a year and a half ago. And when they knew that such men existed as those to whom he had referred, he should grieve to refuse to admit them to Membership, unless they separated themselves from the Roman Catholic Church, and opposed that faith, when public opposition would involve the punishment of death, or at least, expulsion from the Country.

Rev. A. D. CAMPBELL was proceeding to observe, that the Resolution passed yesterday would bind them to some such kind of opposition, and would thus be a bar to their Membership,—when

The SPECIAL COMMITTEE entered the room. The greatest soli-

citude was depicted on every countenance, to learn the result of the lengthened consultations of that Committee, and the most profound silence prevailed,—when Sir C. E. Smith announced, that Rev. Dr. F. A. Cox, as its Chairman, would bring up the Report it had adopted.

Rev. Dr. F. A. Cox.—I rise, Sir, at your call, with feelings stronger and deeper than I can possibly express. We have been occupied, during the whole course of this day, with the question which was referred to us by the Resolution of last evening; and I assure you, Sir, that I cannot call to mind the discussions and transactions of this day, and the conclusions to which we have come, without feeling, that I have been placed in a position of the highest responsibility, and in a situation, both the most interesting, and the most important, that, perhaps, I ever occupied in my life,—as Chairman of such a Committee.

Throughout the whole day, our feelings have been, I think I may say, in perfect accordance with the Christianity we have all professed. We have felt ourselves to be doubly bound to each other, and united more than ever, by ties which death cannot sever, and which will be made obvious, if we can come to an unanimous conclusion in this Assembly,—as I hope we shall—to receive the Report which I have now to make; and which,—if it be so received, and if it appear we are so united,—shall now, at length, send out a voice that shall sound to the extremities of the earth, proclaiming our Union—our true, and genuine, and eternal Union—in all those great principles which have bound us together in an Alliance, which, as it advances, will become more perfect,—until it reaches its consummation in that blessed World, where there will verily be the fullest manifestation of the feelings of love we now cherish, and of a Union in which we shall be one with each other, one with the whole family of God, one with Christ, and one through everlasting ages.

Mr. Chairman,—without detaining you longer, than thus to express the deep and solemn emotions we now feel, in anticipation of the manner in which our Report will be received,—I have to state, in the name of our Committee, that they have agreed to the withdrawal of the Amendment, proposed by our friend on the past night, and to the substitution of a Resolution, which I will now call upon my dear Brother and friend and namesake, from America, to read.

Rev. Dr. S. H. Cox said, that the Special Committee had been divided into Three Sections,—the British, the Continental, and the American; and his having been appointed Secretary to the Ameri-

can division, was the reason why he was called upon to read the Resolution which had been adopted by all.

Dr. Cox then read the Resolution, which was as follows:—

“That, in respect to the necessity of personal holiness, the Alliance are of opinion, that it is recognised in the Article of the Basis—On the work of the Spirit; and, in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord’s day, intemperance, duelling, and the sin of Slavery, they commend these and similar evils to the consideration of the Branches; trusting that they will study to promote the general purity and the Christian honour of this Confederation, by all proper means. And, in respect especially to the system of Slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence, that no Branch will admit to Membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests.”

Rev. J. H. HINTON moved the adoption of the Resolution now read. It differed in some measure, from his Amendment of yesterday; it was less rigid; but he believed it comprehended all that was substantially necessary. He had great pleasure in that exercise of Christian confidence in his American Brethren, which the phraseology of the Resolution implied,—believing that they would work it according to its tenor and spirit. He most cheerfully anticipated, that future practical results would flow from it; and, therefore, felt happy in the decision to which the Committee had come, and at which, he hoped, the Conference would arrive; and he trusted, that a similar feeling would spread itself among the anti-slavery men in this Country.

Rev. A. T. HOPKINS, from Buffalo, New York, seconded the Motion. He would not detain the audience a moment, when there was such a perfect carnival of their affections. He was unable, by any language of which he could conceive, fully to express the enjoyment he felt. He only said,—and in saying it, he was persuaded he uttered,—not merely the voice of his Brethren then present, but the voice of the entire American Church,—God speed such a spirit!

JAMES STANFIELD, Esq. dissented: he objected to the Resolution, and protested against the admission of Slaveholders into the Evangelical Alliance being recognized in any form. And the reason which made him continue so firm was, that a talented Member of the Alliance, then present,—when he was in Boston, (as we understood)—was told by the Committee there, that it was absolutely necessary to adhere—[Cries of “Order.”]

He (Mr. Stanfield) agreed with the venerable Dr. Wardlaw, that they must legislate on general principles, and not for exceptions.

Rev. ISAAC NELSON.—I never stood up in a Public Meeting with feelings of such deep emotion as I do at this moment. I am very unwilling to appear to mar the harmony of this hour; but I must do justice to my own feelings, and I must do justice to the Body of Christians with which I am connected: and I may just state to the Conference, that, in Belfast, forty-six Ministers, of various Denominations, have attached their names to a Resolution, passed at a Public Meeting of 2,000 individuals, that they would have no fellowship with Slaveholders. I trust, Mr. Chairman, that this evening you have decided correctly; I pray that God may bless your decision, if it be for His glory, and for the freedom of the down-trodden slave: but I should not be acting conscientiously, were I not to say, that I have fears, and the reasons of my fears I will state in a few minutes, if my Brethren will bear with me.

The CHAIRMAN.—I think our friend should be heard,—especially on account of the very becoming manner in which he expresses himself.

Rev. Is. NELSON.—I have a little claim on your indulgence, because, previous to the introduction of Mr. Hinton's Motion, I gave notice of a Motion to the Business Committee, in reference to the Birmingham decision on the subject of Slavery. And let me say, that the Resolution passed at Birmingham gladdened our hearts in Belfast; but I see that it has been differently understood in different Countries. You have now adopted a new Resolution; and, in that Resolution, there is expressed confidence in the Branches.—Will you read the words again?

[Dr. S. H. Cox read the paragraph referred to.]

Now, I cannot assent to this; for I believe, that no Ecclesiastical—no Religious Community ought to legislate for exceptions. I will grant, for the sake of argument, that there may be exceptions, where men are compelled by the law to hold slaves. I will take the case, put by Dr. Skinner last night, of the two little negro children, about whom it was asked, "Would you not have me pay the money to save them from the evils of Slavery?" Yes! I would. But my sympathies would only go with the payment of the money, rather than allow them to be sold; because the money would be paid in order to set them free. But I think it is not fair to introduce such ultra cases as an argument for the sinless character of Slave-holding. You have decided, that there are men who may be Slaveholders, and yet it may not be their own fault—or something tantamount. I fear, under that single sentence or

clause, Slaveholders will be in the Alliance. I said, I did not wish to make any secession from this Alliance,—which has sprung, not like the fabled deity, from the brain of human wisdom,—but from the hearts of Christian men—fragrant with Christian love and knowledge. Therefore you will prosper; and I know you will do much for the cause of Abolition: but I must state my fears, as to what will be the result in the American Branch of the Alliance. There is a class in America, who take the ground of acknowledging Slavery to be a sin; but they say, they cannot get rid of it. Sometimes they lay the fault at the door of Britain, and sometimes at the door of Congress: sometimes they make it what is called a National question, and sometimes a political question. Now I fear, that—under the plea, that they cannot get rid of it—Slaveholders will be found in your ranks; and *then* the Evangelical Alliance will be quoted on the side of Slavery. (“No.”)

A GENTLEMAN asked, whether it were proper for the speaker to impugn the motives of Brethren from America belonging to the Alliance?

Mr. NELSON.—I was not impugning the motives of any of the American Brethren. I was only expressing my fear on the subject of legislation; that,—under the phraseology, “It is not our fault,”—Slaveholders would come into the ranks of the Alliance. Or if a Slaveholder were to come to the Committee, and say, “I live where the Law compels me to be a Slaveholder; it is not my fault;”—I cannot see how, by the terms of this Resolution, you can refuse him admission. Remember the parties who are now earnestly regarding our proceedings. The Slaveholders are looking on, to take advantage of any terms we may use. After the decision of the Free Church, when Dr. Chalmers eulogized—

The CHAIRMAN.—I cannot admit any reference to the Debates of the Free Church of Scotland.

Dr. S. H. COX.—This gentleman was a Member of the Committee; and, by proceeding as he is now doing, I consider he is stealing a march upon us.

The CHAIRMAN.—I beg that Mr. Nelson will abstain from these points which may give offence to our American Brethren.

Mr. NELSON.—I do not wish to give offence to a single Member of the Evangelical Alliance: but my meaning is, that the Slaveholding Body in America will try to take advantage of the phraseology of our decision: they are watching us. Then again, Christians, who say that the Bible is opposed to Slavery, and that the Gospel of Jesus is the enemy of Slavery, are watching us. And the poor slaves are watching us: they will be anxious to know the decision we come to.

And Infidels are watching us. I have had some little experience with men professing the philosophy of Robert Dale Owen, (I mention him not unkindly ;) and those men say, "The Bible is a bad book:"—and how do they attempt to prove it? By asserting, that the Bible countenances Slavery! Infidels will take hold of our decision: therefore, we cannot be too cautious in giving it.

[There were here loud cries of "time." The speaker said, he would say no more, if such were the wish of the Meeting.]

A GENTLEMAN enquired, whether they were going to enter into the discussion again? And whether the statements now made, which bore strongly upon the American Brethren, would go forth without a word being allowed in reply?

Rev. W. BEVAN rose to another point of order, which he wished the Conference to decide with all calmness, and in consistency with the rules of debate. Was it competent for a gentleman, being a Member of a Committee, to raise an argument, when the Report of that Committee is presented, which he had not raised in the Committee?

The CHAIRMAN could not settle the question in the abstract. The point to which it was directed must be known first.

Rev. Dr. MORISON thought, that no gentleman had a right to speak against the Motion, unless he had an Amendment to make. It was exceedingly inconvenient for things to proceed in this vague manner.

The CHAIRMAN.—Every body has a right to speak for or against the Motion. Our friend is simply speaking in the negative; and he has a right to be heard.

Mr. NELSON.—I submit to the Chair, will it not be competent for me to move an Amendment if I please?

The CHAIRMAN.—Certainly. You are justified, however, in speaking, on the ground that you are speaking only on the negative. Of course, you can also add an Amendment, if you think fit.

A GENTLEMAN.—I submit one point of order. Is it right for a Member of a Committee, when their Report is brought up, to object to it,—when he did not express that dissent in the Committee?

The CHAIRMAN.—That is a begging of the question.

Mr. NELSON.—It was understood by the Committee, that I reserved my right to speak in the Conference.

Rev. Dr. S. H. COX.—If the Gentleman said anything in the Committee, he said it when the Americans were absent. Was it orderly, then, for him to speak against a Report made by that Committee almost unanimously?

The CHAIRMAN.—I must refer to the Chairman of that Committee. If our friend gave notice to the Committee of his objections, and expressed his dissent from the conclusions at which they had arrived, he is not debarred from repeating his objections *here* : but, if he abstained from expressing his dissent in the Committee, it is not becoming of him to bring forward the question now.

Rev. Dr. F. A. COX.—The Committee, at a certain period, was divided into three Sub-Committees for specific purposes ; and our friend made his objections in one of these Sub-Committees : but he did not bring them forward, when the Committee were all associated together, and came to the conclusion to adopt the present Report.

Rev. T. BINNEY.—He stated, that he reserved to himself the right to speak *here*.

Rev. Dr. ALDER.—He dissented from the decision of the Committee : but he did not indulge in remarks affecting the American Brethren when they were present.

The CHAIRMAN.—If our Brother did not refer to that branch of the argument which affects the feelings of our American friends, when they were present in the full Committee, he is debarred from referring to that branch of the argument now.

Mr. NELSON.—When the American Brethren joined us, when the Committee was made up, and when we were coming towards the conclusion, I intimated and I think the Chairman will bear me witness—that I reserved to myself the right to speak *here*. However, Sir Culling, it is a very trifling matter, for my own individual influence is not great. I have endeavoured to pursue my course, rather as a spectator and student, than as a man of business. My attention was strongly directed to this subject, because I considered the honour and glory of my Master concerned in it. I took up the Word of God, and I read it with attention ; and my conclusions from it may be worth nothing to others, but they are everything to myself. I own no authority but the authority of my God and His Word ; and my conclusions from that Book are these—That the right to hold a property in man is denounced in God's Word by the very strongest expressions condemnatory of sin,—that to hold man as property is stealing ; and, therefore, that the man who does so, is a thief—not of the coin of earth,—not a thief of the metal which is dug from the mine, and on which there is the impress of an earthly monarch,—but of men, bearing the impress of Heaven's Sovereign—men, made in the image of God. I may be mistaken in my opinion—that a Slaveholder will ever be a Member of this Alliance ; it may be Utopian : and, perhaps, when the fervour of youth, of inexperience, and of ignorance, has passed away, I may come to the

Alliance, and meet with my American friends, and rejoice with them over the liberation of the slave. I trust it will be so : but, in justice to my conscience, I have made this statement ; and, in order that it may appear upon the books, I must now, from the position in which I am placed, move an Amendment,—which is,—

“That, whereas it is impossible for this Conference to legislate for particular cases or exceptions, no Slaveholder be admitted to any Branch of the Alliance.”

JAMES STANFIELD, Esq. seconded the Amendment.

Rev. Dr. URWICK.—I have the happiness of knowing personally—I might almost say, intimately—the two respected friends who have moved and seconded this Amendment. I am sure we shall all give them unqualified credit for having, according to their judgment, discharged their consciences in this matter. I dissent from that Amendment, most decidedly : and, if they will allow me, I would earnestly entreat them to re-consider it. I think it is not their purpose to leave the Alliance, even if their Amendment is negatived, which it certainly will be if put to the vote : and I ask of them kindly to wait in Christian patience and forbearance, and to watch the working of this Resolution, if it be carried. I have full confidence in our American Brethren. I came to this Conference with feelings of high respect and sincere brotherly regard towards them, which I had cherished for many years, so far as I had known them personally or by their writings : but those feelings of regard to them, as worthy of implicit confidence, have been immeasurably raised by what I have seen of them in this Conference. I have admired—and I am sure we all have admired—the very great Christian temper, Christian coolness, Christian intelligence, and Christian affection, which they have displayed throughout the whole of the proceedings. A reference has been made by a friend (Mr. Stanfield) to a remark uttered by Dr. Wardlaw on a former evening. Although not commissioned by him,—yet I may state, and I think all who were present in the Committee will be prepared to say, that Dr. Wardlaw substantially concurs in the proposal of the Report which has been adopted. I think we are warranted in understanding that. There is another point, to which I wish to allude before I sit down. We have had anxieties in the course of the progress of this Alliance, profound and intense. Time after time it has seemed to have been all but wrecked. Yesterday, the generality, perhaps, imagined, that all hope was gone. It was not so with me. I felt a confidence, firm, and clear, and strong, that this our work is doing the will of Almighty God ; and an unwavering belief, that He permits us to be brought into these circumstances, merely to bring us nearer to

Himself, and to inspire us with more assured confidence in Him. This is Saturday evening: and I think, that to-morrow morning a Sabbath will break upon the World, such as the World, the Church, and the slave, has never before seen. Ignorant as at present the slave, the World, and most portions of the Church may be of the fact,—I think, if this Report shall be adopted, a step will be taken in the cause of truth, humanity, freedom, and piety, such as we have seldom had to thank God for. And, if this Report be adopted, I think our Brethren in the Ministry, who have to preach to-morrow, will go to their pulpits with hearts far more full of joy and gratitude and liberty, than they otherwise could have gone, or have been accustomed to go: and I think our congregations, so far as they may be aware of the circumstance, will have an elevation, a pleasure, and a sublimity given to their devotions, which have not frequently been felt in the sanctuaries of our God on earth.—“Ebenezer”—“hitherto hath the Lord helped us.” Let us thank God and take courage. He is with us.

“God is with us—This has cheered us
 Even in the darkest day:
 God is with us—and will hear us
 When for His own cause we pray:
 God is with us—nor shall triumph long delay.”

The CHAIRMAN.—The circumstances are only few, in which a Chairman is justified in speaking on the point before the Chair: but I have for so many days possessed, and so thankfully received, the kind confidence of every Member of this Conference, that I venture for once to say a word upon this subject. Brethren, I am only speaking the honest feelings of my heart, when I tell you, that—if there has been one subject upon which I hoped the Alliance would tell,—besides its immediate object, which is the Union of Christians,—it has been the question of Slavery. My own personal friends can assure you, that again and again I have said to them, that I did hope, that the concentration of Christianity in England in the month of August would tell, in its influence, upon the system of Slavery in America: and I desire, that the results of this evening may have that effect. But,—to express in one word the feeling which is now upon my mind,—I believe, that such a result will probably greatly depend upon this,—whether the deliverance of this Assembly will go forth unanimously or not. Therefore, even for a moment admitting—which I cannot admit—that our dear Brother's proposal would have, if carried, a better effect upon Slavery than that Motion to which it

is an Amendment : still, I believe, that an unanimous deliverance from this Assembly,—which is, I trust I may say, without boasting, to a great extent, the representative of Christendom,—will have a far mightier effect, even if the standard be lower, than a deliverance not unanimous,—even if the object be a right and proper one. Believing then, that unanimity is every thing *now*.—and that, if the Resolution of the Committee pass *unanimously*, it will have a mighty and glorious effect in producing the emancipation of the slave,—I venture, for once, to throw myself into this chasm ; and to entreat our dear friends, for the sake of the slave and his emancipation, and the success of that cause which is dear to all our hearts, that they will consent to withdraw the Amendment, and let us go *unanimously* to the Resolution which is before us.

Rev. Dr. SMYTH, of Glasgow.—As a Minister of the Free Church of Scotland, I desire to express my gratitude to God, who has, as I trust, brought this most complex and difficult subject to, what I believe to be, a wise and Christian conclusion. No one has a greater abhorrence of Slavery, in all its forms, than I have. For many years, I was a member of the Anti-Slavery Society of Glasgow ; and suffered not a little from that connexion, as Minister of a Congregation which contained some very influential Slave-Proprietors. The name of Dr. Chalmers has been introduced this evening ; and I may be allowed to say, that I have had the honour of being his personal friend for nearly thirty years ; six months I was under his roof ; I, therefore, know what all his sentiments and feelings are in relation to the subject of Slavery ; and I trust, it will never go forth from this Meeting, that the honored name of Chalmers is identified with anything approaching to an eulogium on Slaveholders. As a Minister of the Free Church of Scotland,—knowing thoroughly the sentiments of many of my Brethren who have been unavoidably called home,—I can say, that this decision will gladden their hearts. I do think, we have had especial cause to thank God for this decision. We can raise our Ebenezer—our Stone of Remembrance—on the approaching Sabbath ; and, though we met with a trembling solicitude, we shall return from this Conference with hearts burning with grateful love to that God, who has enjoined upon us to love all our Brethren, and to do good unto all who love our Saviour. And I do trust and believe, that the results of this day will have a mighty effect, in the Providence of God, in hastening the realization of that blessed time, when all the oppressed shall go free !

Rev. W. BEVAN.—In this Hall, this morning, we commended our Brethren of the Committee, and the cause which was in their

hands, to the God of all wisdom, truth, and love. In this Hall, too, it has been my privilege to occupy the place on which I now stand, and to do the work which I now gladly do for you, in connexion with the Anti-Slavery Cause. And I do rejoice, that our Brethren have been brought to the issue which is now in the Motion before this Conference ;—believing, as I do, that it will go forth to the World, as our combined and honest, our solemn and sincere testimony, upon a subject which has excited so much of our anxiety,—and which, I trust, we shall be able to dispose of, so that we may hasten the consummation which the largest desires of Anti-Slavery hearts can anticipate and long for ;—not only that the oppressed may go free, but that those who hold them in bonds may rejoice in sharing the abundant blessing. It is, then, with these honest convictions, as a labourer in the Anti-Slavery enterprise and with these honest convictions, as a labourer in *your* behalf, that I implore our Brethren not to weaken the force of this strong, this Scriptural, this honest testimony, by suffering it to go forth to the World, that we have had to come to a divided vote. At the best, Sir Culling, their predictions are but predictions of fear ; and I would, with all brotherly affection, suggest to them, whether it would not be time to take the step they now propose to take, and make the stand they now propose to make, when they see that the danger is impending ?—believing, as I do, that this Resolution will have a decided tendency to preserve us from the probability of such danger. I trust our friends will see the desirableness of not precipitating a step, that may damage the very cause, which, I believe most sincerely, they are desirous to promote.

Rev. O. SCOTT.—I know the difficult circumstances in which the English portion of this Conference have been placed ; and I have strongly sympathised with them. I do think, that they have done everlasting honour to themselves, and to the cause in which they are engaged, by the manner in which they have met our views and feelings on this subject. I beg to say, I honour Mr. Hinton for the very Christian manner in which he introduced this subject. He certainly said some very hard things ; but they were against Slavery ; and everything he did say, he said in a kind and brotherly spirit. For this I greatly loved him ; and now I love and honour him more, for the manner in which he has met the Committee and the Conference this evening. I, for one, am perfectly satisfied with the decision to which the Committee have come. I cannot but consider it as a special answer to the prayers which were offered to God this morning, on behalf of the honoured men who composed that Committee ; and, I trust, we are prepared.

as a Conference, to receive it in this view. I would also join you Sir Culling, and Mr. Bevan, in requesting the Brethren who have moved and seconded the Amendment, not to push matters to extremities. Let us not be divided : but let us go, with an unanimous vote upon this matter, to our friends to-morrow, and to our friends in the Country,—and declare, that we are united. I conclude with expressing the hope, that this very strong expression of opinion against Slavery will produce a very salutary effect in America ; and that, while our decision will show us to be one in heart and one in action, it will also operate most visibly upon the emancipation of the slave.

Hon. and Rev. BAPTIST NOEL.—I cannot permit the Conference to go to the vote, without adding a few words to the very just reflections of the Brother who has just sat down. While I concur with all the other Brethren, in requesting those gentlemen who have introduced the Amendment to withdraw it, because I think they will see, on consideration, that that Resolution is itself emphatically calculated to promote the very object they have in view : for how can Slaveholders take any advantage of a Resolution, which pronounces Slavery to be a sin ? which expresses the abhorrence of this Alliance to that, and all other forms of oppression ? and which instructs the American Branch of the Alliance, to refuse the admission of slaveholders, who retain slaves from regard to their own interests ? And what does induce men to retain their fellowmen in servitude, except regard to their own interests ? And if none are admitted into this Alliance but those who, without their power, or beyond their power, hold slaves, and regard the interests of the slaves alone, —can even the most sensitive antagonist of Slavery feel any hesitation in according to the Resolution ? But,—while I ask the gentlemen who have introduced the Amendment to withdraw it, for the reasons just stated,—I cannot allow this Motion to go to the vote, without expressing the deep sense I have of the obligation under which we are laid by our American Brethren. At a great sacrifice of time and feeling, and at great pecuniary cost, some of them have been laying heavy burdens on themselves, by coming to this Conference,—influenced by nothing but a spirit of fraternal affection to us. While here, they have often delighted us with their speeches : but they have done more honour to themselves by their silence than by their eloquence. Belonging to a nation peculiarly high-minded, and which is characterised—perhaps more than any other nation upon earth—by independence of opinion, they have silenced those emotions which arose in their bosoms and checked those opinions they were ready to express,—

because they would not endanger the ultimate success of an Alliance, which, as Christian men, they had so deeply at heart. In the name, I feel sure, of nearly the whole, if not the whole, of this Conference, I welcome these honoured Brethren. And I do this the more, Sir Culling, because,—while it is easy for us to level our anathemas against Slavery, when we have no entanglement, and no positive opposition to meet; we have to commit to them a task, of which they only know the difficulty,—to proceed against the general feeling; to raise this standard; and, against the fiercest blasts that will blow upon it, to hold it firmly, while the tempest is bidding them leave go their hold.

Let them not return to their own Country with desponding feelings, as though distrusted: but let them go, sustained by the consciousness, that, at least, all their Brethren in England thank them for the nobility of spirit which they have displayed, and feel implicit confidence in that Christian fidelity, with which,—as men who love the freedom of the slave, and wish to see brotherly love extend, without distinction of colour, or rank and condition in society,—they will be our fellow labourers in that and every other good cause, until the Kingdom of the blessed Redeemer shall be established in the World.

Rev. W. M. BUNTING.—I, Sir, without approving, have *consented* to the Report of the Committee, on the condition of a friendly assurance, given on the instant by Dr. S. H. Cox, and responded to by the American Brethren, and received by the Committee with cheers,—that, in applying the regulations implied in this Report with regard to future Membership, they, and all responsible parties, as far as their influence could secure it, would place the black man who was a slave, and who might apply for Membership, on the same footing that they would place any other applicant.

The Amendment having been read,

Rev. Is. NELSON (by way of reply to the appeals which had been made to him) said, if I really believed, that my Amendment would do an injury to the cause of the slave, I certainly would withdraw it. I have much respect for the authority and wisdom of this Alliance: but at the same time I feel that the stern requirements of duty compel me now to submit the Amendment.

The CHAIRMAN.—Very well. The Amendment is still before the Meeting.

Rev. PRESIDENT EMORY.—I hope our Brethren on this side of the water will perceive, that the longer this discussion is continued, the more embarrassing they make our position. The simple state of the case, is that some of us can, under no circumstances, vote

for this, or any other Resolution upon the subject ; because we believe it to be utterly irrelevant to the objects of the Alliance ; but we had made up our minds to say nothing,—unwilling to hold up a hand or a finger, to interrupt the harmony of the Brethren who are thus united. We are willing to stand still for a while,—if, perchance, we may see the salvation of God ;—not to say hastily, “ We will withdraw from the Alliance, and have nothing to do with it ;” but to stand by, and see you adopt this Resolution,—which, however, we could not, under any circumstance, vote for. Had this been done immediately, we would have seen it done, and perhaps said nothing ; but, if Brethren go on in this way, they place us in a very invidious position, and they enhance the difficulties we have to encounter ; and if Brethren come forward, and state private conversations, which—without a denial or an explanation—are incorporated into the actions and opinions of this Body, they embarrass us still more. Just let the matter rest ; and let those who cannot vote, try to be quiet.

The CHAIRMAN—I do implore you to go to the vote.

Rev. Dr. BUNTING—As one who, during the last eleven months, has felt an intense anxiety on this very subject,—knowing (as told our Committee the very first time we met) that this would be the real pinch of the difficulty,—I beg to be permitted to say one sentence ; and—not for the purpose of continuing this discussion—but with regard to an object, which I think, Sir Culling, will approve itself—not only to your mind, but also to your heart. I heartily concur in all that has been said in praise of the spirit and conduct of the American Brethren : but it ought to be known and felt, that our Continental Brethren have just as powerful a claim to everything which has been said. They, at first, felt an equal difficulty with the American Brethren, in concurring with what we wished to propose ; they had their separate Meeting, and held a a prayerful discussion ; and, at last, unanimously assented to our conclusions. I think we owe them our tribute of respect and esteem.

Rev. JOHN B. ADGER felt bound, in his conscience, to make a decided and solemn protest against any action whatever being taken by this Meeting on that subject. The Presbyterian Denomination, which he represented, had come to the decision, almost unanimously, that a man was not necessarily a sinner, or unchristianized, because he was a Slaveholder,—unless, under that relation, something attached to his character which made him unworthy of the Christian brotherhood. He would not oppose, or throw any obstacle in the way of the progress of the Alliance. He came to the Confer-

ence, knowing that they had great difficulties to encounter; and he entirely sympathised with them. He still desired to co-operate, as far as possible, in promoting the great objects they had in view. He hoped, that what was intended for good would be accomplished; *that*, God alone could say. His own judgement and experience led him to fear, that their anticipations would not be realized.

Rev. PRESIDENT OLIN said, his position was a little peculiar in this matter. A number of American gentleman—twenty-five or thirty, many of whom were now absent—(as this question had assumed a different aspect, and believing that some misunderstanding existed with regard to their relation to it) had drawn up a paper and signed it,—expressive—not of opposition to the course which he (President Olin) believed, the Meeting would now take—but which was necessary to prevent a misunderstanding in England and at home, which might injure them, and, with them, the cause,—in reference to their having come to the Conference under the Birmingham Resolution. Most cordially did he sympathize with the movements and intentions of the Conference; and he could not now say, that anything had taken place which he was prepared to regret. He felt that, on the present subject, great concessions had been made, in the best spirit, by the Americans; these had been met by concessions which their British Brethren were disposed to make, in the same spirit; and now he trusted, that they would all be imbued with one spirit, and with the most fervent desire—not to impede—but to promote the great objects of the Alliance. He did not intend to oppose the present Resolution; but in the Committee he had said to his Brethren, that he trusted in God, the whole movement would work well. He doubted whether they would be able to get over the difficulty when they reached home: because he was afraid they had not left a Basis of sufficient breadth and solidity to form the Alliance. The singling out of the particular evil of Slavery would cause the Resolution to be regarded as a National question; and, though this would be treated by them as delicately as possible, his confidence in their success was not so strong as that of some of his Brethren. But he loved the enterprise; and he trusted it would succeed; and that they in America would find a degree of co-operation far beyond his expectations: and he was one, that—if circumstances allowed—and if he were able to work,—the little he could, he would do, to promote so glorious a cause.

Rev. Dr. MASON, from the United States.—I wish to state, that, as far as this Resolution is concerned, I have been a silent Member of the Committee. I expressed to my own Brethren my dissent;

but at the same time said, I did not intend to oppose it,—for the simple reason, that I did not wish to raise a single obstacle to the formation of this Union. I know not, however, what course I shall see fit to pursue hereafter. I must remain neutral on the vote which is now going to be taken.

Rev. J. V. HIMES said, that a number of friends around him had pressed him to answer the question; on what principle, and why, he had given up the position he took yesterday? When the Resolution now before the Meeting was fully prepared, he accorded with the Committee, and went with them in their entire discussion of it to the end, with the greatest solicitude and anxiety: and there had been achieved more than he expected. He stated to the Committee at the close, that—though the Resolution did not come up to his sentiments in relation to the subject of Slavery and Slaveholders—yet he would not oppose it in the Conference. He thought it was better to take what he could get, than to break up the Alliance, or do nothing on the question. He did not feel that he had compromised his principles on the point of Slavery, or closed his mouth, or stifled his voice, on the great question of the sin of Slaveholding—in this or any other land where he might be. And he should hope, while he continued a Member of the Alliance, that what had been gained now would be kept; and that as much more as God's Word required would be obtained in times to come.

SIDNEY E. MORSE, Esq., of New York, protested against the action of the Alliance on the subject of Slavery,—believing that it did not come within its province.

Rev. OSCAR GREGORY, of West Troy, U. S., entered a similar protest.

Rev. W. G. BROWN, of Bedford, U. S.—I am a very young man; but, being old enough to be a Member of the Conference, I do not hesitate to speak on this occasion. I wish to express my gratitude to God, and to the Members of the Committee appointed on this question, for the fair, and manly, and pious course they have pursued in relation to it. I must say, Mr. President, I did not expect such results: but I am glad I can co-operate with them in this Resolution. My confidence in their integrity has increased a hundred fold; and my confidence in the integrity and piety of this Conference will be increased a thousand fold, if they concur in adopting this Resolution.

I am from the United States, and perhaps know something about Slavery. I have lived among it for years, and know the circumstances—the embarrassing circumstances—which surround the Slaveholder. I know how to pity the poor Slave: many an hour

have I spent with him, while he has been groaning under the bondage of his chains ; and I have had evidence, that there are hundreds and thousands of them who sincerely love our Lord and Saviour Jesus Christ.

I know what is going on in the United States, and what is going on in the wide World, in relation to their state and prospects ; and I hail with joy the act of this Conference—in anticipation—as the harbinger of Freedom to them. And I do implore those who sympathize with the Slave in his bonds, to come forward nobly, and to help him out of his oppression,—which object, I am sure, will be assisted, by the passing of the measure now before the Meeting.

The Amendment was then put, and negatived.

The Original Motion was then put, and carried—not more than half a dozen hands being held up against it.

Sung 49th Hymn, of “ Hymns on Christian Union.”

The Conference remained for a short period in silence.

Rev. T. BINNEY said, he knew a little of the feelings and sentiments of their American Brethren ; and he admired and loved them for what they had done. By the great moral courage they had displayed, and the sacrifices of feeling they had made, they had the greatest possible claim upon the admiration and sympathy of their British Brethren. And he trusted, that each and every Member of the Conference would remember them in his prayers, that they might be sustained in carrying out the measure which had been brought forward,—to which, nothing but the strongest Christian principle would have led them to submit.

Mr. BINNEY engaged in prayer, and pronounced the Benediction ; and the Conference Adjourned to Monday, August 31st, at Ten o'clock, A.M.

ELEVENTH DAY.—AUGUST 31ST.

MORNING SESSION.

Rev. Dr. MORISON moved, and Rev. W. BEVAN seconded,

“That Rev. Dr. ALDER preside over the Devotional Exercises.”

Carried.

The Chairman gave out 150th Psalm, New Version, which was sung by the Meeting. He then read Psalm 65; and Rev. Gorham D. Abbot engaged in prayer. The 28th of the “Hymns on Christian Union,” was then sung; and Rev. Dr. Morison read 1 Peter i.; after which Rev. Dr. Massie engaged in prayer.

Sir CULLING EARDLEY SMITH then took the Chair.

Rev. W. BEVAN read the Minutes of the previous sitting, which, after a slight discussion, were confirmed.

Rev. Dr. MASSIE moved, A. G. ELLIS, Esq. seconded,

“That the Members of the Aggregate Provisional Committee of the Four Divisions, now in London, meet at the close of this Session.”

Carried.

Rev. Dr. STEANE.—I have to recall to the recollection of the Conference the state of our business. When the Committee which brought up its report on Saturday evening was appointed, the whole of the third Section, under the head of “General Organization,” had been moved by Dr. Schmucker, and seconded by Dr. Bunting. The first proposition of that entire paragraph was under discussion, when the Committee was appointed, in consequence of the Amendment of Mr. Hinton. I have, therefore, to ask you, Sir, as Chairman, what really is the point which the Conference is now to take up:—whether the Resolution brought up by the Committee takes the place of No. I.? or whether No. I. is the substantive proposition, which we are now to discuss?

Rev. Dr. BUNTING.—In the Committee, we thought the Resolution might be so placed, as to induce Mr. Hinton finally to withdraw his Amendment, and also to satisfy the views of different Brethren. After deliberation, therefore, it was resolved to propose, that

the Resolution should appear among the "Miscellaneous Resolutions." I shall feel that we in that Committee are not properly treated, unless this Resolution be put among the Miscellaneous and Supplemental Resolutions. I really cannot agree to add to the distressing difficulties of our American Brethren, by putting it as one of the articles of the "General Organization." And if it be put there, I must, in conscience, beg not to be mentioned as the Second of this series of Resolutions. I think the American Brethren have made a great deal of concession, more than they are quite happy in.

Rev. W. BEVAN.—It is now among the Miscellaneous Resolutions, and it will remain there, if it is not disturbed.

Rev. Dr. BUNTING.—But the question was put on Saturday,—What is to be the location of the Resolution? Some of us said, among the Miscellaneous Resolutions. Other Brethren objected to this course, and said, it was a question for consideration. If you agree to it upon consideration, I shall be better satisfied.

The CHAIRMAN.—I ask, whether Dr. Steane has had his question answered?

Rev. Dr. STEANE.—I think most of the Conference are of the mind which Dr. Bunting has expressed.

The CHAIRMAN.—Unless, then, a Motion is made of a different character, the Resolution will be placed where Mr. Bevan says it has already been placed. Is a Motion to that effect necessary?

Rev. Dr. BUNTING.—I move,

"That the Resolution brought up by the Special Committee, and adopted by the Conference at the previous Sitting, be placed among the Miscellaneous Resolutions, and not under the Head of 'General Organization.'"

Rev. Dr. SCHMUCKER.—I second that Motion. The placing of it among the Miscellaneous Resolutions is a *sine qua non* to its adoption. There is not one of the American Brethren who would stand by the Resolution, if placed under the Head of "General Organization."

Rev. J. H. HINTON.—I have expressed an opinion, that it would be better placed elsewhere. I am entitled to such a private opinion, but I have no objection to the proposal now made.

Rev. G. D. ABBOT.—I believe it is due to the Alliance, to make an explanation as to the position in which the American Brethren stand, in reference to the present aspect of this great question. We are here—

Rev. Dr. MORISON.—I rise to order. Our friend has begun by telling us that he is to speak for the American Brethren—

Rev. G. D. ABBOT.—I have not done so. I am not authorised to do so. No American Brother is authorised to speak for his Country, nor am I. But, if any American Brother has a right, we all have a right, to speak on this question ; and that right I have never yet been able to obtain. There are many American Brethren in the same position with myself, anxious for an opportunity of expressing their views, and deeply interested in the discussion, who have not been able to catch the eye of the Chair. Do you know, Sir, that we are here from a Country where there are fifteen thousand Ministers, and three millions of professed disciples of Christ, of many Denominations ; Baptists, Episcopalians, Wesleyans, Congregationalists, Presbyterian, Dutch Reformed, Lutheran, and others ? We have none of us authority to express the opinions of any of these Churches, but I wished to speak for myself—and for others here acting with me. On Saturday, after some discussion on the subject, the Resolution in question was taken to a Committee composed of a large number of American Brethren, who have since been taking united counsel in reference to the whole matter. Some fifteen or twenty of these signed a paper, expressing their views, which they wished to submit to the Conference ; and one of their number was deputed to present their views, under the proper signature. He tried to get an opportunity of presenting it to the Alliance, before action was taken on the question, but he was unable to do so. I do think, therefore, that the matter has been carried through, without giving the American Brethren sufficient opportunity to be heard. Here is a great object, affecting all the interests of the Western Continent. I think it has been disposed of, without giving those interests a full and proper hearing, such as they deserve ; and, as an American, I wish to leave with this Alliance my testimony to that effect.

The CHAIRMAN.—A question of great moment has been raised by our friend. He states that there was a wish to make a communication to the Brethren, before the vote of Saturday was taken ;—but that he was prevented, and that America has suffered in consequence. Now, I did receive information, that the American Brethren had a document to lay before us, and the paper was sent to me. But, on my asking the question, whether it was to be read before, or after the vote ? the person who brought that communication, answered my enquiry, by saying, “ After the Vote.” The Chairman, therefore, is not responsible, if that document was not received.

Rev. G. D. ABBOT.—I do not wish to throw out the slightest reflection against any one. I simply wish to say, that I believe the position of the American Brethren, in consequence of the Reso-

lution adopted, is not understood. And if the Alliance supposes, that the American Brethren here really believe that the Churches in the United States, of all Denominations, or that any considerable portion of any Denomination, will be satisfied with the present disposition of this subject,—to such an extent, at least, as that they can continue in fraternal relation with this Alliance, the Brethren should be disabused of that impression. I am satisfied, if you put the question to any American Brother here, not—What *we* are willing to do? not—What we are willing to acquiesce in?—but, whether they believe, that the American Churches will sanction and come into this measure? I am satisfied, the testimony of the majority will be, “No such thing—our hopes of any continuance of the Alliance, as it now stands, are utterly frustrated.”

I feel that the Old World and the New are separated by this Resolution; and that this is the last time, at which any delegates from the other side of the Atlantic, representing a considerable Body of Christians, will be found in your midst. I do not feel I should do justice to my Countrymen, or to the interests involved, if I did not express these views. I do not wish to throw any obstruction in the way of your action. You are actuated by the noblest motives; though, as we think, you are mistaken.

Rev. Dr. OLIN.—The application to present the paper referred to was made by me; but the reply given to the question by the Chair, I do not recollect to have made. There must have been some mistake in the conveyance of the messages. Certainly there was no fault on the part of the Chairman; nothing which we could complain of. I wish every American might concede so much. May I say a word more? I am not certain that it is precisely in order, but I know that every European Brother has an interest, deep as that which he feels in the prosperity of the Alliance, in knowing the true sentiments of those who are so painfully implicated in the resolution passed on Saturday evening. I will not speak with any assurance in regard to Americans as such, but so far as I know my Brethren, they are arranged as to this question on two opinions. We all of us perfectly concur in a most fervent desire not to introduce any obstacle to the consummation of this great enterprise. If there is a man here, belonging to the great Protestant family on the western side of the Atlantic, who would not sacrifice everything but principle, in order to concentrate his energies on this great enterprise, I have not heard him speak. But, with this fervent desire to fraternize and co-operate with you, we form two parties; one believing (and I was of that party) that we had no Basis for forming an Alliance at home, after the passing

of that Resolution. Brethren, who gave their votes for the Motion, told me, that they viewed it with the most overwhelming regrets, and believed that the worst of our fears are likely, in consequence, to be realized—(cries of “No, no”). I will not refer to any individual, but that is the fact. Many believe the enterprise is frustrated; and that nothing can be done to form, under the name of the Alliance, a more extended organization in the United States. My conviction is, that it is impossible to gather, under such a banner, a tenth of the sober Christianity, or a tenth of the sober Anti-slavery feeling of the Northern States. Now, the other party, so far as I know, think that we may entertain a little hope, and that it will be possible, amidst exceeding difficulties, to form a partial Alliance, embracing some considerable portion of the Northern Churches; yet they feel that they have conceded too much, and that the prospect, therefore, is of the very faintest kind; that, if we do anything at all, it will be nothing worthy of our name. I must, for myself, declare, that I cannot go home and hold up my head, as forming an Alliance, or as attempting to form an Alliance, on this Basis. With all my heart I have gone for the Alliance itself. I have left home, and crossed the Atlantic for it; and the happiest period of my life has been the few days I have spent here, before this most exciting element was thrown in among us. But I feel now, that every man of us who has had anything to do with this measure, must go home prepared to become the scorn of the Papist and the Universalist. All the low feelings of the Country will be raised against us. Its patriotism, its nationalism, will be regarded as assailed. I believe the best thing we can do (though I will not ask our friends to release us from the agreement) is to have a second Alliance, which shall correspond with yours, and hold as much union and intercourse as, in the circumstances, we can. If we are unable to do more, I think that is the next best thing which we can do. If neither can make concessions, we leave it with God, and shall bear the burden, as He shall enable us.

Mr. JUSTICE CRAMPTON.—Before I take my final departure from this blessed room, allow me to make a few observations upon this most momentous question. This Conference commenced in great union; it has advanced with great harmony, and I do trust most sincerely—with my heart I say it,—that our American Brethren will not separate from us in disunion. I trust that the Alliance may be carried on to the intended and expected issue; and that its enemies may not be able to say, that, on the very last day of our assembling, disunion was found to prevail. I will not

yield to any one in this room, or from any Country, in the expression of my abhorrence of the system of Slavery in every form, and in every shape, whether it be man-stealing, or man-dealing, or slave-holding. I abhor it from my heart; and while I say that, I do believe that there is not a gentleman who has come to this Country from America—who has done us the great honour of coming here, and giving us the advantage of his presence (and I believe we have the lights of the American Church here),—I believe there is not one who does not hold the same sentiments. But, while I take credit to myself for being the opponent of Slavery, I cannot help remembering, that the greatest transgressor on this matter has been England herself. She was, perhaps, the originator—I do not know the history sufficiently, but she was the great promoter, till within a few years, of the importation of slaves—of the dealing in slaves. She has indeed paid a penalty for it. She has given twenty millions sterling to get rid of the blot of Slavery: but history reminds us, that she was the great offender on this head. Now, Slavery does not exist at this moment in any part of the British dominions. I do think, therefore, there is something in the Resolution brought up by the Committee on Saturday evening of a nature calculated, in the way of contrast (it could not be intended), to cast a reflection on America in particular. That, I am sure, was the last thing in the minds of the Committee who prepared the Resolution;—the last thing that in this room I would desire to give a sanction to. Might not the last clause of the Resolution be amended?

The CHAIRMAN.—We cannot discuss a Resolution that has been passed.

Mr. JUSTICE CRAMPTON.—Then I regret that that Resolution, in its present shape, was introduced. This is not an Anti-slavery Association. I am ready, at any proper time, to join in Anti-slavery movements; but, for the sake of Union, for the sake of this Alliance, if it be not too late, I would, on every consideration, remove that, which may be considered, which may be understood, but which never was intended to be, a reflection upon our noble Brethren from America.

Rev. Dr. MORISON.—I think we are in the position, in which we must not do injustice to each other on either side of the question. Certain statements have been, I think, made by our American Brethren, which, if they go out, may put our English Brethren at fault: and that should be avoided on both sides. It might appear, from what our dear Brethren have said—and no man loves them more than I have done, and no man has had more intercourse with them than I have had,—that some little advantage has been taken

of them. Now, really, it is due to the Conference to know, that the Committee did adopt (this is a fact, and it cannot be changed), did adopt the very Resolution which our American Friends brought up. This is a fact; I will not reason upon it. They may have difficulties about their own action, but they must not throw the *onus* upon us. I did, in my conscience, believe, on Saturday evening, that our American Friends had come to a conclusion which they thoroughly approved. I would be strictly just to the American Brethren; I have a deep estimate of the difficulty that presses on them: but, still, we must do justice to Brethren here; and, if American Brethren are to part from us—(and I was surprised to hear the prayer of my Friend this morning; I had not heard there was such absolute difficulty on the part of our American Friends; I was surprised to find our Brother go to the throne of Heaven, and speak of us as separated; it did perplex me considerably),—if our American Brethren feel still, that they cannot abide by the Resolution that was brought up from the Committee, and which we adopted with nothing but verbal alterations, and if they must separate in consequence, they must not throw the heavy onus of causing it upon us. It is a serious thing to separate.

Hon. and Rev. BAPTIST NOEL.—I rise to order. None of our American Brethren have said a word to show, that it is their intention to separate.

Rev. Dr. MORISON.—Dr. Olin was on that Committee.

The CHAIRMAN.—I will explain. Dr. Morison referred to our American Brethren, as having said, that they could not go on at home, with the Resolution as it now stands.

Hon. and Rev. BAPTIST NOEL.—The discussion has seemed to me out of order. If Dr. Morison puts before the Meeting that the American Brethren have brought up a Resolution, from which they mean to dissent, that necessitates an explanation from our American Brethren, and will involve us in a long discussion; while nothing has yet been said to that effect.

Rev. Dr. MORISON.—If we are to part, it must be on grounds such as shall not impeach Englishmen where they are not guilty. If our American friends take the ground, that, having passed the Resolution, they cannot act upon it, I have no objection to that: but then the reflection will be upon our American Brethren.

Rev. Dr. S. H. COX.—I do not rise to make a speech, but to explain, because my most excellent and beloved Brother Morison—whom I expect to love more and more to all eternity,—Dr. Morison alleges, that we do not stand to what we made ourselves, [Cries of "No, No."] That is my idea of the matter. But the history

of the case is this. *We* made the Resolution as far as the word "means." If you look at your papers, you will find that the sting of it is in the tail. We made the Resolution as far as the word "means," when we were a separate American Committee. Our British Brethren sent out to our room, a document embracing the rest of the Resolution, and we, upon the principle of agonizing acquiescence, adopted it. Our honoured friend from Ireland, Mr. Justice Crampton, has only done us justice; and I now understand the propriety of the epithet of his office. He is "Justice" in that indeed. The words in question are, "And in respect especially to the system of Slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them as in many ways obstructing the progress of the Gospel, and express their confidence that no Branch will admit to membership Slaveholders, who, by their own fault, continue in that position, retaining their fellow men in Slavery from regard to their own interests." All we did was, to receive the Amendment of our British Brethren, and to hook it on to ours, to make it rhetorically consist with our Resolution; but we did not originate that part of the Resolution.

Rev. Dr. MORISON.—That is correct.

Rev. Dr. S. H. COX.—I do not wish to violate the common maxim: *Stanto pactus*.

Rev. Dr. OLIN.—I seem to have been misunderstood. I do not mean to throw blame upon any one. This Resolution was the result of a compromise which was made to come to an agreement. We trembled at the thought of introducing an obstruction, though I protested against this Resolution from the first. I feel the most overwhelming conviction, that nothing can be done under it in America. I feel it would be looked upon as a want of confidence, if we were afraid to unbosom ourselves before our fathers here; and therefore I have spoken as you have heard me. We have not a suspicion with regard to one of the Brethren. We believe that every one would make a sacrifice to retain us; but we should have hard accounts to give, if we did not uncover our hearts before our Brethren.

Hon. and Rev. BAPTIST NOEL.—I do not know whether any speeches of this sort can be made, after the Resolution has passed. But, if subsequent proceedings do not give to our American Brethren a full opportunity of unbosoming themselves, I think it will be detrimental to the Alliance, and unfair to them. Let us, therefore, at some future stage, hear everything that every American heart wishes to pour out.

Rev. W. BEVAN.—My opinion is, that such an opportunity will

not occur again. We must take care, however, that in opening the door to such communications, we are not thrown out of the course of order.

Rev. Dr. BUNTING.—I rise merely to say, that I think there is a point at which this whole discussion may, and probably must, come on again. That point is, after we have gone through the examination of the details under the head of "Organization." The Original Motion, that this series be adopted, will certainly bring up this question in the minds of many of us—Whether, after hearing what we shall hear from American Brethren, an Œcumenical Alliance can be formed in connection with the American Churches, if we stand on this Resolution. It may be our duty to move, that we revert to the principle of a British Alliance. That, indeed, would be the last thing which I could be brought to, even with the hope that our American Brethren would form a similar Alliance on such principles as they may think fit, and that we should hold such communion together as might be found practicable. I shrink from the very thought, after going so far, of giving up the beautiful idea of a European, American, and Continental Alliance. But I think the question will come up hereafter, fairly and properly.

Rev. W. BEVAN.—I think we may, technically, be a little out of course in receiving explanations from our American Brethren now: but I apprehend, Sir, that, before you put this Resolution, you will allow them an opportunity for the expression of their feelings; and there may be this advantage in doing so—that some indication will thereby be furnished, as to the course to be taken in reference to the next point,—the question of "General Organization."

Hon. and Rev. BAPTIST NOEL.—A Gentleman suggests, whether the discussion will not more properly come on, under the second proposition, No. III.?

"That, in furtherance of the above plan, it be recommended, for the present, that a Branch be formed for each of the following districts, viz.:—The United Kingdom of Great Britain and Ireland, exclusive of the British Colonies; the United States of America."

The question will then be raised, whether on this Basis, already established, a Branch shall be formed in America, or whether our American friends feel, that they cannot go forward on that Basis?

A MEMBER.—What is the Motion now before us?

The CHAIRMAN.—It is, where the Resolution of Saturday evening should be placed?—whether as No. I., under the head of General Organization, or among the Miscellaneous Resolutions?

S. E. MORSE, Esq.—I wish to make a single remark with regard to the constitution of the Committee which reported on Saturday.

The American Members were not the Representatives of the American Members of this Conference. They were not appointed by the American Members. They were appointed by the Conference; and I believe I speak the sentiments of five at least of their number, who were utterly opposed to the introduction of the word "Slavery," or "Slave-holding" into any Resolution, or into anything connected with this Alliance.

Rev. A. D. CAMPBELL.—I wish, on the part of myself and of my beloved Brethren in the Church of England, to prevent the impression from going abroad, that we, in reality, cordially agree in the Resolution adopted by the Conference on Saturday. I felt it was inconvenient to the Alliance, to have this subject of Slavery brought up in it at all; and I regret exceedingly the adoption of a Resolution strictly Anti-Slavery.

The CHAIRMAN.—I cannot allow the merits to be discussed.

Rev. A. D. CAMPBELL.—The only thing that will satisfy my mind is, to have the Resolution collocated as now proposed. It would be a matter of gratification to me, and of satisfaction to a large number of the Members of the Alliance, if it could disappear entirely from the face of our proceedings. (Cries of "No! no!") A Society, originating in the Alliance, though not formally connected with it, has been formed this morning for a special purpose: why could not a great Society—a great Evangelical Anti-Slavery Society, with a similar relation to the Alliance, be also originated? Our American Brethren might thus go back to their country unfettered by the Resolution which we have adopted. I fear that, if the Resolution appears on the face of our proceedings, the effect will be to destroy the Ecumenical character of the Alliance.

The CHAIRMAN.—I cannot allow any question to be raised as to the erasure, or obliteration from the records, of any act that has been performed. There may be a question as to the place in the records which it is to occupy: but stand it must.

Rev. Dr. BERCHER.—I wish to make a few remarks, that our position may be understood. I felt extremely anxious to see this Alliance formed: but I confess, that, after the adoption of the Birmingham Resolution, I saw very great difficulty in the way; and, every day that I have attended this Conference, I have been more and more convinced of the obstacles to our forming such an Alliance. I could wish on that account, (and I early suggested the idea to some Members of this Conference) that we should have, not a General Alliance, but an Independent Alliance in each country whose representatives might meet from time to time; and, on Saturday, in the sitting of the large Committee of which I was a

Member, I repeated this idea. I am convinced, that it is the only practicable plan in present circumstances, and I believe it is the true way to a deep interest on the subject. I said all I could, in the Committee, to bring about such a coincidence of views as would enable us to work together. For that end I laboured hard, by suggesting one alteration after another in the various plans brought before us—in order to see, if we could not effect an agreement. As Dr. Cox has stated, we were unanimous in a Resolution which we presented to the English Brethren. They urged us to re-consider it ; and, after a while, a proposition came down to us from them, which embraced the latter part of the Resolution finally submitted on Saturday. We did re-consider our portion of it. We laboured a long time upon this recommendation, and upon that suggestion. We did all we could to bring the whole Resolution into such a state as we thought would make it practicable. And, when we adopted it in its final shape, the only consideration that influenced us to vote for it, at least that influenced those who did vote for it (for I did not, though I sought to have it as unexceptionable as possible), was the assurance, that the Alliance could not be formed, unless we yielded something, and that this was considered the least which could be asked at our hands. What were we to do ? We all stood in amazement. We did not wish to be the means of preventing the formation of the Alliance,—even if, after it was formed, we could not go with it. I will venture to say, that there were not five, out of the twenty or twenty-five Americans upon the Committee, who conceded the point with entire good-will. We all felt, that the Resolution was injudicious ; and we did regret beyond measure, that the subject of Slavery had been introduced here. It has been the ruin, as I fear, of the whole cause. If you go on upon this basis, the result, as it seems to me, will simply be, that you make it altogether an Abolition movement in America. That, I dare say, some men have wished. I have not the least doubt, that there are some men in this Country from America, who would endeavour to move heaven, and earth, and hell, in order to bring about that state of things : but we do not wish to have it so. I do not doubt that you could form, in America, in connexion with this Institution, on its present basis, an Alliance that would embrace some venerable Churches and excellent men : but I assert, without hesitation, that, in the present state of things, three-fourths of our Churches cannot go with it. I do not believe they will go with it. Look at the ground occupied by the American Board of Missions ; a Society supported by the Congregationalists, by the New School Presbyterians, by the Old School Presbyterians, by the Dutch

Reformed Church, by the Lutheran Church, and by others. Look at the ground taken at their Meeting, last fall. It shows you precisely, what the great majority of our Churches hold on this subject; and they will not be driven from it easily, or because you have pressed it. How can these Churches come into the Alliance, if formed on the Basis you recommend? I do not believe they will. We cannot form such an Alliance there, if it must have an Anti-Slavery character. Better for us to attempt forming independent Alliances, in England, and in other Countries, and to have a Union once in three or seven years. In this way you would avoid all these difficulties.

Rev. Dr. MASSIE.—I think it important to state, that the English Brethren in the Committee had not read a line of the paper presented by the American Brethren, till they had come to the conclusion submitted to them, after very prayerful, anxious thought. I told them so at the time, that they might not suppose we wished to steal a march upon them.

Rev. Dr. S. H. Cox.—We never supposed it.

Rev. Dr. MASSIE.—We were desirous to get an independent deliverance first, and then to take into consideration their paper. They know, that their Brethren in the British portion of the Committee, are men who love their American Brethren, and who sought to reconcile differences as far as they possibly could. But we felt, many of us at least, all through the matter, that the Alliance could be an Œcumenical one, only by concessions from England, Ireland, and Scotland. From my own knowledge of my Brethren in Scotland, being a Scotchman myself, and from my intimate acquaintance with the Brethren of the Denomination to which I belong in England, I will say, that we have reached the limit of concession. It is utterly impossible, after the subject has been mooted here, for us to go back from that Resolution. It is perfectly impossible. We must leave;—we are prepared to leave now.

The CHAIRMAN.—Dr. Massie had better not go into the question of withdrawal. What is done, cannot be undone.

Captain YOUNG.—I simply rise to ask, in consequence of the observation made, on two or three occasions, by the Chair,—whether there is a determination to resist any change upon what has been done? or, whether it is, in point of fact, incompetent to rescind or alter what has been done, even where there is a unanimous or general wish to do so? There is a difference between the power to do so, and the will.

The CHAIRMAN.—It has been said that Parliament is omnipotent; omnipotent to stultify itself, as well as to do anything else. On

the same principle, this Conference is omnipotent to undo what it has done. Physically, it is possible; sensibly, I should say, not. But, until I have a Motion before the Chair, that the whole proceedings of Saturday be rescinded, I cannot allow the question to be opened.

Rev. R. ECKETT.—I ask you, Sir, whether it is competent for any Gentleman to make such a Motion, without the unanimous consent of the Conference?

The CHAIRMAN.—When such a Motion is made, if made it be, which I do not anticipate, it will then be for the House to deal with it. But, without a Motion, I cannot allow the Question to be discussed in speeches.

Rev. Dr. MASSIE.—Our Brethren from America will, I think, give us credit for endeavouring to meet their feelings in Committee; and I can assure them, that we do not wish to take advantage of them, from the manner in which we submitted our proposition to them on Saturday. I think, too, that some of them will bear me witness, that I recommended them individually to be in no haste in coming to their conclusion. But I wish them also to see, that we too have our difficulties in the matter. I have conscientiously, and in love to the Brethren, felt myself constrained to abstain from putting forth an argument in reference to the right of the negro, in order not to hurt the feelings of our Brethren; but let them not suppose, that we can stave off the predicament in which we are placed. An allusion, in the tone of complaint, has been made to the introduction, at this time, of the Question of Slavery. The Question was introduced at Birmingham,—and there it was made a test of admission. We have all convened on the knowledge of that fact; and, therefore, it has not been obtruded upon us here. As to the place which it should occupy in our documents, I do not argue on that point. We have been forced to bring it up here. I think, from the nature of the “Organization” proposed by our American Brethren, we anticipated difficulty in reference to the Question of Slavery, in our large preparatory Business Committee. We, in the paper, therefore, which we prepared, avoided anything like a conclusion about the Œcumenical character of the Alliance: that point we left to this Meeting. It has introduced the Œcumenical Question: and, if there be difficulty, it arises from what has taken place in the Conference itself, and not from what was done by those who prepared for it. I should like to see the Alliance Œcumenical. But let me say, that, as I believe there are many Churches in America that would join it if it were Œcumenical, so I believe, that there are Christian Pastors in this City who would join the Alliance if it were not so. But I do not desire to

create division among Brethren. My own view is, that we should put off discussing this point, till we come to the question of organization; and, then let us have the organization, such as will not interfere with the convictions of our American Brethren.

Rev. Dr. BEAUMONT.—I want to correct a mistake into which I have fallen. Our American Brethren, after having separated from the Committee, went to meet our English Brethren with the Resolution as Dr. Cox had prepared it. I have stated, that the Resolution, as brought up by Dr. Cox to the British part of the Committee, had been previously unanimously adopted by the American Brethren; but I have been told, that there were five that dissented in the Committee.

Rev. J. M'LEOD.—I have not troubled the Conference since I entered it, but there are circumstances that make it desirable for me to offer one or two observations here. When this matter was brought up at Birmingham, I protested against its introduction. I then declared, that I saw no objection whatever, to the admission of our American Brethren who might be connected with Slavery. I had that mind then, and my conviction is a thousand times deeper now. I have seen enough of Slavery in the United States to detest it: but I have seen enough of American Clergymen to love them. From my heart I deplore, with them all, that this Question has ever been mooted in this Alliance. I would just ask:—May not the suspicion enter the minds of those who feel keenest on the subject, whether the Alliance can be formed on a sound Basis, if such men as Drs. Cox, Baird, Olin, and others, are excluded from it? We are told, that there are fifteen thousand Clergymen, and three millions of professing Christians, in America; and a Gentleman, who knows the statistics of the case, here declares, that not one-fourth will join the Alliance, if it be formed as now proposed. Again; I question very much,—I would say it humbly,—but I question very much, whether this Conference is entitled to take up a position that would lead to such serious consequences. I apprehend, that the parties assembled here to-day form but a very small fraction of those connected with the Evangelical Alliance. There are many hundreds throughout the country, with hearts set upon this Union, who are not represented here. I would sooner see a proposition, to send the Question before every Committee throughout the Country, and to take the opinion of every corresponding Member, before the ultimate decision was given. It is said, that many will leave the Alliance, if this Resolution be not adopted. I am strongly of opinion, that for every person that would be put out by it, there are ten whom it would keep out.

Rev. Dr. URWICK —We were interrupted in the course of the

business, with the understanding, that it was to be the American Brethren alone who were to disburden their minds on this question. I think it would be wise to wait till they have done so, before we discuss their opinions.

The CHAIRMAN (to the Rev. J. M'Leod).—You will profit by that hint.

Rev. J. M'LEOD.—For the last two days I have been anxious to express my opinion. I thoroughly sympathize with all that has been said by my American Brethren. Now that I have got my heart out, I am contented.

Rev. W. BEVAN.—I believe that this Meeting came to an understanding, according to the suggestion of Mr. Noel, that it would receive communications from the American Brethren in reference to their position. We must do so, to enable us to come to the business which lies before us. There was no compact, it is true, in the case; but I do entreat the Conference to bear this in mind, that it did accede to the proposal to have this episode, before coming to the other business.

After some further remarks from the Rev. J. M'LEOD, who urged the importance of having the Resolution, if it could not be rescinded, placed at least, in a position as inoffensive as possible; and expressed his fears lest, after all, the end contemplated would not be gained;

Rev. Dr. BUNTING rose and said.—I must support the point of order raised by Mr. Bevan. We have resolved merely to collect evidence from our American Brethren; and, after we have heard them, then we will determine what to do.

A MEMBER.—Is it understood, that we are now to hear our American Brethren? Many of us have remained, at great inconvenience, till the last day. We ought to hear them before we take another step.

The CHAIRMAN.—An American Brother has caught my eye, and must be heard.

Rev. Dr. SKINNER.*—I voted for the report of the Committee on Saturday evening, as a sacrifice on the altar of peace. I came to this Country with a knowledge of the Birmingham Resolution. I did not subscribe to that Resolution, though, when I arrived, I put my name to a document at Exeter Hall, which made no mention of Slavery. I felt, when I received the Resolution in America, that it was unjust, and an unwise interference in a matter that would jeopardize the interests of this Body. I came with that conviction: but I came with a feeling so strong on the subject of Christian Union, that I felt prepared to make a sacrifice;

* The Reporter is not certain as to this name. The Editor thinks it was Dr. Skinner, or Dr. Emory.

and it was with that view that I voted for the report of the Committee on Saturday evening. I saw also, on coming to this Country the peculiar state of feeling on this subject; a state of feeling, to which I might apply the term rabid. It is so: but I will not enlarge upon that point. I saw that the Committee which acted in the matter, had interests at home to consult, such as we have in the United States. And these things led me to vote for the Resolution, as a measure of peace; not because I thought it was in place,—not because I thought it right,—not because I thought it would subserve the interests of this Body. Having this conviction in regard to the impropriety of the Resolution itself, I appended my name to the remonstrance presented by Mr. Morse. (Cries of “No, no.”) On farther reflection, however, as I had voted for the Resolution, it seemed to me, that I should stand in an awkward position by doing both—by signing the remonstrance, and voting for the Resolution; and for that reason I withdrew my name from the remonstrance. So far as I am concerned, I am ready to make the sacrifice on the altar of peace. I have no doubt that the personal feelings of nearly all the Brethren from the United States would lead them to make this sacrifice. But we are in the same condition with yourselves. We have interests to represent. If we form a Branch Society, we have a thousand interests to consult; and I must be allowed to express my serious fears, that the Resolution which has been adopted will defeat our end. I hope it will not. I pray God that it may not. I shall do every thing in my power, which I am sorry to say is little, to prevent such a result. But I fear it cannot be prevented. I fear there is so much national feeling, hostile to the interests of this Body, bound up with that Resolution, that I am afraid of the success of the measure in the United States. But my heart is in it. I feel that God has given us a season of Christian intercourse, which we shall remember in Heaven. I have become acquainted with Christians in the Established Church, with whom my heart is united. I have heard from their lips words of truth—they have burned on my heart. I have listened to the different Denominations of Dissenters represented in the Body, with deep interest, and great Christian edification. I pray God, that this cloud may be removed, and that we may yet see the bow of hope; that my fears may be disappointed; and that we may have the object of our wishes realized; in an Alliance to embrace England and her dependencies, the Continent of Europe, and the Continent of America. I would do anything to promote it. I would sign a protest, or withdraw my name, or give my vote for the Resolution: I would vote to rescind it (which I should prefer): but, if I cannot do

that, I am willing to do anything—Christian and right—to accomplish the end in view. I am willing to lay down my individual opinions as a sacrifice to our common Brotherhood and our Christian Alliance. These are my views.

Rev. E. N. KIRK.—We certainly have arrived at a new, and very critical point in this whole matter.

S. E. MORSE, Esq.—I wish to correct a wrong impression which Dr. Massie has made on many minds, with regard to the manner in which the American Brethren came to the Alliance. The Conference of Christian Brethren, from all parts of the World, which has just formed the Evangelical Alliance in this City, was convened on the invitation of the Committee of a smaller Conference, which held its first Meeting in Liverpool, in October last. The document of invitation sent out by the Liverpool Committee, contained the Doctrinal Basis, which has since been adopted, with some variations, as the foundation of the new Alliance; but there was no allusion, in that document, to the subject of Slavery. On our arrival in London, to aid in forming the Alliance, most of us signed the following paper:—

“Heartily desirous of promoting the great object contemplated by the proposed Evangelical Alliance, and approving of the Doctrinal Basis and principles contained in the accompanying document, I consent that my name be enrolled as a Corresponding Member.”

The “document” referred to in this paper, was the document to which we have already alluded, and it made no mention of Slavery. At the same time, the attention of most of us was directed to a separate paper, of which the following is a copy:—

“PROPOSED EVANGELICAL ALLIANCE.

“PROVISIONAL COMMITTEE.

“*Extracts of the Minutes of the London Division, July 7th, and July 21st, 1846.*

“Resolved—That American Brethren, on their election as Foreign Corresponding Members, be enrolled as such, on their signature being attached to the form already adopted for English Members; at the same time directing their special attention to the Resolution on Slavery, adopted at the Aggregate Meeting at Birmingham, with reference to their individual concern in the same.

“Resolved—That the Minute with respect to Slaveholding, adopted at the Birmingham Aggregate Meeting, be put before Brethren, who may come to the August Conference, from all Countries whose Governments tolerate the practice in question among their subjects.

“*Resolution adopted at the Meeting of the Aggregate Committee at Birmingham, March 31st, 1846, and following days.*

“That, while this Committee deem it unnecessary and inexpedient to enter into

any question at present on the subject of Slaveholding, or on the difficult circumstances in which Christian Brethren may be placed in Countries where the law of Slavery prevails ; they are of opinion, that invitations ought not to be sent to individuals, who, whether by their own fault, or otherwise, may be in the unhappy position of holding their fellow-men as Slaves."

We understand, that some of our British Brethren are under the impression that we have subscribed an approval of these Resolutions. This is a mistake. The document we approved and subscribed, was the document contained in the Doctrinal Basis. These Resolutions were on a separate paper, to which the attention of most of us was directed : but we were not required to subscribe them, or approve them. We could not approve them. Most of us made our verbal protest against them. We regarded them as highly objectionable, and particularly for the following reasons :—

1. They were *irrelevant* to the matter in hand. They had nothing to do with the proper object of the Alliance. The Alliance is a Union, for purposes exclusively religious, of Evangelical Christians who agree in the great doctrines of the Gospel. Slavery is a creature of the law ; and, although it draws great moral evils in its train, and we are all heartily opposed to it, and ready in any proper way to promote its removal, we do not think that the subject comes within the province of this Alliance.

2. The Resolutions came *too late*. The original card of invitation, with no allusion in it to Slavery, was widely circulated and extensively acted on by Ecclesiastical Bodies in America, soon after it was issued ; and many who accepted it had crossed the Atlantic, before they met with the Birmingham Resolution. As this Resolution, if adopted by the Alliance, would change its whole character, and exclude, not only Christian Slaveholders, but the great body of evangelical Christians in the non-slaveholding States of America, who are in Christian communion with them,—it should have been adopted, if adopted at all, before the invitation was sent. It was too late to do it afterwards.

3. The first of the London Resolutions is *offensive to us as Americans*. Why the wholly needless specification of "American Brethren," in connexion with Slavery ? Why was it not said at once, "Brethren from all the Countries whose Governments tolerate Slavery ?" Why the prominence given to America in this matter ? If we did not know that our British Brethren are incapable of intending to offend us,—if we had not received explanations, which convince us that the London Committee, when they passed their second Resolution, intended to correct that which would be deemed objectionable by Americans in the first, and that it was only

through inadvertence, that the first Resolution was allowed to remain in its present shape,—we should feel constrained to express our regret in strong language. As it is, we have only to rejoice that the matter admits of such explanation.

4. The Birmingham Resolution is calculated “to wound the feelings of unoffending Christian Brethren in the Slaveholding States, and to retard the abolition of Slavery.”

If Christian Brethren—placed (in the terms of the Resolution) “by no fault of their own,” in an “unhappy position,” involving strong temptations and severe trials—nevertheless conduct themselves worthily, they merit, on that account, in our view, the sympathy of their fellow Christians; and, especially, of those who are sincerely seeking the removal of the great evil from which their temptations and trials arise. This is not the time to enquire, whether the American Churches have, or have not, all done their duty in regard to this subject; but there seems to us to be a singular impropriety in singling out such Brethren for the stigma of exclusion from Christian fellowship. In their “difficult circumstances,” they need the encouragement and support of the counsels and prayers of their fellow Christians; and, if Slavery is ever to be abolished in the Southern States of America, we need such men to take the lead in the movement. There is in these circumstances, in our view, weighty reason, not for non-intercourse, but for closer Christian union. It is well known to us, that many Christian Slaveholders are, in their principles and feelings, entirely opposed to Slavery; and are prepared to make all the efforts and sacrifices in their power for the removal of the evil, as soon as practicable. But it ought to be known to our European Brethren, that Slavery cannot at once be abolished in any State of the American Union, except by the Legislature of that State; that the citizens of non-slaveholding States can only act on the subject by moral influence, and that this influence is to be exerted chiefly on and through Christians in the Slaveholding community. It is because we have great confidence in the piety and intelligence, and in the constantly increasing number of godly men in the Slaveholding States, that we look with increasing hope for the entire removal of American Slavery. We deeply sympathise with these Brethren under the heavy responsibilities they are called to bear. Our duty, no less than our Christian affection, impels us to maintain intimate relations with them; and we could not, without a grievous offence against the best hopes of religion and humanity in the South, as well as against our own consciences, consent to any action which would imply a want of a Christian confidence in them, or which

might endanger our amicable and fraternal relations with this portion of the American Church.

Three or four American Brethren rose to address the Assembly, but the Chairman called on Mr. Kirk.

Rev. Dr. S. H. Cox.—For the sake of the two hemispheres, and of all coming ages, of earth, and of heaven, I beg you to have all the patience you can with America. I ask you, at an appropriate time, to let me speak: for I have not yet spoken on the subject of Slavery.

Rev. E. N. KIRK.—I am ashamed to speak, when there are other Brethren who are anxious to express themselves. The document presented by Mr. Morse has now precluded the necessity of my saying some of the things on my mind. There is one very general impression, which, if I rightly observe, has been made on the minds of this Assembly; and which I wish, in the first place, as far as I can, to remove. A great deal that has been said by our American Brethren has left the impression, that we are all together involved in this matter of Slavery. Now, I am as clear of it as any man on this floor. I feel that I am, as a man, and as a Christian, as much touched at heart by all man-stealing, the shackles, and all the rest of it, as any other man on this floor. It is not, then, from the wounding of personal feelings, or of national feelings (intensely as I love my country) that I rise to speak. It is simply as being, in the Providence of God, in a position which other Brethren do not occupy, that I rise to speak. It is not to bring this Assembly to a decision; for He who searches my heart, knows that, in the present position of things, I would not dare to decide any assembly. I would let the issue rest with Him to whom it belongs. The glorious chariot-wheels were rolling on; a stone has been laid before them; God knows who has done it; and let God take account thereof. I wish simply to say this:—when these general expositions are given of American Slavery, I wish all British Brethren would understand this general fact; that the system of Slavery, philosophically considered, morally considered, is altogether wrapped up in Codes of Laws of independent States, south of the great line which we call Mason's and Dixon's. We, in the Northern States, all north of that line, have no more to do with the independent legislation of those States than with that of Great Britain. All the power I have, residing in Boston, is to pray against it, and to speak against it. For one, I was a Member of the Abolition Society when it began. I withdrew—I now stand apart from the Abolition Society, and I am going to the bar of God to give in my reason for doing so. When the Abolition movement began, remonstrance on remonstrance came in. The cry continually

was,—“Conduct this movement in a Christian spirit, on Christian principles.” When I left, and others left with me—(perhaps we were mistaken—but we claimed the right of thinking for ourselves) we thought we saw a departure from Christian principle, and we abandoned the Abolition movement: but only as an outward movement. I wish that distinctly to be understood. We believed it was not right, indiscriminately to censure all kinds of men who might, by circumstances, be connected with the institution of Slavery. We would not lend ourselves to it. Now, in introducing this article, in the first place, you depart from the principle of the Alliance. What are you doing? Two things:—You are legislating for the American Churches by your Constitution. But you are not in a position to do so. It is a most indelicate thing for you to do so. The American Churches understand their position; and, if you have not confidence in us, send us home! Break from us!—Say, “We cannot form an Alliance with you, because you cannot vote on the Slavery question with us. You are a set of man-stealers!” Say so, openly and boldly! and we will give you credit for charity: though we will not think that “it believeth all things and hopeth all things.” Again, you are undertaking to be disciplinarians. To exercise discipline is the most difficult thing that any body can undertake; but you are undertaking to go and sift out the wheat from the chaff. To my mind that is an absurdity. If you will look at it, you will see, that this is a Body which cannot legislate on this difficult subject, and become a disciplinarian Body. It has appeared to me that your difficulties are two-fold. With these I sympathize. You feel that if you do not take some action, you will be ridiculed. I have no doubt that many of the British Brethren feel that as a pressure. You say,—“Brethren out of doors will think we are shaking hands with Slaveholders!” I sympathize with that fully. If I had not seen the working of Slavery, I should feel in the same way as the strongest Abolitionist. That man who has never seen the working of Slavery; never seen a “pious Slaveholder,”—a word I expect to see held up, and I repeat it,—the man that has never seen a pious Slaveholder, I can understand, why he thinks it a thing impossible. I sympathize with him; yet there can be such a thing. Let any man take care how he denies it, because there are Slaveholders dear to Jesus Christ. That cuts deep, and some remarks made on Saturday night, cut deep too. Then, not to detain you, there is a national aspect of this question. Is this Conference, in grave deliberation, prepared to take that, in all its consequences? I have not said, I will withdraw. I do not know what my position will bring upon me in my own country; nor do I care; for only

show me that the Alliance does right, only make my conscience feel that, and I pledge myself to go with you. But you must carry my conscience. If it is right to risk the consequences, I will run that risk. But I wish to state this, not as an American, not with a view to exert undue influence, not as an appeal to your sympathies; but, as a Member of the Alliance, I wish to throw out this view. The question before us has a National aspect. To politicians it will have a National aspect. The document just read by Mr. Morse, presented the thing exactly. I am not speaking of pious Christians. I am speaking of political demagogues; and they will take the matter up, and use it, till they have formed, for instance, a great Anti-Factory Society. Now, Sir, there is a conscience in America on that subject. There they believe, that there is a horrible Slavery connected with your factories. (Cries of "No! no!") I believe the result in that country will be, the getting of an Association connected with factories, and they will send traitors to brand your country upon that head. Then there are those who have been denouncing the use of wine, because they believe it keeps up drunkenness in the country. You will have branch after branch, section after section, organized to assail you on these and other evils. You have only begun the introduction of *ism*. Mr. Hinton and Dr. Massie feel conscientious upon the subject. There are a hundred and fifty consciences in this room. I do not know what the end of this matter may be.

Some discussion followed, as to whether it was necessary for the speaker to enter at such length into the question. In this discussion, the Revs. W. Bevan, George Osborn, W. M. Bunting, and Hon. and Rev. B. W. Noel took a part.

The CHAIRMAN.—Circumstances are now somewhat changed. I have received notice of Motion to rescind the Resolution of Saturday. When that Motion is heard, it will be legitimate fully to discuss the question. I think our friends therefore need not, at present, enter upon it at any length.

Hon. and Rev. BAPTIST NOEL.—When will that Motion come on?

The CHAIRMAN.—Do not let it be pressed just now.

The Rev. E. N. KIRK.—I will be very brief in alluding to two aspects of the question. There is the utter impossibility of touching, or safely touching, this subject. It is one of the most difficult, one of the most delicate, that can be brought before us, just in this light. If it were to consist with the design of this Alliance, if it would not involve a departure from that grand and glorious object of Union which we have come to promote, both of my hands would be lifted up,—if that would tend to break up the system of Slavery.

But it seems to me, that you are launching out to sea, without chart, compass, guide, or even seamen ; you have no information on which to touch the subject with safety ; you gratify the feelings of a few, but you give pain to many in America ; and you will condemn good men, and shield bad men. There are three classes of men, in connexion with this question, in America. There are the Pro-Slavery men, that love the system for its own sake, for lust or for money. Again, there are, I have no doubt, members of Churches, that before God are sinners, in loving to hold their fellow men in bondage ; for I hold every man is a sinner who loves the doctrine of the right of property in man ; and there are many, not a large class, that *ex animo* condemn the principle, but from conscientious motives hold the man. Now it was said—they are all wrong. Pause a moment. A man who judges that he ought to hold a slave, may be wrong in principle ; but he may be right in heart. Professor Howe had a Negro who was hired from another man. That Negro became attached to him ; and he came and said, that his master was going to sell him. Professor Howe went, and mortgaged his library above the value, in order to keep him there by his parents. Professor Howe may have judged wrong. Will he be condemned by the Alliance as to heart, motive, intention ? No ! I say its sacred shield ought to be thrown around him. Ought he to be classed with the men that would bring a scandal on his pious name. You cannot say anything of the kind. But the wicked slaveholder will shield himself behind your Resolution. You will throw us into this painful position at home. I do not know how many can go back, and act safely in the matter. But this is the point. Suppose I go back to Boston, and, having signed the Resolution, begin to act upon it. I believe that as it follows me, and I am known to have signed it, I shall have diminished my power to act against Slavery. There are two ways of acting. Here are men holding slaves. Are you coming to them to crush them into abandoning the practice, or are you going to persuade them to abandon it ? One of these two ways you must adopt. What kind of action will best prevail ? Suppose we were opposed to the British system of the habit of drinking wine, shall we come and call you all the hard names we can, and arouse a sentiment to try and crush you into abandoning it ? Is it not better to have an open heart, than to shut that heart against us ? Is it not the old fable repeated ? Is the wind in its fury more likely to make you throw off the coat ? Or is the sun with its mild beams more calculated to effect the object ? The simple question that divides Ultra-Abolitionists and true, wise Abolitionists is,—whether you are going to act inde-

pendently of the Slaveholder, or to convince him of the necessity of altering the laws? You are throwing yourselves into the class of Ultra-Abolitionists upon the question.

The Rev. W. LIVESKY.—I feel impelled, by a conscientious necessity, to obtrude myself for a few moments on this Meeting. I have not, during the whole Conference, occupied a minute of your time by any remarks; but, though I have been silent, I have felt as much, as intensely, as any of my Brethren. I came here honoured with no title of distinction, and I have but slight claim either to your attention or patience. Still I am the representative of a Conference of one hundred Ministers, embracing within its bounds thirteen thousand Church Members, who have looked upon this Meeting with a deep interest, and who unanimously appointed me as their delegate, before it was distinctly understood that I could not act in that capacity. That Conference is as thorough an Abolitionist Conference, as there is in America. There is not, probably, a single Member in that Conference, who is not a genuine Anti-Slavery man; and yet, if the whole matter, as it has come up here, had been known by that Conference, they would not have been represented in this Assembly. I am therefore exceedingly afflicted; and I cannot say, with Dr. Olin, that, after sleeping over the matter, it comes upon me this morning with increasing concern; for I cannot say that I have slept at all. The agonies of my heart have been too intense to permit me to sleep, from the fearful apprehension of the consequences that will result from the course taken on this question. That it is an interference with a matter irrelevant to the object which has called us together, has, I think, been fully established. I will not further refer to it: but I feel myself, and the Conference to which I belong, implicated by some of the statements which were made. It was stated, that there is a large body of Abolitionists in America, who have no representatives in this Conference. It was distinctly so stated, in reference to the Garrisonian Abolitionists. Now it may be important for this Conference to know, that the Garrisonian Abolitionists are not a large class. They are exceedingly few; and their views and representations on the subject are not deemed, by the Anti-Slavery party in the United States, to be worth refuting. But if the statement I refer to means, that the organized Abolitionism, or Anti-Slavery party, or the unorganised Abolitionism of America, (apart from the Garrisonian party) is not represented, then I say, that they are all here represented. There is a term used in our Country that is not fully understood in Great Britain. The term "Abolitionism" has become definite. It signifies, with us, a

class of men, who believe the doctrine, that Slaveholding, under all circumstances, in all lands, at all times, and in all places, is sin *per se*; and that the Slave is justified in using any available means in securing his liberty. This is the view which the Garrisonian party takes. It is to that view that the term "Abolitionism" is, with us, applied. When that sentiment was adopted, proclaimed and advocated, a great portion, a large body of men, withdrew from the Abolition Society, and organized themselves under the term of Anti-Slavery. These persons believe, and advocate the doctrine, that Slaveholding, which recognises the right of property in man, is sin; but that the relation does exist, in a great many instances, in which that principle is denied, and where its existence is not a matter of choice, but one of necessity and virtue. I say, necessity and virtue; from a principle of pure benevolence, from as large and genuine a compassion to the Slave as ever glowed in the heart of any man. Now such an Abolitionist, or Anti-Slavery man, I profess to be. I am connected with that organization; I have acted with it since 1835; and I have never withdrawn my name, or profession, or influence from that organization as such. I claim to be the representative of the Anti-Slavery party in the United States, that are in sentiment, and in principle, opposed to Slaveholding. There was another statement made here, which was not only offensive, but exceedingly painful, to me. It was stated by the Seconder of the Resolution, that no Anti-Slavery man could go, and reside in a Slave State any length of time, without being contaminated by that abominable system. I felt myself reproached in that assertion. I should feel myself unworthy of the nation that gave me birth, unworthy of the land of my adoption, if I could not repel that insinuation. Sir, I have lived in the South; I have been there long enough to see Slavery in its practical operation; I have seen it in its milder and fiercer aspect; and I have seen nothing in Slavery which has not enhanced my abhorrence of the system, and of the evils connected with it. Its name is "Legion," for they are many. But in going to the South, and in seeing the practical operations of Slavery, I have seen persons connected with the system, for whom the charities of my heart have been moved. I have seen individuals who, from the circumstances in which they were placed, were uncontrollably associated with it, and were under the necessity of either remaining there, and retaining the relation, or of violating the commands of the Almighty. With a conscientious regard to the best interests of the Slaves, and with a conscientious regard to the Word and Authority of God, they have sustained their relation over these individuals, for the

purpose of availing themselves of the power which the laws gave them, to protect their Slaves, whom they would not have sold or injured.

I saw this when I was in the South; and I returned from it with great hatred to Slavery, but with great kindness and tenderness to many of the Brethren who are involved in it. It is not the system, —it is not the wicked Slaveholders, that we wish to save; but it is men that are sustaining the relation, under the most painful circumstances, and enduring it at great personal sacrifice, whom we wish not to have condemned as Men-stealers, and worse than common thieves. That illustration about sheep-stealing grated hard upon my feelings. If a sheep is in my possession that belongs to another man, my having it is not proof positive that I stole the sheep; but it is the circumstances under which it came into my possession, and my retention of it, that determine my conduct. It is a begging of the question—it is a taking for granted what requires proof—and proof that cannot be adduced by the laying down of an abstract principle. The course that has been pursued in bringing this matter before the Conference, and urging it to this issue, has been one of the most painful circumstances which has ever met me since I have known anything of the love of Christ. This Resolution has given the baptism to this Conference of a great Anti-slavery movement. Who that becomes a Member of this Alliance, can now go to a Southern State, and have access to preach the Gospel to the slave? It is as effectual a barrier to his effort to do them good, as if he were tied hand and foot. I may add, that the interest felt on the subject of this Alliance, of this Christian Alliance, has had a powerful effect in quieting the American mind under the difficulties that have recently existed between the two Countries. And, if this subject is suffered to divide the Church, to separate the Church of Christ in America from the Church of Christ in Great Britain, it will sever the most sacred tie between the Countries, and the results may be tremendous. I do hope, if this Resolution cannot be rescinded, it will, at least, be placed in a position such as to leave it possible, though I do not see, I do not know, how, to keep up the organization. If it can be so disposed of as to give us the opportunity of consummating the Alliance, it will be one of the happiest results to the world.

Rev. Dr. S. H. Cox. I am very sorry to speak so much, but I have not spoken on this subject at all; and I assure you, that a high sense of duty constrains me to make a proposition, for the purpose of meeting the exigency. Ever since I have believed in Christ, I have believed that the Church was one; and I have

been a Christian Unionist, just because I have been a Christian. I have never changed from that time, except from strength to strength; and so I expect to go on to all eternity. We have desired and done hundreds of things to effect this Union in America. Dr. Schmucker, who has known me a third of a century, knows how many efforts we have made to get Christians united—to get Christians to recognise Christians; and, when your proposition came over the Atlantic to us, our souls blessed God and took courage. We have met with opposition; we have met American ignorance and prejudice; we have done all that we can to fight for that great cause which has brought us here. Now, we believe, that you also, Brethren, love God and man. We have no doubt of it; we love you dearly. We have no doubt of your piety; but we believe, that,—for want of understanding the facts and relations of the case, and for want of applying to it this grand text, (almost the only one that does apply to it,) “The wisdom which is profitable to direct,”—you are about to legislate without that wisdom, and to set up tactics for us, of which the operation will be to strengthen our enemies, to weaken our friends, and to make the progress of emancipation, in the United States, to pay court to mistake for half a century to come. We cannot explain our position so as to make you understand it. I am sure of that. But, in that case, what ought you to do? You ought to have confidence in us. You ought to have confidence in almost one hundred men, who have come from America, who have no bond of union but the love of Heaven, and no motive to misrepresent the truth. There is not a Pro-slavery man among us. As we love Christ, we love human nature. We are levellers, without being destructives. We want to lift up the emancipated to the nobility of Heaven. That is the only levelling system we adopt and believe in. Now, if you could let us go and form an American Branch of the Œcumenical Alliance, I believe it would remove the difficulty. You see through a magnifying glass. You have here an Anti-slavery Body as complete, as conscientious, as exists anywhere. It would be impossible for us, when we form the American Branch, to league it with Slavery. I believe we shall have no practical difficulty on the point; while, in this case, your influence will be like that of the sun, expanding the heart, and helping the cause of the friends of man. We have studied in America, for a great while, the proper tactics of the Anti-slavery movement. We are all increasingly convinced of this—that the movement is resolvable into two classes; one of violence; with brawling denunciation, sordid blackguardism, and blasphemy connected with it. For there are some who are Anti-slavery men, Anti-Bible men, Anti-Government men; and I

would rather die than be in fellowship with them. All the men I know on this floor would take the same position with myself. What is the other way which wisdom has found out? It is the way of light and love, patience and prayer. It is the soft blow that breaks the stone. It is the whisper of love that reaches the conscience. We have seen how it goes on; and we are so unalterably bent upon that mode, and that mode alone, of influencing our Brethren in favour of emancipation, that we never can consent to any other. And now let me say, that, if you send us home with this rider on your Acts of Parliament, you will destroy our influence. It is in vain to go for distinct American and British Alliances, without an Œcumenical Bond. I believe it will be an advertisement of failure at which our enemies will laugh. The infidel will make sport of us, and we shall lose more than we could ever have gained. I think, for myself and for my Brethren, that we are not afraid to do our duty. The question is—what is that duty? And on that point we have a conscientious conviction. Allow me to say, that, in America, the state of society is without parallel in universal history. With all our mixtures, there is a leaven of heaven; there is goodness there; there is excellent principle there. I really believe, that God has got America within anchorage, and that, upon that arena, He intends to display his prodigies of grace for the millennium. I trust in God it is so. But there are two other elements which we have to meet. First, the chief element—let me say it without any ill-will;—one of the things that tries us most, is Church and State. We have difficulties arising from the Papists, and paupers, and ignoramuses, who come to our Country, and have not the half of a penny when they land. I never forget them, however. If it is said;—“They are Papists,” I say, “They are men; treat them kindly.” When the elections, however, come round, and the votes have to be taken, they get to be wonderfully patriotic, and in multitudes they are bought and sold. And, in this way, corrupt men come to Congress to misrepresent the Americans.

Brother Binney has told you what he saw at Astor House: but, let me tell you, that, if he had looked into the basket of the boy whom he described, he would have seen “Dickens’s Notes of America,” “Eugène Sue,” and such things—emanating from the moral feculence of the press of London, and brought in to corrupt us. And, if he had asked who that boy was, he would probably have found, that he was a British pauper, or come from Paris, or some part of Europe. When we are injured by these things, you ought not to increase the difficulty. Now, when we go home, what will be the course pursued by the press? Remember that there are more News-

papers printed in the United States than in the whole world besides. The people all read Newspapers. They have a national feeling, sometimes on the wrong side. And the press will need no better text for homilies against you and us, than anything which they can construe into a piece of treason. "These gentlemen," they will say, "being traitors to their own country, have gone to Great Britain to originate an Anti-slavery revolution, under the name of an Evangelical Alliance." They will say that, and we shall have to meet it; and, if it is necessary, I will go and meet it. We understand matters as you do not, because we have looked at them. In New York there is not only not a slave, but we are revising our constitution; and I have presented two Anti-slavery documents to the men who are employed on it, urging them to give the coloured men equal suffrage. I am ready to do so again. There, I think, I am known as an Anti-slavery man; and, if I know myself, I shall never be anything else, so long as I live. I bear the name of my great grandfather, Hanson, who had slaves; and, long before Wilberforce's name was heard, with the Bible before him, he called his slaves together and set them free. The lawyer could not make out the emancipation documents for a week, and, all that time, by law, he was a Slaveholder. Now, there are hundreds and thousands of cases, where the positive relation of law exists; and if we should undertake to denounce these men as thieves, sheepstealers, or the like, the American nation would rise and destroy us. Americans are independent; Americans are high-minded; and their piety partakes of the ideas of the men. On that account, they will not bear to be insulted; and, if politicians can say we insult them, we lose all influence with them. It is not long, Sir, since I was mobbed,—having been first slandered, and made so heinous, that I was an abomination to all, and no one would take me in. My house was mobbed, broken to pieces, and filled with brickbats. I had to fly with my family to a peat moss on Long Island. I only allude to these things to show what may come to pass. We are afraid to go back, and to make a storm for nothing. They will say, "You allowed the Evangelical Alliance to be formed with a finger pointing to one spot of the universe,—to one sin, without reference to any other nation. Are there not nuisances in London that you ought to have complained of?" That is what they will say; and, if they say so, and the nation rises against it, our Alliance is impossible; the Churches will say, "We cannot join it." Now, if you will allow us to go, and not prescribe any test,—we believe the American Branch of this Alliance would do much to emancipate the slaves; I believe it with all my heart. On that point,

allow me to say two things. I believe Slavery is a doomed system, —doomed in heaven, and doomed on earth. I believe Christ will take it away, as sure as He brings the Millennium, or fulfils the promise, that the glory of God shall cover the earth. The second is, that the Churches there are in favour of emancipation and freedom. When I went to the church of which I am pastor, now nine years ago, my whole congregation was different from what it is now. They had not been used to hear Slavery confessed as a sin in their prayers. Though former pastors did not, I put Slavery in public prayer with infidelity, Sabbath-breaking, intemperance, and all manner of iniquity, and preached about it too. And I do not know any man that dares to move a tongue, or to refute it. I know that the tone of the press, that of the pulpit, and that of public feeling are changing in favour of universal emancipation. If you were to send us a letter in a kind spirit, remonstrating about it, urging us to exert our influence against it, we would receive it in a brotherly way. We should receive power to do things, which you will prevent us from doing by adopting any other measures. If I am to go home, and the wicked there are to tell me and my Brethren, "You have gone on a fool's errand, and are come back without doing anything good;" I shall feel, that, instead of being brought forward in our Union, we are thrown back for a great length of time. But, if you will allow us to go back without embarrassment, we will bring in all the coloured people that belong to the Churches, who wish to come in. We will patronize their coming in. You shall hear from us in respect to it. But, if you will send us away with difficulties which we cannot cope with, we cannot act at all.

I cannot conclude without asking you to look at this fact, that you are making laws for one Branch, while you are making none for others. As Mr. Kirk has said, we have some hobbies in America; and, while we have seen souls drifting on intemperance to hell, we have been taught, by God's providence, the grandeur of the Temperance Reformation. If I had no other reason for total abstinence, I have this—my example to prevent others being ruined. But there are a great many Brethren there, who are for intruding their temperance tests into the Alliance. There is that word in the Greek Testament, *αλλοτριωσις*, which I will translate, "a bishop travelling out of his Diocese." We have a principle in theology, and in ethics, and in good manners, which may be expressed in that word. It means, that "Our duties grow out of our relations." I once heard of a man, in the city of New York, who out of his window saw a boy acting improperly. Said he, "It is important that that boy should be whipped." The

man, therefore, walked across the street, and whipped the boy. But, presently, the cries of the boy brought his father. "What right," asked he, "had you to touch my son?" And so the boy's father whipped the neighbour in return, and sent him home. On which the man said, that "it was what he deserved, for he had no right to whip the boy: if he needed to be whipped, it should have been done by his father." Now we choose to reserve all the whipping of America for ourselves. And, if you let us alone, we will do it in love,—as my father used to say when he whipped me. But we do not want whips imported from Great Britain or the Continent. And, as to some of our good Brethren, who have told us what they have heard of Slavery,—we can tell them more than they can tell us. The earth groans with it; Heaven and earth will soon void it together. But let our part be done wisely; if done at all. I cannot conclude without adverting to the case of Mr. Gordon. He is a Presbyterian Minister, and lives in Kentucky,—a Slave State that is a border State, and is deeply inoculated with the healthy matter of Anti-slavery. I believe that man is a man of God. There is not a man who knows him, and who knows what piety is, that doubts it. Dr. Humphrey knows him well, although he belongs to a different Church; and the opinion of all in the Churches that know Mr. Gordon is the same. I know no man that goes to the hearts of the coloured people as he does. But he has, I will say, the misfortune of standing in the law-relation of a slaveholder to nine human beings. Some of these are intermarried with the slaves of other planters, and that is often the case. If he were to set them free, he would have to separate husbands and wives, and to send them out of the State; and, though they love freedom, they love their relations too well to wish to have freedom on those terms. He said to us, on ship-board, (for he crossed with Dr. Patton and myself,) he said to us with tears and grief—"Show me what is the will of God, and I will do it." I know no man who hates the system more *ex animo* than that man does. He has been watching at your doors, but he could not be admitted. I brought his name before the Nomination Committee, but in vain; and he has gone home; and, when he gets home, all Kentucky will know it. The press will know it. The South will know it. And we shall have to meet an inundation of exasperated feeling from that very cause. What is his case? He left home, after having buried his whole heart's treasure, a wife and child; and grieved and gloomy in mind, he returned home. When he heard of your

invitation, and read the Eight Principles, without hearing about Slavery, he came to New York. He thought he would embark, and he embarked on board the "Mediator" with us. I saw he was downcast. He told me of his loss; and he told me of this fact as to having slaves. He said, "I am going: but I do not know whether they will admit me." He is a man of piety and kindness, and he urged me not to press his request: but he has gone home with that wound. We have to meet that in America. As one of my Brethren has said, when you issued your bill of invitation with the Eight Principles, you ought not afterwards to have sent out a rider to us. When I went to Philadelphia, I was not aware of this change. It, however, created great trouble in our General Assembly; and, for eight days, with the people looking on, they debated as to the course to be pursued. I feel that our condition is now a trying one. But look at it. If we may choose between two evils, where God has left you the choice, and where there is no conscience to be vindicated,—choose the less, not the greater. I do not wish to part with one Brother; but, if we have to part with some, you had better lose a few good Christian Brethren, than lose a Continent, a Hemisphere.

The CHAIRMAN.—Allow me to state, that I have received three documents;—One shortly expressing dissent from our proceedings of Saturday: another document, signed by many of our American Brethren, which was embodied in the speech of one of those who addressed you; and a third, signed by an individual, a Minister in our own Country. If nothing more is said about these documents, which it will take some time to read, they will appear in the Minutes.

Mr. Justice CRAMPTON rose to move an Amendment,—when a discussion was raised on the point of order, whether an Amendment, which went to rescind part of a Resolution formerly adopted by the Conference, could be entertained? Mr. J. Stanfield, Revs. R. Eckett, Dr. Urwick, A. S. Thelwall, W. Bevan, and Dr. Massie, took part in it. Eventually, Mr. Justice Crampton was permitted to proceed with his Amendment.

Mr. Justice CRAMPTON.—It is with the very greatest pain to my own feelings, that I rise now, for the purpose of proposing the Amendment, which I need scarcely read, the purport of it being perfectly well known to everybody in this great Assembly. It is with the greatest pain, for two reasons. First of all, because I fear that, in the proposition I am about to make, I shall differ from some of those to whom I look with the profoundest respect and veneration. But, in the next place, I do it with extreme pain,

because,—although I do take leave to say, you have made a right decision upon the question of order, namely, that the Amendment is perfectly admissible under such circumstances as the present, it being the uniform course of proceeding in the two Houses of Parliament, while no precedent can as yet be quoted from this Conference,—although it will be in order, yet it is an extreme measure. I think it is a course of proceeding, that nothing can justify in any assembly, but the occurrence of an event, requiring a procedure of a strong and stringent nature. If I did not feel, that the very existence of this Union,—at all events the operation of it as an Œcumenical Alliance,—was actually at stake, I should have shrunk from a proposal to recede from anything done at a former Sitting of this Conference: but I feel,—(and yet perhaps I shall, in consequence, be classed with the denomination of persons so humorously described by Dr. Cox: it will be said, that I am a Bishop out of my diocese, that I am a busybody, interfering with matters not properly belonging to my vocation)—(cries of “No, no.”)—I feel strongly, that we are called upon to reconsider part of that Vote. Before I say a very few words on the Resolution, let me take notice of an expression which dropped from one high quarter, and met with an echo in another. The Chair used the word, “Stultify.” It was said, that, by rescinding the Vote of Saturday, we should stultify ourselves. There is an immense argument often contained in a word; and that word, if it be applicable, is powerful against making a change in this Resolution. But have we taken a wrong step? That is the question. If we have taken a wrong step, then it is not stultification, but it is wisdom, that we should retrace our steps, and go back *ad fontes*—to the original. For my own part, there is nothing in the Resolution that offends me. If we were legislating for England, Ireland, and all the British dominions, I should echo it with all my heart. But I cannot conceal from myself, that it is legislation (though the name is not mentioned) for America. It is a test proposed to, and imposed upon, every American; the effect of which may be, and (from what I have heard since I came into the Room) I feel impressed with the conviction, will be, the means of crippling, to a certain extent, or destroying this glorious movement. Now the great question is,—Is it necessary to go back? Let me first read the Amendment I propose to make. It is not to rescind the whole Vote of Saturday. By no means. It is to rescind what, in my humble judgement and conscience, I believe to be utterly unnecessary for the purpose of this Alliance. I would retain every part of the Resolution to the last clause.—It runs,—

“ That, in respect to the necessity of personal holiness, the Alliance are of opinion, that it is recognised in the Article of the Basis,—on the work of the Spirit ; and, in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord’s Day, intemperance, duelling, and the sin of Slavery, they commend these, and similar evils, to the consideration of the Branches ; trusting that they will study to promote the general purity and the Christian honour of this Confederation, by all proper means.”

How is it possible in stronger terms to denounce that horrible crime than in these words ? There is not a man, as I understand it, who objects to that part of the Resolution. It is the addition which is complained of,—

“ And, in respect especially to the system of Slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel ; and express their confidence, that no Branch will admit to Membership Slaveholders, who, by their own fault, continue in that position, retaining their fellow men in Slavery, from regard to their own interests.”

Rev. J. H. HINTON.—There is a point of order. Mr. Justice Crampton has given notice that the Resolution be rescinded.

Mr. Justice CRAMPTON.—No :—but that the second paragraph, beginning with the words “ And, in respect,” be rescinded.

The CHAIRMAN.—The notice first came up for the rescinding of the Resolution. Some correspondence took place as to what was meant, and the result was, that the Motion was limited to what is now stated.

Rev. J. H. HINTON.—Although it might be competent to Mr. Justice Crampton to move the rescinding of the Resolution, is it competent to move only the rescinding of a part ?

The CHAIRMAN.—Having given an opinion as to the inconsistency of cancelling the whole, I do not know that it will be more inconsistent to cancel a part.

Mr. Justice CRAMPTON.—Now I return to the Amendment ; and, although I, and those who support it, will unquestionably be guilty of inconsistency,—yet I take leave to say, it will be glorious inconsistency, if the result be to secure unanimity. Let not the last day of our Meeting be a day of disunion. Of all things I deprecate the idea of mere verbal alterations, to the disturbing of harmony ; and therefore, if I did not believe that the majority would support this Amendment, I should not move it. I ask,—is it necessary, in order to denounce Slavery, that we introduce anything, in addition to that part of the Resolution which I propose should stand ? No, Sir, it is denounced before us as a sin. The

question comes to this ;—Are we to add a test that shall exclude certain Churches, and make our Alliance a truncated and crippled movement ? I consider the paragraph, which we propose to reject, to be a reflection upon the great Country that has sent over to us her religious lights. I fear it will be so understood. That is one reason why I take the liberty of moving the Amendment. I hope no one will mistake me on Slavery. I abominate it. I have given public testimony in Exeter Hall against it. But I think the course we have taken will prove most injurious. May I state an incident that occurred in my presence, and opened my eyes to the difficulties of the case. Many years ago, I was present at a Meeting, in Belfast, of a great number of Ministers of various Denominations. There was an American Clergyman in the room. The question of Slavery arose ; and one Clergyman, from my own country, who sat near me, pronounced a strong denunciation against it. He declared, that no Slaveholder could be a Christian man. The American Minister, in a very modest manner, said, “ This is a severe sentence which you have pronounced. Will you tolerate me, if I tell you, that I am a Slaveholder. And I tell you, in the same breath, that I abominate Slave-holding, as much as you or any man can do.” “ Why, then, do you not give up your slaves ? Why do you not throw the burden off your back ? ” The answer given was this : “ I am a poor Clergyman in one of the Southern States of America. I have lately got into possession of my parish or cure, and as part of the property handed over to me with the manse, &c., there are from ten to twenty slaves. The laws of the South, in which I live, require me to settle an annuity upon each slave whom I shall emancipate, in order to prevent the burden of maintenance from falling upon the State. What would you have me do ? Shall I sell these slaves ? They may get into worse hands. I have no means : I am unable to provide the annuity which the Law requires.” The gentleman who was so very strong in his denunciation of Slavery, said, “ That is an excepted case.” In addition to all this, I can conceive, that a man may be quite wrong in his views of obligation upon this question, and yet may be a Christian : but I am quite sure of this, that every man, being a Slaveholder, who joins the Evangelical Alliance upon the Basis upon which it stood before this exclusive test was adopted, will be a thousand times more likely to forward the cause of freedom, than to advocate the cause of Slavery.

These are the grounds upon which I have taken the liberty to move this Amendment. It touches not upon any of the great principles, on which the Alliance is founded. It touches not your Basis ; it touches not any great doctrine of your Churches. It merely does

not interfere with particular consciences, and with that great nation, with which we are desirous to form a closer and completer alliance. I move this Amendment, indeed, with fear and trembling, because I should dread being the cause of disunion. But, as necessity compels me to leave this great City to-day, I should be delighted could I but carry the conviction away with me, that (humble instrument as I am) I had, in any degree, been the means of promoting entire harmony and union in this great Body.

THOMAS FARMER, Esq.—It is not with the intention of making a speech, that I rise to second the Resolution. I wish, however, to call attention, for one moment, to the difference between our circumstances, and those of the Body to whose practice, in such cases, our attention has been called. I allude to the House of Commons and its usages. Whatever may be the rule there, I feel, that, in consenting, for the sake of Christian Union, to “stultify” our proceedings, I am only, like the Apostle, becoming a “fool for Christ’s sake.” I have listened with much attention to all the statements which have been made; and it does appear to me, that, whether we shall be able ultimately to effect the completion of the Alliance or not, there is no reasonable prospect of our gaining that cherished object, but by some such course as that which is suggested in this Amendment. It rests with the Meeting to entertain it or not. To argue the question of doing so, would be to consume your time by going over the same ground again: but I concur heartily in this Amendment, as the only way of escaping from this unhappy American fix.

REV. E. BICKERSTETH.—I feel, that we have arrived at a difficult and important crisis; and, while I honour the consciences of those beloved Brethren who introduced the original Amendment, I have all along felt deep pain in regard to it. I have considered, that it was not within the scope of our great movement; but, at the same time, anxious to satisfy their consciences, I was quite willing to go as far as I could. I believe from my heart, that it is in the fulness of their love to the slave, and in the fulness of their conviction of justice, truth, and righteousness, that they have made this stand upon the question. I give them full credit for this: but, at the same time, there is something due towards those who are placed in the circumstances of our American Brethren. I had a letter sent to me lately from America, by one of the holiest, most honest, most devoted men I have ever met with,—Bishop Meade, of Virginia. He says, “I was sorry to perceive, you thought it necessary to exclude Slaveholders from your Alliance; as some of our most pious and charitable Christians in

America are of that class, and it prejudices many against the cause. It has been years since I emancipated all the men who could, or would receive freedom. A mother with her children were not proper subjects for emancipation; for I must have separated her from her husband, and sent her adrift under the operation of the Law. The mother alone, now an old woman, is in my possession, and would deem me cruel to dismiss her from my service. There may, however, have been sufficient reason for the adoption of the principle." You see, there, the spirit of love which he has in him. "I pray God to guide the Members of this holy Society in the way that they should go, and not permit them to run to error," and so on. Now, if—when our American Brethren have thrown themselves upon us, as they have done—we persist, I cannot but feel, that we should show, at the very beginning of our prosperous course, that we were unfit men to carry on the Evangelical Alliance. The whole strength of our Alliance is in the spirit and principle in which it comes forward. It is a spiritual Evangelical Alliance and movement, as we have all avowed in every part of our proceedings. We have done all that which constitutes the real strength of our movement, in adopting the first part of the Report which has been brought up. I was prevented from being in the Sub-Committee at the latter part of its sittings; and accordingly, was unable to give there a statement of my views; but it is my general conviction, that we shall most seriously mar our movement, if we do not leave out the last clause of the Resolution of Saturday.

Rev. J. H. HINTON.—I shall not go at all into the argument of the question, although I must be permitted to say, that I think it is unfortunate,—I might perhaps say unfair, in relation to the argument itself, though not in relation to any individual,—that the question of rescinding the Resolution should come before us, after several hours spent in hearing speeches all on one side. Gentlemen will understand me when I tell them, that their hearts are now under a bias. (Cries of "No! no!") They cannot, after hearing speeches, for three or four hours, all on one side, on any question, do justice to the question itself. There have been cases in Parliament, in which a Motion for Adjournment has been moved, and seconded, and adopted, because the House was too much excited by an eloquent speaker, to be fit to come to an impartial decision. And to discuss the question fairly, we should have had the opportunity of listening to alternate speeches. There is a fond imagination in the mind of the mover and seconder of the Motion now before us, that it is a Motion for producing harmony. It is forgotten that it is a Motion for rejecting the Anti-Slavery friends

from this Conference. (Cries of "No! no!") It is a Motion for embracing the Americans, and rejecting the others. (Cries of "No! no!") I take up that Motion according to my belief of its spirit. As to our acting the "Bishop out of his diocese," and being busybodies in other men's matters, I wished that, at the time when that argument was used, the speaker had had the Eighth Article of the Basis in his eye. It would have been an excellent reason for turning that Article out, while the speaker was one of those who was anxious to bring it in. What was that, but a meddling with the Universalists, on the one hand, and with the Millerites, on the other? What have we to do with either? Oh! but this, as it seems, is a Motion for Union! Certainly, if one or other of the parties here opposed quit the Alliance,—those who, if our Resolution stand, cannot remain in the Alliance, or the Brethren that are with me,—there may be Union. I do not wish to hold up my hand against any proposition for Union: but I fear there has been an unfortunate attempt, to comprehend parties who cannot meet together in the same Confederation. Will you go, then, and embrace the Americans, and, with them, the whole miscreant and infamous Slaveholders, and yet tell to the World, that you cannot take into your Alliance those who deny the immortality of the soul, eternal misery, and the perpetuity of Divine Ordinances. It has been said, that you have formed this Alliance upon a principle which will cast out the Coxes and the Olins. I say, with equal indignation, from this Alliance you cast out the Gurneys and the Sturges, and men of equal celebrity and piety. There is something, then, wrong in principle, on all sides. If gentlemen had come to form an Alliance, which should comprehend all Christians, I should have felt hard pressed by the consideration, that you were leaving out some Slaveholders; but, when you go upon a principle of selecting some out of a mass, and rejecting others, it is to me unintelligible, that you should complain of a principle that goes to exclude wicked and corrupt Slaveholders. Great stress has been laid on the fact, that there may be some pious Slaveholders. I have stated my belief that there are some; and the only ground on which I could exclude them was, that there were no means of legislating for exceptions. All that has been said, therefore, goes for nothing. It has only been excitement, and appeals *ad misericordiam*. These touch not the argument of the case. The Resolution was come to in Committee by agreement on both sides. I think, those American Brethren who brought us that Resolution—

Rev. E. M. KIRK.—What Resolution?

Rev. J. H. HINTON.—The whole Report was brought up and ac-

cepted by them. At first they brought up the former part, which they themselves originated, and then they brought up the whole, by amalgamating ours with theirs, as their own proposition.

Rev. E. M. KIRK.—This is just what I anticipated, and took care to guard against. I wish Dr. F. A. Cox were in the Room, to testify to what I now say in the presence of all. Before that Committee reported, I rose, and stated expressly, that it must be understood, that that Resolution was the Report of the whole Committee, and not an expression of the views of the American Division of it. Many of them, as I know, could not, under any circumstances, have consented to it.

Rev. J. H. HINTON.—The American Division brought it up, and it was adopted by the whole.

The CHAIRMAN.—Upon that matter of fact, I think, our Brethren mean the same thing.

Rev. J. H. HINTON.—Then, I maintain, the Resolution, as brought by the Aggregate Committee, is adapted to meet all that can be required. They say, do not exclude all Slaveholders, for there are some pious Slaveholders. The Resolution does not go to exclude pious Slaveholders. It is so contrived as to enable our Friends to legislate upon the exceptions there, upon which we could not legislate here. It admits into our Body any Slaveholder who does not continue such by his own fault, or with a view to his own interest. The road is clear to the admission of all such Slaveholders: but the arguments addressed to you have gone upon the supposition, that the Report proposed to exclude Slaveholders altogether. I have gone the whole length that the Americans have asked, yet they are not satisfied. They put it, that there will be difficulties in America. Are there not some difficulties here? Have I not to plead the Anti-slavery cause? And will its friends, think you, be satisfied with the Resolution as you would amend it, and come in, on such ground, to this Alliance? Was not this proposition framed and submitted with the most admirable temper. And was it not a constitution received, in a small way, with thunders of applause, by the American Brethren themselves? And now, to find that there is to be this ado about it,—is it not, indeed, altogether unreasonable and unintelligible? In truth, I cannot bear it, and shall not bear it. In order that I may be spared the pain of seeing other hands, in this Conference raised up against the Resolution of Saturday, I beg at once to retire from it.

Rev. Dr. BUNTING.—I implore my friend not to come to a hasty resolution.

Rev. J. H. HINTON.—If I am warm, others have been warm;

but I do not know that, if am warm, I am in a bad spirit. If this Conference prefers it, I will stay and vote upon it. I would rather not vote. I see the prevailing feeling is to receive the Americans. Let me go, and not be in a condition, in which I must, if I stop, vote in the negative. It will be better for you to let us go at once, and, the next time you try to forward Christian Alliance, to see and use a little more foresight.

The CHAIRMAN.—I have it in my heart to make a suggestion. It may be worth nothing: but I cannot bear the idea of losing either our American Brethren, or our Anti-slavery Friends. I must throw out as a question, whether we may not again commit the matter, and put it before a select number of our Brethren? It does seem to me not quite impossible, that this may lead to something. And, whilst these Brethren are deliberating upon it, we, who are not compelled to go to the Public Meeting, will, instead of speaking to the World, be speaking to God. It may be hopeless; it may be useless: but I make the suggestion.

Rev. Dr. WARDLAW.—It is but recently that I have entered the Room. I was delighted beyond measure to hear, yesterday morning, the result of the deliberations of Saturday afternoon; and when I came to the Hall this day, and was informed that all was again unsettled, I cannot tell you the disappointment that wrung my heart. The position in which matters stand to-day has grieved me beyond measure. I cannot go along with this Amendment. It was with difficulty, that my friend, Mr. Hinton, and myself acceded even to the modification proposed by the Report. But,—if it be so, that our American Brethren cannot consent to a Resolution that admits no Slaveholders into this Alliance, but those who do not retain their fellow men in Slavery from their own fault, or from a regard to their own interests,—the case, in my opinion, is at an end. The special cases that have been mentioned by Mr. Justice Crampton and Mr. Bickersteth, are cases that precisely come under the exception made in the latter part of the Resolution. If this provision is not enough, then, I fear, the result must be such as Mr. Hinton has suggested. I will not say, at this moment, that I can no longer be a Member of the Alliance: but I reserve myself till the conclusion be come to; and I will then determine on the step it becomes me to take.

Rev. Dr. MASSIE.—I feel much relieved by what Dr. Wardlaw has said. It is an illustration of what I believe to have occurred in the case of many others, who were here on Saturday, and who have retired under the impression that this matter was set at rest. I beg my Friends to consider, that it is not a question of

excluding a whole Continent, and admitting a few theoretic Anti-slavery persons in this Country. There is a large community, who look to these theoretic persons as the exponents of their views on the question, and who would fill the largest hall to be found in Scotland or in England. There may be individuals that hastily and offensively utter language concerning our Brethren from America. We have no sympathy with these: but we have,—and we must tell it to them in affection,—we have sympathy with our Brethren in Christ Jesus that are in bonds. If, having that sympathy as the rule of our conduct, we are to be cast off, after all our prayers, and tears, and travails, and services, in order to form this Alliance, why even so. I will not speak harshly; I will not speak rashly; but I must say, after calm deliberation, that I cannot concede the right of the Negro, as being inferior to the right of the Slaveholder. I cannot do it. With affectionate solicitude, I came into the views of our Brethren from America, so far as the proposal which was made; and, if the clause complained of can be incorporated into our Resolutions in less offensive terms; or if there is anything that can be done to secure our consciences, and leave us free for an honest, stedfast advocacy of the rights of the Negro; let it be done. But I should never be able to advocate, on a platform, the emancipation of the American Negro, if I had gone further than the exceptions which the Resolution makes. I do not say, as Dr. Cox said hastily,—“Take a Continent, and let a few Friends exclude themselves”——

Rev. Dr. S. H. COX.—I was sure that they would come back.

Rev. Dr. MASSIE.—I believe it was said in haste. Perhaps in Committee we may be able to do something yet.

Rev. A. S. THELWALL.—I would call attention to a point that appears to me to have been overlooked. It is in that part of the Resolution which was drawn up by our American Brethren. They have inserted this clause:—

“Trusting that they will study to promote the general purity and Christian honour of this Confederation, by all proper means.”

These are the words with which they proposed to conclude. The real question is, can we trust to the Christian honour of our Transatlantic Brethren? Or must we insert something, which seems to imply, that we cannot trust them, and which they feel will give offence on their side of the ocean? This I think is the real question at issue. With regard to the latter part of the Resolution,—the part which it is proposed to omit,—it does seem to my mind, in other respects, very objectionable. It leads us into poli-

tical matters, with which, I conceive, this Association has nothing to do, and ought to have nothing to do. It says :—

“ And in respect especially to the system of Slavery, and every other form of oppression in any Country.”

How came it, that this Resolution was passed, with such a clause as this? I was not present, and I had no opportunity of opposing it, or I certainly should have protested against it. I was not a party to the passing of the Original Resolution (at Birmingham). Had I been present then, I should have met it with a Proposition in terms something like these :—

“ That the introduction of the question of Slavery into the proceedings of this Alliance, or those of the Provisional Committee, was from the first irregular, inconsistent with the principles and the design of the whole movement ; that it tended to give to it a political character, and to involve the Alliance in the discussion of questions with which it has, and can have, no concern.”

This is my own feeling upon the subject ; and, therefore, quite independently of the Slavery question, I do feel, that the latter part of the Resolution is very objectionable, and gives a decidedly political aspect to the whole movement.

Rev. Dr. PATTON,—I feel it proper that I should explain, in a few words, my own position. I was on the Committee, and went with my Brethren as far as they had gone, when I was under the necessity of withdrawing. We had then agreed to the first part of the Resolution. A Resolution had come to us from what we termed, the Upper House. It was not considered before I left, and I had not the opportunity of returning to vote on the Resolution finally adopted, or to express any opinion upon it. There is one objection with regard to this Resolution, which must strike the minds of the Brethren. In the first part of the Resolution you say, that, in reference to “ Various social evils existing in Countries within the circle of this Alliance, such as the profanation of the Lord’s Day, intemperance, duelling, and the sin of Slavery,” you “ commend these and similar evils to the consideration of the Branches ; trusting that they will study to promote the general purity and the Christian honour of this Confederation, by all proper means.” Here you express your confidence in the Branches to be formed. But then, with respect to the system of Slavery, you give specific directions. You virtually say,—In that matter, we will not trust you : we bind you right up. “ And in respect especially to the system of Slavery, and every other form of oppression in any Country.” Observe again, that, in that clause, you speak of every other form of oppression in

any Country ; and then, leaving that, you go on to give directions in regard only to one particular form of oppression. You say—"The Alliance are unanimous in deploring them as in many ways obstructing the progress of the Gospel ; and express their confidence, that no Branch will admit to Membership Slaveholders."—That is only one of the forms of oppression ; yet, in the preceding clause, you have spoken of every form in any Country. You thus point the invidious finger to one particular offence, and tell the Universe, that you consider the mark of Cain is specially upon the parties here named. I am in favour of the Committee.

Rev. Dr. ALDER.—We had better have the evening to consider it.

Sir CULLING EARDLEY SMITH being obliged to retire, Dr. BLACKWOOD took the Chair.

Rev. Dr. PATTON resumed.—I am strongly for a Committee ; because I believe that there is a deep feeling of desire in this Body, that we should, in some way or other, all remain together. A strong conviction seems to prevail, that the interests of the great cause of Union depend upon it ; and that, if we cannot work out from a Committee a common bond of Union, it will throw back this cause for a great many years to come. I cannot express to you the feelings I have had, while sitting for these few days in discussion with you, and the interest I took in the Committee of Saturday. It is said by some Brethren, that it would be better not to have a General Organization ; but to let each country form a separate Branch, to come together by delegates. How will that ever be brought about ? Let this Body be permanent. If we go back to America, without forming a general Alliance, we are not bound by one particle of what has been done : we shall have more Articles introduced into the Basis, because *we* are agreed upon them, and can introduce them without difficulty. And then there are objects which we shall feel constrained to pursue. If we form an Independent Alliance in America, it will be exceedingly difficult for individuals who make or sell ardent spirits for their own benefit, to get admission into the Alliance. In America, too, there are individuals who feel deeply on the question of Church and State ; and it would be natural that that question should come up. There are Sects among us, that are compassing about the seats of power, and pushing themselves into the high places of Government ; and it is said by some, that we must have a National Establishment of Religion. That being the case, we should be very likely to say, we cannot admit to fellowship any individual that holds the doctrine of the Supremacy of the State in the Church, in America. And,

if we have once planted ourselves upon our strong rocks, it will be more difficult to get us to give these things up, than to keep us from putting these things in. I beg, that,—before we come to a vote—the Brethren will consider, that it is a matter of little consequence, whether this Alliance throws off a Continent, or a few individuals.

The question is—Whether the heart of Jesus Christ will not be wounded? I would rather that the continent of America were sunk, than that the heart of Jesus Christ were wounded in this matter; and that we should give occasion for all hell to be in jubilee,—because we had come together, and broken up, and been scattered, without being able to unite as Brethren in Christ, to love the Head and to follow His commandments. I would beg a pause, if need be, to give ourselves to fasting and to prayer. Let us determine that we will not let the Angel of the Covenant go, till we are brought to see that we can unite and form this General Alliance. We shall then return home blessing God. Some days ago, when there was much rising up, and pouring forth of applause, I felt my heart sink within me; and I said to one of my Brethren;—“We are rejoicing too soon. The Alliance has not got through its difficulties.” I believe God has brought us to this pause, that we may see, it is not by might nor by power, but by His Spirit alone that it can be accomplished. We honestly differ in our views. Give then this subject again to the Committee. Let them go to prayer. Let the Committee consider the question, under the pressure of the thought, that multitudes are praying for them; and I believe, God will lead us to a right issue. We have got much nearer together than we were, when we first committed the matter. I do believe that the Spirit of the blessed Jesus will influence our hearts,—so that, when we meet again in Committee, we shall be led to a way in which to accomplish what we honestly desire, without doing injury to any party. With these views I am for the Committee.

Rev. Dr. BEECHER.—I am in favour of the Committee. The time of the sinner's deliverance is, when all hope is taken away that he shall be saved; and then he calls upon God. I think we are in that situation. I do not see any thing left. If there is any thing, it is in God's mind. I believe a Committee may do something, though I do not know what: but God does know.

S. E. MORSE, Esq.—We all desire the Abolition of American Slavery. I believe that there could be a cordial co-operation among all the branches of the Anglo-Saxon family for that end: but I believe it is important to our present object, that there should be no Resolution of this Body upon that head. I think that the word

Slavery, or Slave-holding is injudicious *here* ; and that any attempt to interfere with that subject, on the part of the Brethren, would not be tolerated in America.

The CHAIRMAN.—I understand, that the Motion of Mr. Justice Crampton is for the rescinding of the second clause. It is suggested, that the Amendment should be withdrawn, and the whole matter recommitted.

Mr. JUSTICE CRAMPTON.—I should prefer that.

The Amendment, by consent of the Conference, was then withdrawn *pro tem*.

Hon. and Rev. BAPTIST NOEL moved,

“ That the whole matter involved in the Motion, with the Amendment proposed by Mr. Justice Crampton, be referred to the consideration of a Committee.”

Rev. Dr. BEECHER.—I second that Motion.

Rev. J. H. HINTON.—I have asked myself, what hope there can be of accomplishing good in a Committee of Brethren, who, after six hours' discussion, cannot stand to their own conclusion. If we are to go into Committee again, with Brethren so unstable, it should be with an understanding, that the same thing does not occur a second time.

Hon. and Rev. BAPTIST NOEL.—It should be remembered that there was a great minority in that Committee. All that the American Brethren have done, is to intimate the inconvenience of the Resolution. From an earnest desire for peace, they had acceded to it, before they had fully considered all its bearings. We should not ask them to give a pledge, which seems to intimate that they have been inconsistent.

Rev. A. S. THELWALL.—A request was made on Saturday, that the matter might stand over till to-day.

Rev. Dr. MASSIE.—Will it be the same Committee ?

Rev. Dr. S. H. COX.—We shall be a Committee *de novo*.

Rev. JOHN SMART.—I presume this Resolution is to be modified. I speak on behalf of the United Secession Church and the Relief Church ; and I say, from what I know of their feelings, that, if the Resolution be modified till the American Members be satisfied, you will, with a few exceptions, lose the whole of the Scottish Dissenters.

Rev. W. BEVAN.—I rise to order. It is not competent for a gentleman, in speaking to a Motion for the appointment of a Committee, to prejudge the determination of the Committee.

Rev. G. OSBORN.—I do not think it is orderly, in this Conference, for any gentleman to say, he represents a large Body.

Rev. J. McLEOD.—As coming from Scotland, I totally differ from Mr. Smart.

Rev. J. SMART.—I speak from an opinion come to in Church Courts.

Rev. Dr. WARDLAW.—Mr. Smart has, I think, spoken correctly, as it regards Scotland. I think it is important that this matter should be mentioned, if the Committee are to re-consider the Resolution.

Rev. Dr. EMORY.—I really do not despair that this matter may yet be settled. And, to avoid increasing the difficulties, I will not say any thing in reply to the unkind word,—“instability of the Americans.” I could give a different explanation with respect to the state of things. The truth of the matter is, that Brethren from Europe, as well as Brethren from America, after all the calmness of two nights’ sleep, and one day’s worship of Almighty God, have come to the conclusion, that a wrong step has been taken. I will venture to say, it has not been the Americans who have started the matter. British Brethren have said, “You have done a grievous wrong. *We* shall have as much trouble in Great Britain, as *you* will have in America.” Nothing, therefore, but the consciousness, on the part of a large portion of this Assembly, that there was great risk from this Resolution, has induced them to endure, what all must have seen to be, the somewhat irregular debate of this Morning. And it does seem strange to me, that, when there are two parties,—either prepared to say, We will retire quietly, rather than this great enterprise should be broken up (for both are ready to be breakers off, rather than to be breakers up),—there should seem any necessity for men of such a spirit being entirely divided. We will not suffer Dr. Wardlaw to leave this Body. When I was in Glasgow, I went out of my way to get a sight of his church; and should I be willing, rashly, to part with him in a Body like this? It does appear to me, if the matter can only be presented in such a way as that neither party should be considered as committing themselves on this question at all, we can harmonize. There is a difficulty, which some Brethren do not apprehend. Our embarrassment is this. Some of us are in a peculiar position; and, if we are to be affiliated with any organized Body, especially a Foreign Body, that takes action on Slavery, we are cut off from our individual action at home. That is the embarrassment we want to be saved from. But our Brethren who are here are not thus embarrassed. They can join Anti-Slavery Societies—

T. P. BUNTING, Esq.—I rise to order. At a most unseasonable hour, Dr. Emory is going into a question not before the Chair.

Cannot we harmonize, by adopting some sentiments, to the effect, that the Body is not committed to any question of that kind? Might we not, on the spot, agree to some Resolution of that sort?

Rev. W. BEVAN.—We have a Motion before us for a Committee. Let us proceed to vote upon it.

The Motion was then put, and carried.

It was resolved, that the matter should be referred to the same Committee as before, [See pp. 340, 344.]

Rev. Dr. SKINNER pronounced the Benediction.

The Conference adjourned to Tuesday Morning, September 1st, at 10 o'clock A M.

TWELFTH DAY—SEPTEMBER 1ST.

MORNING SESSION.

T. P. BUNTING, Esq., moved, and Rev. JOHN MACLEAN seconded,

“That Rev. ARTHUR TIDMAN preside over the Devotional Exercises.”

The Brethren sung 154th Hymn, “Bickersteth’s Christian Psalmody.” The CHAIRMAN read Luke 18th Chapter. Rev. JOSEPH HAY engaged in prayer. The 45th Hymn, “Hymns on Christian Union,” was sung, and Hon. and Rev. DELAND NOEL read 2 Chron. 20th Chapter. Rev. GEORGE SCOTT prayed. The 133rd Psalm, (S. M.) Dr. Watts’s, was sung. Rev. J. S. TAYLOR prayed. Acts 12th Chapter was read, and Rev. Dr. WARDLAW prayed.

In the absence of Sir Colling Eardley Smith, R. C. L. BEVAN, Esq., took the Chair.

The Minutes of the previous Sitting were read, and confirmed.

Rev. W. BEVAN announced, that the Committee were engaged in anxious deliberation; and suggested, that the Conference should continue in prayer, especially on their behalf.

After a brief conversation on the question of taking up any matter of business in the absence of so many of the Brethren,—which was decided negatively,—the Devotional Exercises were resumed.

The 585th Hymn, Congregational Hymn Book, was sung. Rev. JOHN LOMAS, and Rev. CHARLES GALPIN, engaged in prayer. Rev. A. D. CAMPBELL read Psalm 46th. Rev. HUGH E. PRIOR, and Rev. J. ADAMS, prayed.

R. C. L. BEVAN, Esq., being compelled to vacate the Chair, it was taken by FREDERICK WILLS, Esq.

Rev. PHARCELLUS CHURCH.—I think, as Christians and Ministers, we should gain much power both with God and with men, if an eye were fixed more closely on our own relations to God and the Judgement Seat, and on the relations of our fellow men to God and the Judgement Seat. When I read the history of the Apostolic labours, I find the Apostles devoted to one object in all parts of the

World, throughout the whole of their history,—the preaching of Christ and Him Crucified. They had no plans, no organization, no arrangements whatever, to carry on any other work. We all know this. We have read the history of Paul, and traced the labours of Peter, and John, and their associates. From Jerusalem round about unto Illyricum, and Antioch, and Athens, and Philippi, and Rome, they had but one work before them, and one object: Christ Crucified filled the whole field of vision, tenanted every thought, and controlled every action. I have sometimes, when contemplating the enormous evils that existed at that period, imagined for these men a somewhat different course. Why did they not organize to break up the polygamy of the Roman world?

Rev. W. BEVAN.—I am afraid, we are not in a condition to enter into the investigation of the subject which we have referred to the Committee; nor are we in a condition to pronounce between the case referred to and any other illustration. I am afraid, that our Brother is not in order in addressing the Chair. It must lead to a reply.

Rev. PH. CHURCH.—I thought the Meeting was of a religious character. The only object I had in view, in stating the case I did, was, that I think we lose power with God, we lose power with our fellow men, we lose the conscientiousness of religion in secret, by allowing ourselves to be interested in things that pertain too much to this life, all of which will soon pass away. The Apostles felt, that eternity was the scene in which the soul of man was to find scope. The Judgement to come, and the world of bliss or woe, filled their hearts, and occupied their attention. Oh! that it may be so with us! If this were the case with the different departments of this Conference—if those that come from the Continent of Europe were to get imbued with this feeling, that they had nothing to do but to carry on their spiritual work—if those from the Continent of America were to return with the same spirit—if those now live in this Island were to be actuated by the same sentiment—oh! how powerful the ties that would bind us together! Every where the same object at heart—Christ Crucified; every where labour directed to the same end—the salvation of the soul; and, having these things in view, how great would be our harmony, how entirely consecrated would be our feelings, our efforts, our exertions! And I fancy we shall never be in that position, till our eye is thus single. I recollect the history of religious freedom in this Country, seventy-five or a hundred years ago; when Whitefield was declaring the message of truth to the inhabitants of this City, and when men, outcast from God, and outcast from their fellows, felt

the influence of that truth. The powerful voice of the preacher reached the multitudes gathered on public commons; the most abandoned classes were brought to the knowledge of Christ, and introduced into your Churches; and a large and powerful Denomination has sprung up under the influence of those labours—one of the greatest of your Denominations—I allude to the Wesleyan Methodists. How much have they accomplished! How much did the Fathers accomplish—the Wesleys, the Fletchers, and their coadjutors! Let any one study the history of these men, and of the Edwardses and others in America; and he will find, that Eternity, and the Judgement Seat, and the worth of the soul, filled every thing—controlled every sentiment, and directed every action. Now, my prayer is, that we as a Conference may come to the same point, and that we as individual Christians may enter into the same spirit, when we are using our influence in removing the evils of the World. Let me tell you, all its political, social, and moral evils would be removed thus, infinitely sooner than could be done by any other course. Our strength lies in our indirect attack; and our indirect attack is often the most direct—that is attacking a *man's conscience* with truths burning upon our lips and hearts. Oh! that we may have a greater affinity with Christ—a greater interest in His Salvation!

Rev. W. BEVAN.—I have received information, that the Committee are on the point of agreement. Let us bring our minds into a solemn state, that, now that we have reached the crisis of our labours, we may have that abundant blessing from on high, which shall make it manifest that God is with us of a truth.

The 109th Hymn, of Dr. Watts's 2nd Book, was sung; during which, the Committee returned, bringing up their Report.

Rev. Dr. STEANE.—I have to propose,

“That JOHN HENDERSON, Esq., take the Chair.”

The Resolution having been seconded,

Mr. HENDERSON took the Chair.

The CHAIRMAN.—I am happy to say, that the Committee have been guided to a unanimous Report—(Some voices, “No, no,”)—*nemine contradicente*—without any dissension. Sir Culling Eardley Smith will bring up the Report.

Sir CULLING EARDLEY SMITH.—I feel that, in the previous steps which have been taken by this Conference, our spirit has not been altogether such as it ought to have been in the sight of God. I speak for myself—I would not speak for my Brethren, but for myself. I am here to acknowledge, that, in hearing the con-

clusions that have been come to by assembled and selected Brethren, and hearing that those conclusions have been unanimous, or *nemine contradicente*, we have on former occasions—at least, I have—too much yielded to a feeling of exuberant joy ; whereas it would have become us then, and it will become us more now, to receive with solemn thankfulness, but combined with solemn awe, any conclusion to which, in His mercy and providence, God has brought us. I urge this early in my statement, because I feel that such an attitude of mind is most becoming to the Christian in all solemn circumstances,—and also with the greatest confidence in God, that He will not permit us again—after thinking that we have come to a conclusion, that He will not permit us again to separate. Still, I would wish to remember, that, even with the most delightful hopes before us, it may be compatible with His mercy, it may be for our best interests, that we should still have difficulties to contend with. Therefore, while I proceed to tell you, that our Heavenly Father has led us to an unanimous conclusion—(so far united, as Dr. Cox by an audible interference suggested, that is, a *nemine contradicente* conclusion,—we are not at liberty to say, it is unanimous)—it is my request, it may be received with that humility of heart, and that dependence on God, that become us when assembled in these solemn circumstances. It has been an Instruction of the Committee, that the *Reception* of this Report be first moved and seconded, and, next, that the *Adoption* of the Report be moved and seconded. The Reception of the Report is to be moved by myself, and seconded by the Rev. J. H. Hinton. The Adoption of the Report will be moved by Mr. Hinton, and seconded by myself.

The Committee report :—

- “ That they resolved to request the Rev. Dr. Steane to join in their deliberations.
- “ That, on mature consideration of the entire subject remitted to them, the Committee recommend to the Conference :—
 - “ 1. That the Amendment of the Hon. Justice Crampton be finally withdrawn.
 - “ 2. That the Resolution adopted on Saturday Evening be rescinded.
 - “ 3. That the Resolution submitted to the Conference by the Rev. Dr. Schmucker, and seconded by the Rev. Dr. Bunting, on the subject of ‘ General Organization,’ be withdrawn, and the following proposition submitted to the Conference in its stead :—
- “ That, whereas Brethren from the Continents of Europe and America, as well as in this Country, are unable, without consultation with their Countrymen, to settle the detailed arrangements for their respective Countries, it is expedient to defer the final and complete organization of the General Alliance, of which the foundation has now been laid, till another General Conference.
- “ That the Members of the Alliance be recommended to adopt such organization,

in their several Countries, as, in their judgement, may be most in accordance with their peculiar circumstances, without involving the responsibility of one part of the Alliance for another ; on the understanding, that Brethren from each Country, now present, shall act collectively in originating their respective national plans. That, in furtherance of the above Plan, it be recommended, for the present, that an Organization be formed in each of the following Districts, namely :—

“ 1. The United Kingdom of Great Britain and Ireland, exclusive of the North American British Colonies.

“ 2. The United States of America.

“ 3. The North American Colonies of Great Britain.

“ 4. The Kingdom of France, Belgium, and French Switzerland.

“ 5. The North of Germany.

“ 6. The South of Germany, and German Switzerland.

“ That an official correspondence be maintained between the several Organizations, and that Reports of their proceedings be mutually interchanged, with a view to co-operation and encouragement in their common object.

“ That the next General Conference be held at such time and place as, by correspondence between the Members of the Alliance in different Countries, and by the leadings of Divine Providence, shall hereafter be settled.”

Sir CULLING concluded by moving,—

“ That this Report be received.”

Rev. J. H. HINTON.—I second the Motion.—Carried.

Rev. J. H. HINTON.—The Reception of the Report is a mere matter of form, so that that duty was very easily discharged. The *Adoption* of the Report now comes under consideration ; and every part is liable to as free and full a discussion as any one can desire. It is, of course, implied in my becoming the Mover of this Resolution, that the Report has met with my concurrence. I state, frankly and unequivocally, that it is so. Various propositions have been under the consideration of the Committee, and great and insuperable difficulties have attended them. In the present plan you will perceive, that we suppose ourselves to be rid of a good deal of antecedent matter : first, that is, of Mr. Justice Crampton's Amendment ; and, next, of the whole of the Resolution, to the rescinding of part of which that Amendment was directed. The whole of that Resolution is supposed to be thrown overboard and also the whole of that Section of the Report of the Sub-Committee which relates to “ General Organization.” Then we have clear ground : and now, under the head of “ General Organization,” as a substitute for the whole of that Section in the programme in your hands, is, in effect, this ;—that the further arrangements for the final and complete organization of the General Alliance be deferred, in consequence of the difficulties experienced in proceeding with them—

deferred, however, *not* in such a way as to violate or destroy the unity of the work which has been done. The foundation of the General Evangelical Alliance has been laid: that is to say, we who are here constitute a General Alliance; none of us are slaveholders; none of the American Brethren are slaveholders; and, with respect to ourselves, *that* question has no existence. We are free to unite one with another, as Members of the General Evangelical Alliance. But, with respect to any further proceedings, ground is laid for independent and irresponsible action; that is to say, the parties are not involved the one in the proceedings of the other. We may proceed to the further organization of the Alliance in Great Britain, without our Brethren in France or America being involved in the responsibility of what we do in our independent action. They may do in America what they think good, in their further organization, without our being responsible for what they do in their independent action. Whatsoever Members may be hereafter admitted into the independent Organizations in the several Countries, they will not be Members of the Evangelical Alliance, and not entitled to any participation in any proceedings of the Evangelical Alliance. They will be Members of their own National Organization, but not Members of the General Alliance—neither the English, nor the American, nor the French, nor those of any other Country. So that, if they should receive slaveholders into the American Branch, *they* do not come into the Evangelical Alliance. I acknowledge none to be Members of it, but those who are in it now; therefore, it includes no slaveholders. The only point in which there might be inconsistency, would be in anticipation of a General Conference. A General Conference would not permit the mere Members of a National Organization to attend its sittings. —Yes, they would; but then there is to be no General Conference, until all the Committees agree to call one. That is the *caveat* in that respect. It is not proposed, that there should be a General Conference in London, or New York, or Geneva, or anywhere else; but the place and time shall remain to be determined by the Committees, after communication one with another. One single Committee, therefore, can prevent the calling of the General Conference. It will be in our power, as the Committee of a British Organization—(I do not call it a *Branch*, but a *National Organization*)—it will be in our power to object to the calling of a General Conference; and undoubtedly we *should* object, until we were satisfied that there were no slaveholders, or no *criminal* slaveholders, in the American Organization. Should there be such, it will constitute as strong a ground for objection to a General Conference, as now to

a General Organization. Now, that matter being in the breasts of the Committees, a General Conference, which is the only thing to bring us together, may be postponed for seven, ten, or twenty-one years—or *for ever*, if our Committee pleases, or any one of the Committees. It will be in our power to act independently, and so as to be sufficiently clear of all responsibility. The American Brethren tell us, that within seven years the ground will be clear, and we shall see their Organization such as we shall be glad to unite with. God grant it may be so! Our hearts will be clear, as the ground is clear. But it is not in our breasts *when* we shall meet together; and we are at liberty to refuse to meet again, till the state of things in every country is such as we are satisfied with. It seems to me, that the arrangement is one with which we may be content. It does not seem to me, that I come at all into contact with Slavery in Christian fellowship, or recognize the slaveholders. This is *substantially* the plan of separate and independent Alliances—that plan which, some of us have seen and felt for a long time, is the only practicable one. This is substantially that plan: it creates a separate and independent Alliance, *quoad* everything existing beyond the present company. Here we are conjoined; but, in relation to everything beyond the actual Members of the Alliance, the National Organizations are separate and independent. It is as truly, I think, the principle of mutual independence, as if this Alliance were broken up, and there were no longer any recognized union among us. If we were to break up, and say, there shall be a British Alliance—an American Alliance—a French Alliance—we should feel, that would remedy the mischief. But, whether the separate character of national proceedings does not answer the same end, and yet leave us the *foundation* laid, in existing arrangements, for a General, or Œcumenical, Alliance, is the point to be considered. I have considered it, to the best of my ability. I have yielded my judgement and understanding to it. I am happy to have been able to do so. That I have made concessions in the first instance, and great concessions, for the sake of unity, is plain. We have had much disagreement; I have wasted much strength, and so have others, in the Committee; but my head and heart are now in happy unison. While we have a satisfactory solution of difficulties; I am able to rejoice in the existence of a General Alliance, as here constituted; and I know I shall have no difficulty in washing my hands of all proceedings of a National Organization, be they what they may. I beg to move,—

“That the Report be adopted.”

Sir CULLING EARDLEY SMITH.—By the consent of the Com-

mittee, I have been allowed to second the adoption of this Report ; and I do so with the full feeling, that the conscientious objections of my dear friend, Mr. Hinton, and of those with whom he is acting, are, as they ought to be, fully and honestly met by this solution of our difficulties. As this proposition originally stood in our Committee up stairs, it contemplated a Meeting at Geneva, in a given year. That appeared the only suitable place at which we could next come together. The time was 1848. But,—upon the declaration of our friend, that the postponement of another Conference, until there had been a correspondence with different Countries, would take away a difficulty in complying with the proposition,—we unanimously agreed, whatever might be our desire to meet again, that it was only due to him and his party, that we should yield our feeling as to fixing the period, and leave the matter open, till we could all meet with a safe conscience. I have no doubt, with safe consciences we *shall* be able to meet ; because, I frankly confess, I stand here the seconder of this proposition, with implicit, unreserved, Christian confidence in those Brethren, whose national circumstances across the Atlantic are occasioning this anxiety. I second it as a vote of British confidence in our Transatlantic Brethren. I believe we shall meet with perfect safety, perhaps, as soon as we originally contemplated,—certainly, I expect, at no remote period. But provision is here made, so that, if my hope should be disappointed, the matter stands over, but stands over with safety. So much for the period of the Meeting. Now, with regard to a most important point—the personal and mutual responsibility in the interim. That point was wisely alluded to by Mr. Hinton, as constituting the centre, the marrow, the kernel, of the question. Is there, in the meantime, for the acts performed in one country, any responsibility devolving upon the Members of the Alliance in another? Sir, I contend, as strongly as words can bring it out, there is no such mutual responsibility. We say, in so many words,—“ That the Members of the Alliance be recommended to adopt such organization in their several Countries as, in their judgement, may be most in accordance with their peculiar circumstances, without involving the responsibility of one part of the Alliance for another.” We are, in this Hall, the Alliance ; and where is the man that would be prepared to deny, as an historical fact, that the Alliance is here? We are the Alliance, met from different parts of the World. We are silent as to anything further. All that this commits us to is, that we have an Alliance of about a Thousand Brethren. Then, *here* we recognize one another as Members of this Alliance ; and when,

in future years, by Divine Providence, we shall meet in another place, it is then, and only then, that we shall see, in enlarged numbers, those who constitute the Ecumenical Alliance. We state, that the Alliance exists; and upon that basis we leave it to coming months to raise a superstructure,—every Member of which we shall be prepared, at the end of these coming months, and not till then, to recognize, as between man and man, and country and country. Therefore, there is nothing in this Document, as our dear friend Hinton has said, that commits us to imprudent action, or action that is opposed to all our consciences: and I merely add, that I intreat our friends to pass, *nemine contradicente*, this Report. Allow me, with all the affection and earnestness of which my heart is capable, to second the Motion.

REV. ISAAC NELSON.—I wish a word of explanation. I feel, that we are come almost together. On Saturday night, I can assure you, I passed through a few moments of the most fearful agony that, perhaps, any one man could have endured. Sitting as an humble Member of the Conference, which I need not eulogize now,—when I witnessed the general exultation, and heard the praises of the Lord sung, I, a mere tyro, a mere child, had the audacity to say, I fear the consequences. If there be an American Brother here,—for I address myself to them as Brethren in Jesus,—if there be an American Brother, who feels, in their position, that I wanted to create disunion, or to say an ungracious thing of the Church of the Lord Jesus Christ beyond the Atlantic, he does me wrong. It was in the utmost kindness, in the utmost affection, that I took the position I did. I feared then; and I now put it to this Conference, have not my fears been realized? Between Saturday and Monday, the American Brethren found, that they could not carry out the Resolution to which they had agreed,—that is, their own declaration: and what strikes me as remarkable is, that I find the names of Gentlemen appended to a Protest against that Report which they themselves brought in.

[Here the speaker was very sharply interrupted by Dr. S. H. Cox, and some excitement followed; which having subsided, on the interference of Sir C. E. Smith and the Minute Secretary,]

MR. NELSON proceeded.—I submit, that I am in order. We are about to adopt a Report; and I think it is competent to me, as a Member of the Alliance, to move an Amendment, if I please, and to speak to that Amendment.

REV. DR. URWICK.—I think, it is obligatory upon the conscience of every speaker in the Conference, to follow after the things which make for peace, and things wherewith one may edify another. I

ask my Brother Nelson, when he sees it is disagreeable, if he will abstain from reference to what is past, and confine his observations to his Amendment.

Rev. I. NELSON.—I submit. I have no design, no wish. The probability is, I shall withdraw any opposition. But I tell my American Brethren and Fathers, this is not the way to make a man withdraw opposition. I said, I was a pigmy by the side of Dr. Cox. He said, "We are subjected in America to a sordid black-guardism." I am not *ultra*; nor do I agree with Mr. Garrison on this point. There is no point on which I have any sympathy with Mr. Garrison, but one—(Cries of "Question.")

Rev. W. BEVAN.—I put it to my friend, as a Christian man—I put it to him by every consideration that can call for gratitude, in connexion with the deliverance our Brethren have brought before us—whether he is serving the purpose for which the Committee was appointed, by entering into a discussion that has no relevancy to it?

Rev. I. NELSON.—I submit, that, on our side, we have not discussed the question at all. I will read the Amendment; and, in doing so, I desire not to be misunderstood. I am speaking for love and for unity. I have made no appeal to God, or to the Holy Scriptures; but I do say, here are the interests of three millions of human beings at stake. My Amendment must assume this form:—

"That it is the incumbent duty of this Meeting to express its desire and opinion, that no person claiming the right to hold property in man be received into any affiliated Branch of this Alliance; as the reception of Slaveholders will disparage the character of this Alliance, and cause many Christians in Great Britain and Ireland to withdraw from its connexion, and be the fruitful source of dissension hereafter."

I would be willing to withdraw this Amendment, if I understood, as has been stated by Mr. Hinton, that we have no responsibility laid on us in Britain for the acts of the American—what shall I call them?

Rev. G. JACKSON.—It was ruled, the other day, that a Brother ought to be quite confident, that he has a Secunder for his Resolution.

Rev. I. NELSON.—I am in the Metropolis of a Country that has paid twenty millions sterling to get rid of Slavery; and yet here I am not to be heard in taking my own course, on moving an Amendment. I do not, if I know my own heart, wish to give offence to any Member of the Alliance. I want the point clearly understood; and if it be clearly explained, I am willing to withdraw the Amend-

ment. I would not have named the Amendment, nor explained the position in which I have been placed, had it not been for the language of Dr. Cox. I want the point distinctly explained, whatever it is. I did not clearly catch it from Mr. Hinton : but, if it be clearly put on the records, I am satisfied. The question is, as to the nature of the responsibility which will rest on the British Alliance. I submit, that the magnificent idea in our hearts, which we were all anxious about, is at this moment interrupted. I tell you humbly, Mr. Chairman, that, although I might find difficulty in prosecuting the argument with regard to Slavery in this Court, there are courts where I shall have a majority. I want to say nothing behind the backs of the majority here, that I have not said to their faces. I want to say nothing that will give them offence : but I am still left at uncertainty, with regard to the amount of responsibility that will rest on the Co-ordinate Alliances. I refer to the remark of Mr. Kirk. He went into the whole of the question. He said, a man might be in the position of a slaveholder innocently : are we to receive such a person to the Alliance ? When the Co-ordinate Branch is working out its project, what will be the effect ? If we in Britain (and you know, how close the intercourse between us and America is—you know, there are parties watching—I say to our American Brethren, that there are parties watching—and, suppose a well-authenticated case comes up)—(Cries of “Question.”) I am willing to sit down.

Rev. A. D. CAMPBELL.—I would intreat a hearing for my Brother, who is in a small minority. I wish him not to leave London with the impression, that there was a want of even-handed justice in the case.

Rev. I. NELSON.—I repeat again, you are a Co-ordinate Alliance ; and I wish to know, if it be found, that there is in the Co-ordinate Branch in America a man claiming a right to property in man, will there be an appeal to you ?

Rev. Dr. CARLILE, of London.—Might I ask your permission, Sir, just to give Mr. Nelson an illustration, that, I think, will satisfy his scruples. I understand Mr. Nelson to have said this : “ If you can show me that it is possible to have independent action, without mutual responsibility, all my scruples are removed.” I will give him an illustration. My friend, Mr. Nelson, is a very faithful and devoted Minister of the General Assembly of the Irish Presbyterian Church. That Church holds direct official intercourse with, at least, the Old-School General Assembly of the Presbyterian Church in the United States,—as direct as the Report of the Committee proposes that there should be between the affiliated associations, to be

called the British Branch, and the American Branch of the Alliance. Now, I am quite sure, my friend would not say before this Meeting, "I am responsible for the Presbyterian Church in America,"—many of whose Ministers, and a large number of whose Elders, are slaveholders. He feels no scruple in holding Ecclesiastical intercourse with the Presbyterian Church in the United States; because there is an independent action in both Churches, and no mutual responsibility. I rejoice in this Report: it just takes what I believe to be the proper ground in regard to the Alliance. It will give us independent action. As long as the Members in America keep to our common Doctrinal Basis, so long we are to give them the right hand of fellowship. If ever a slaveholder comes in, I will discuss that question: but not till then.

REV. I. NELSON.—Dr. Carlile has touched upon one of the solemn considerations, that have compelled me to appear so pertinacious with this Conference. I *am* a member of the Irish General Assembly: and, at our last meeting, we wrote a very strong letter on this subject to America; declaring, that there could be no fellowship between us, if they continued to retain slaveholders. Now, I am perfectly content with the illustration of Dr. Carlile. The intercourse between us and the American Presbyterians is such as, I am afraid, would not be allowed between the Co-ordinate Alliances. Am I to understand, that, as an independent Alliance, we shall have the liberty of corresponding, or pleading with, or instructing, our American Allies with regard to their duty on this question? (Cries of "Certainly.") With this explanation, I have no anxiety to discuss the question. I think, I have not intruded much on the Conference. This may be considered an intrusion; but I stayed here, that I might reserve to myself the right of saying so much. I have no objection now to withdraw the Amendment.

REV. NORMAN MACLEOD.—I am satisfied with what the Committee have done. When the Report is given in, I would not discuss its merits. I rise more for the purpose of putting a single question; it is this:—while I understand, that one Committee may prevent the meeting of the whole of the Branches, can a Committee prevent a meeting of the *present Members* of the Alliance, as it now stands? Suppose circumstances should arise, in which it might be desirable that the Members of this Alliance should meet together; would it be in the power of any Branch to prevent a meeting of the Members of the present Alliance?

REV. J. H. HINTON.—That is not yet provided for.

SIR CULLING EARDLEY SMITH.—We only negative that which

might do harm. After what has passed, I would put it to the American Brethren—after such a concession has been made to conscience—(none of our difficulties are to be compared with those of Mr. Hinton)—is it possible to go to the vote now?

Rev. Dr. BUNTING.—I do think, the Report should be seconded, formally, by one of our American fathers.

Rev. ARTHUR TIDMAN.—I should regret, if the kindly suggestion of Sir Culling Eardley Smith were hastily adopted. I think, it has been one of our great mistakes, that, instead of allowing freedom of discussion, there has been a call for premature decision. I am sure, we shall all respect the justice, and candour, and independence of the Brethren, from whom the Report has proceeded. We want nothing in our minds to add to the force which the Report is calculated to give. At the same time, in coming to the vote—(and I mean to vote cordially for the adoption of the Report)—but, in coming to that vote, I think, we should have a clear understanding of the case. I take it, this is virtually a dissevering of the Alliance. (Cries of “No, no.”) We are now to have a British Alliance, instead of having, what has heretofore been the charm and the glory of the whole project, an Alliance for the World. From the first, I thought *that* was impracticable. I have long been convinced that it is so: and I think that the Report which has now been brought up is a tacit admission, that we are so differently constituted—not imputing blame to any, but so differently constituted in our circumstances—that we cannot form an association for combined action, but are allowed to have our own Alliances in our several Countries,—and that, while we shall breathe mutual goodwill, we have not mutual responsibility, but perfect independency of action. I think, that is the right course, the manly course, the Christian course, the safe course; and my impression is, that this will sooner remove the obstacles to our universal co-operation, than any attempt that might have been made prematurely to have combined us in one association. I hope, the day is much nearer than even our sanguine friend, Sir Culling Eardley Smith, has anticipated, when we shall be able to meet at Geneva, or New York, or where you please, and when all the difficulties that now exist—without blame to any, with pain to all—will be totally removed, and removed, to some degree, by the influence and spirit of the Association we are now about to form.

Rev. Dr. WARDLAW.—When I left the Conference yesterday, I confess, I did it with an unbelieving heart. I did it under a general impression, that, when I returned, I should be under the painful necessity of giving in my last protest on the subject, and

withdrawing from the Alliance. That was my belief, when I left yesterday ; and I have felt now, as I have felt on former occasions, the deficiency of my faith, and how God has reprov'd it. In the proposal that has now been made to the Conference, I have expressed concurrence in the Committee : I now express it more publicly. I do it upon this ground—*two* grounds, I might say. First, I think, it supplies an omission in the original formation of the Alliance,—namely, that we had not carried on a correspondence with our Transatlantic Brethren, before we invited them to this Country, and fully understood one another, before we came together. I apprehend, that mistake arose from a good principle,—namely, the earnest desire, by which we were all animated, to have the Alliance as speedily as possible accomplished. The motive was good : but still I think it was a mistake, that we did not clearly and fully understand one another before we came together. On that ground, I think this is supplying the want of the original correspondence, that ought to have been entered into. The next ground is, the entire irresponsibility of one section of the Alliance for the proceedings of another,—during, what I will call, the *experiment* we are about to make. I look upon it in the light of an experiment. Let it be said, we are virtually to be three Alliances, in the mean while, instead of one. It is still one in one respect ; we have formed a certain Doctrinal Basis—on that ground we are one : but still, in regard to our operations, we form distinct Alliances ; that is, we act upon our own responsibility alone, and the action of any one department of the Alliance is not to be understood, in the least degree, as involving responsibility on the part of another. This is an experiment that we are about to make : let us try it. And if, in the Providence of God, circumstances should so turn out, that we can hereafter cordially co-operate, every heart will rejoice : if it should be otherwise, then we shall have ground on which to act, as separate Alliances, for the future. If we find we cannot go on together—Suppose, for example, there were a large infusion of slaveholders into the the Alliance-Branch in America ; and if, on a special occasion, it were proposed that another assembly should be held here, and we could not hold that assembly without having such parties amongst us—then, for one, I should feel it my duty to withdraw. But I look upon it as an experiment : and we are not responsible, during the interval, for the action of our American Brethren. I trust, the conclusion to which we come will not be misunderstood. When explanations are required by our fellow countrymen from Mr. Hinton, myself, and others that have taken part on this

subject, we have power, if assailed for inconsistency, to make those explanations; and, I think, this is the best course that we can pursue in present exigencies.

Rev. Dr. SKINNER.—We have not obtained all that we wish to obtain from our Heavenly Father: but we have obtained something. We have obtained, I must think, much. We have an Evangelical Alliance. We have adopted a Doctrinal Basis on which to rest; and, if we had done nothing else than adopt that Doctrinal Basis, we should have accomplished a great, a glorious work. My heart has been more rejoiced by this fact—that different Denominations of the Protestant Church have come together, consulted together, and been able, with great unity, to adopt such a Doctrinal Basis as that which forms the foundation of this Alliance—my heart has rejoiced more at this, than at any thing else that has taken place during our sessions. I rejoice to believe, that a great, an unspeakable good to the Protestant World will grow out of the fact, that we have here adopted such a Doctrinal Basis. I do not conceive, I cannot conceive, that we are not an Evangelical Alliance. We are an Ecumenical Alliance. We have not yet completed our organization, and possibly we may not be able to complete it during our lifetime: but we have commenced the work, and the completion must go on under the direction of the Providence of God. I verily believe, the time will come, when the work which we have commenced here will attain its consummation. I am perfectly persuaded in my own mind, that it is of God—that He has commenced it, that He has been conducting us through all our relations, and that His work will go on, under His direction and blessing, even to its consummation. I am not disappointed. I believe, we have laid the best basis we can lay; and I am prepared, with all my heart and soul, to vote for the adoption of this Report.

Rev. J. V. HIMES.—I wish to make one or two remarks in favour of the Report before us. I feel as strongly as our friend, Mr. Nelson, or Dr. Wardlaw, or any that have spoken, on the subject of Slavery,—and am as decided,—and, after all the discussions in the Committee, and in the Conference, I am satisfied, that the great majority of our American Brethren are not ready to do anything on this question as it should be done.

Rev. Dr. SKINNER.—I hope, Mr. Himes will forbear such remarks.

Rev. J. V. HIMES.—I do not wish to give offence. I mean, that they are not prepared to take a stand on the subject of Slavery, that will meet the English conscience, if I may so speak—and I go

with *that*, with all my heart. Better that we should do nothing in the Alliance on this subject, than not do it as it should be done. We want the Anti-Slavery literature, and spirit, and conscience of England to help us; for, though the question does not come up, and is not carried, *here*, it will not rest. It is not destined to rest in our own Country, and I trust it will not rest here. Now, Mr. Chairman, I am glad that the question has been withdrawn, and that we have substituted this Report, on another account: it is this. Our English Brethren feel, that in the former instance they have made a compromise, and have rendered themselves ridiculous before the World. For that compromise I did not vote, nor could I. Our Brethren are glad to get themselves back on the original platform; and I stand with them: and we want them to *stand there*—not to give an inch of ground—and bring the whole power of their Anti-Slavery influence to bear upon America; that these Brethren, who profess the same sentiments—(and I have no reason to doubt their profession, whatever others may do—I *believe* these Brethren from America, that stand high in the Church, high in the Country, high in literature, high in religion, and I am not prepared to speak against them)—I say, that these Brethren may help to bring the people and the Churches in America into that position, in which they can act with you. I believe, they are ready to do it now. I say, we want our English Brethren to help us, and we will help ourselves. I am glad, therefore, that we have been able to hit upon a plan, by which the Anti-Slavery feeling of Great Britain may be preserved undefiled; and we shall have the voice of England, and the voice of Ireland, to which our Brother has made reference, saying, “Come over to us, every Branch of the American Church, now that you can act from the fulness of your own hearts, and that your hands are not tied.” I trust this will be case.

Rev. S. A. WALKER.—As an Irishman, I cannot allow the Question to pass without stating my opinion. We have a strong opinion in my Country: I will not give it you with the same strength as the other side; but I trust that we shall give you an honest opinion. At first, I deprecated the introduction of Slavery altogether; I considered, that it was not at all consistent with our object. I must say, in reference to the American Brethren, I cannot allow them to return to their own Country, without declaring the high admiration I entertain, and shall always entertain, for the manner in which they have conducted themselves throughout this trying discussion. I have seen the sacrifices they have made, to conciliate the kindness and affection of their English Brethren. I feel, they have strong

principles on this subject ; and I entirely sympathize with them in all their feelings. I know, they believe the question ought not to have been introduced ; and yet they have yielded, they have struggled with themselves, and it now comes before you in a position that adds to my distress. I grieve from the bottom of my heart, that circumstances have compelled this position ; and I, for one, am disappointed. I did believe, that I was about to embrace America, and all our Foreign Brethren, upon the Basis we had succeeded in establishing. I feel as if I could not do it now : I trust, I *shall* be able ; for I am not going to throw discouragement upon the Resolution ; I shall endeavour, as far as in me lies, to render the plan in view as perfect as possible. I wish my American Brethren to remember this fact : the Irish heart—my heart—throbs to be united with them, upon the principles of a common Protestant Faith. I long to hold union with them, not merely in name, but in action. We want to be united in action with our Foreign Brethren. We want to sympathize with them in their struggles ; and that, not with cold sympathy, but, as far as opportunity is furnished, extending our hands towards them, to enable them to carry out their objects, in spreading the knowledge of the Lord Jesus Christ.

Rev. Dr. URWICK.—I do not rise to repeat compliments, or to say anything I said the other day ; but I have never been so satisfied with our *name* as I shall be when this Resolution is passed. I cannot agree to the idea, that this Resolution, if adopted, will be the shattering of our Alliance, or the forming of so many different, distinct, independent Alliances. I ask you, Sir, and I ask my Brethren, what is an Alliance ? I say, an Alliance is not an aggregating together of individuals merely into one Body, but the combination together of different Bodies, of different Nations, for some important common object. Now, I think, we have *that* precisely in what is projected, and I hope we *shall* have it. It has been said, we are joined merely on a common Basis : now, I say, we have distinctly defined our Objects ; and, when our Branches are formed, we shall then be all co-working together for these various important objects. If we had had, fully and strictly, an Alliance of Evangelical men—or Bodies, if you please—*Organizations* is the proper word—an Alliance of Organizations, all based most incontestably upon Evangelical principles, and for purposes entirely and altogether, distinctly and decidedly, Evangelical,—we might have been too exuberant in our joys. But I believe, Providence is bringing us to a state that will be more satisfactory to us all, than even the state to which we thought we had come last Saturday night. I think we shall have really and truly an Evangelical *Alliance*.

Rev. Dr. BENCHER.—I am not going to occupy your time: I want to shed a little light. It is of some importance, that we should understand exactly and aright the effect which the decision of the Committee has upon our future organization. We have become more independent than we were, and I fear we shall get no General Alliance now. We have not touched a page of what we completed before; we shall stand as we should have stood if we had had no difficulties. It was understood, that one department should not be under the control of another, nor of the majority of the others; it was understood, that one department should not be under the control of the General Alliance. In what possible ways could this General Alliance co-operate with us? Only in two: one was, the Basis; the other was, that we were to meet once in three, five, or seven years, to have a Public Meeting—a manifestation;—and between these two Meetings there was to be no general action of this Conference provided for. We were to be all but dead; only, we expected to come up at some proper time, and have a living existence. The separate Alliances were to work alone; we could not vote, or do anything else: and all we should have had to do, if no difficulty had arisen, is exactly what we have to do now. We have one Body, the Members whereof can hold fellowship: the door is open to each Brother's sanctuary. Glory to God in the highest for this union; the union of all Denominations of the people of the Lord Jesus Christ in this Cause! *That* we have got under the present organization, and that we shall keep. It has been said, as I have observed in a Committee, that there is nothing in a name: I say, there is everything in a name. If you give a little name to a thing *appropriately*, it is a little thing; if you give a name to that which is above all, it is a great name, because it expresses what is great. I say, this Alliance is the most glorious measure which the Providence of God, under the administration of Jesus Christ, has produced. All hearts felt it; it went like an electric shock through all our cities and churches; it produced one simultaneous movement, and outbursting of Amens! It is a great, a glorious union. It is like all God's other works; when we find them out, they are the most simple things. The Sun makes no bluster about what he does; and we make no bluster about what we do. It is simply that we are united in heart, united in confidence, on a basis that is permanent; and nobody can, or will, separate us. We do not want to meet together, to keep it up: it is the love of Jesus Christ beating in our hearts; it is eye to eye, and shoulder to shoulder, in the glorious conflict that is coming on. We have got our independence—as independent as the air;

and we have got our union—as strong as the arm of Omnipotence. The Lord Jesus Christ has got us marshalled for this simple business; there is one brigade *here* under orders, another *there*; and now let us go, under His guidance and providence, against the universal enemy.

Rev. S. L. POMROY.—I entirely concur in the Report brought in. I voted for it in Committee, and I vote for it now. I thank all our English, Irish, and Scotch friends, and all others, for the many kind expressions they have been pleased to use respecting the American Brethren; only, I think, they have done us a little more than justice—we do not deserve it all. Now, a great many want to talk—as I do myself. But I beseech Brethren, if they can with a good and clear conscience, just to allow the matter to come to the vote. We are exhausted, we are nervous, we are impatient; we are all in that position. We all want to talk—just as people do when they have got crotchets. But, if you can with a good conscience, just allow the matter to come to the vote. (Cries of “Vote.”)

Rev. Dr. PATTON.—I wish to say one or two things, before the vote is taken. First:—I wish it to be distinctly understood, as an allusion has been made to the American Brethren, that they are entirely unanimous with regard to this proposition. It meets their concurrence, as far as I can ascertain by their expressions in our individual conversations on the subject; and it is due and proper that I should also state, that the American Brethren, in coming to this conclusion, have come to it for some of the same reasons for which our English Brethren have come to it. It has been stated, that our English Brethren have had trials on the subject of Slavery. Our American Brethren have had trials on other subjects. We feel, that we need time to disabuse the mind of America on some subjects, and that of England on others; and we think that we shall best effect it, by leaving the thing to remain over for a little while, and providing for correspondence. I would say to our Irish Brethren,—write over to us; send letter after letter; and we will pledge ourselves to send sheet for sheet. Everything is kept bright by rubbing; and we will rub them till they are as bright as stars. In this way we shall be prepared for doing what we cannot do now. We have concluded to adjourn the full Alliance till we have had correspondence; and there will come a time when we shall meet again. We will then take up the subject anew, and go on just as men *ride and tie* in America. Two men start on a journey: one rides, ties up his horse, and goes on; the other then rides, ties up his horse, and goes on. In that way we shall get on. It is the best

way in the world. If we meet again in three years, Brother Hinton will be a wiser man ; in three years Brother Beecher will be a wiser man ; and, by the grace of God, in three years we shall all be wiser men : we shall come again with more experience, from having looked at the subjects on which we have disagreed ; and we shall see if we can agree, and then come together. I think we have done a great deal of good. I will say to this Brother, (Rev. S. A. Walker,) I am a Member of the Alliance, and so is he. If I go to Ireland, I will go and see him ; and if he comes to America, and does not come and see me, I will report him to the Alliance.

Sir C. E. SMITH.—I think there is a difficulty upon some minds ; and I should like to remove it. The Report is in a lump ; and the question would be, whether it would be convenient to take it clause by clause, and pass it clause by clause, so that we may assent—I will not say without discussion, but with as little discussion as possible—that we may take up into our minds that which we are doing. I submit, whether it is possible to take the clauses of this Report *seriatim*.

Rev. Dr. BUNTING.—I suppose that I am crotchety,—and that our American friend meant by that, talkative. I have attended the Conference with great anxiety, morning, noon, and night ; but I have no desire to be loquacious:—that, however, is departing from my point. I wish just to say, that it is important, not only that the thing should be done, but done in the right way. It is important, that this Report should be adopted, with only such verbal amendments, as may not convey any wrong impression concerning it. I should be very sorry if it went out, as my excellent friend, Mr. Tidman, intimated, that this is not an Alliance. I think it is, in a most important sense, an Alliance, and an Evangelical Alliance. I hope, we shall not, from some little disappointment that any man may have experienced as to what he originally contemplated, be in the habit of thinking of it as a failure. In comparison with the sanguine expectations of some, it may be a postponement, or suspension, for a time, of much that they hoped for ; but, looking to it as a whole, it is anything but a failure. That such a Meeting should come together, and there should be so much brotherly love, proves, it is not a failure. It would not have been a failure, if we could have come to no organization at all : but we have got farther than that ; we have got a Doctrinal Basis, on which we are substantially agreed,—and a scheme of Objects, conformably to which we can proceed to act, as we may find it expedient and desirable. I consider the whole business to have been an experiment from first to last. It was a great experiment to call the

Meeting at Liverpool; by God's blessing it succeeded; it led to *this*; and the experiment has been, to a large amount, successful. We have not found it possible to do everything we wished to do: but what we agree to is, that the experiment shall go on, under that brotherly influence under which it has hitherto been prosecuted. I have often felt, I could not assent to many things said in speeches: but in the Resolutions of the Conference I have heartily agreed. For one, I have not been disappointed. I never thought it probable, that, without much correspondence and interchange of sentiment, we could realize those magnificent schemes which some contemplated. They were noble in motive; they were generous in principle: but, I think, not sufficiently practical. I am not disappointed. We have got as far as I thought we should get at this Conference; and, by God's blessing, those who live to see another will get further.

Rev. Dr. F. A. Cox.—As, from the position I occupied, it was my duty on Saturday night to bring in the Report which was then adopted, but which is likely shortly to be superseded by that now before the House,—allow me to say one word in regard to what has occurred in our progress to the present time. When the Report was introduced, I reminded the Chairman, that it was not unanimous, but agreed on *nemine contradicente*. What I wish to say is, that I was one of those who did not concur with the general unanimity in that Committee: at the moment of its being brought in, I did feel apprehensive, that we should of necessity be involved in a responsibility which I could not take. Our friends of the Committee are aware, how strongly I expressed myself. I wish to be understood; I would have it to go forth, with all the decision that becomes me as maintaining Anti-slavery views, that, in the discussions of the Committee this day, I have felt it my duty to express with firmness the strong apprehension which I *did* entertain, that our entire co-operation in the proceedings now proposed would have a tendency to damage *that* principle, or my position in connexion with this Union. I rise to say now, with the greatest pleasure, that I have listened with profound attention to every word that has been said this morning on the subject; and, looking at the various statements, *pro* and *con*, which have been made,—though I came into the room with the apprehension, that I should feel myself called upon, as a man of honesty, sincerity, and consistency, in the exercise of a painful duty, requiring great moral courage, if not to lift up my hand, to lift up my voice, on the ground of the Anti-slavery principles I hold, because of the responsibility in which I feel myself involved,—having previously come to this conclusion, I

rise with great satisfaction to say, that, weighing everything that was said before I left the room, (which I was compelled to do under circumstances of domestic affliction,) there is now, as far as I am concerned, no *nemine contradicente*. I trust that this Resolution will be passed unanimously by this Assembly, and that we shall go forth from this moment a united Alliance,—united together, in England, in America, on the Continent, and throughout the World, in carrying out our grand principles,—especially the grand reality of Christian Union. This will astonish and confound our enemies, and advance the glorious triumphs of the Cross of Christ in this our apostate World!

Rev. Dr. S. H. Cox.—I rise with great reluctance, and only because it seems to be my duty: otherwise, I would not have retarded your triumph one moment, in coming unanimously to the vote. I entered the Hall determined to give the present proposal my vote, and cordial support and adhesion. I ought to say, in honesty, I do it on the principle of concession alone. I ought to say, that I have voted for a great many things, that have preceded this, on the very same principle. We Americans came here, I really believe, with great simplicity of motive; and, with all our infirmities—and our friends and ancestors took their infirmities from Europe—we came with the greatest veneration for those spirits, of different Denominations, who have carried on and matured, as far as they could, the preliminaries of this great enterprise. For myself I can say, we have had no disposition to innovate, but only to conform and confirm; and I say this in reference to a remark of Mr. Hinton's, in which he was not quite so gracious as the grace of God should have made him to be.

A MEMBER.—Let bygones be bygones.

Dr. S. H. Cox.—Old things have passed away, all things have become new. I will not advert to it. I only say, I believe, we have no disposition to innovate; and if we have had any agency in making the Ninth Article, we seem to have been led to it without the least premeditation. But, in reference to the Alliance, let me make one or two remarks. Christian Union we have all desired, and upon Christian principle. I believe, God put the desire there. We have but one Saviour, one heaven, one Gospel, one hope, one destiny as Christians:—but what has prevented Christian Union hitherto? I will tell you. Instead of magnifying the things in which we agree, and waiving the things in which we differ, some one has always brought the things of difference in. That has been the reason. I would not be severe to the errors of our common infirmity. I consider it of the essence of partial views, that there

should be differences of opinion. A man must be oecumenical in soul, or he is not fit to come to an Alliance of this sort. He does not understand it. I solemnly believe, that, if the Americans had been untrammelled, they would have been more efficacious, and they would have been more anxious for your approbation—though that is not the highest motive. We do not want your approbation; but we do not despise it. I believe there is great virtue in it, and I have no objection to it. I have been thinking of charioteers like Jehu, without his mission, driving furiously—and without going against the house of Ahab altogether; and when our Brethren *would* introduce the Slavery Question, I felt that it was a *Rider* on the Bill. When our Episcopalian Brethren were over here in 1793—and I hope my Brethren of the Establishment will not think I would wound their feelings—I sincerely love them—when they came to ask for an Act for the consecration of two Bishops, it was granted them: but Lord North put a *Rider* on that Bill, that almost broke it down, and provoked young Brother Jonathan to cry out against it. “Nevertheless, provided always, that no Clergyman, who shall be ordained in the American Episcopal Church, is, in consequence of the Parliamentary grant, to be considered competent to officiate in any one of the churches of His Majesty’s Dominions.” Allow me to carry it out. When I was here in 1833,—on the Wednesday I dined with Lord Teignmouth, and on the next Saturday with Lord Bexley. I sat next to Dr. Otter, afterwards Bishop of Chichester, and now gone to his account. He made some severe remarks. I asked him, if he had ever seen clergymen from America—for instance, Bishop M’Ilvaine, and Dr. Milner? He replied, he had. I asked, “Have you *heard* them?” “Oh no! and I do not know any body that ever did.” “Do you not know, that their function ceases in the British Islands?” This took the attention of some gentlemen; and Lord Bexley told me, he did not know the fact. I said, “I know it was inserted as an exception;” and, as in America we do not like bonds, I advised them to have it rescinded—and now it is rescinded. But the politicians of America have said, in reference to that Act, “You never can get a good Act from England, without a *Rider*;” and they would have said the same thing, if we had gone with the Resolution of Saturday. I think, this is an improvement upon it. I think, this document intimates a proper degree of confidence in us as Christians, and confidence in us as sincere Anti-Slavery men. There is not a man here that loves Slavery. A great many prayers go up in America; but they are not for Slavery—they are for its demolition and destruction. I say, without giving a formal pledge, it is my con-

viction, that gentlemen need not be scared out of their senses by the idea of connexion with criminal slaveholders. I believe you will see that what I have said was true. I believe, the influence of this Alliance will be most blessed on the Evangelical interests of America, and the enfranchisement of the slaves. I believe the slave is A MAN; I take him as my brother. I know he has a soul, and Christ can redeem it: and I grieve that Slavery should deal with him as it does. But allow me to go further, for a reason you will see. I will soon come to the point. There is a spirit of Abolitionism—for we distinguish between Anti-Slavery and Abolitionism—the words are now technical—there is a spirit of Abolitionism, which, I believe, is revolutionary and agrarian, down-levelling, and destructive, and infidel. Of all my American colleagues, my Brother Himes is the only one of the party who is here; but *he* does not go for infidelity. He has risen in my esteem by my approximation to him; but—when he said what we were going to do, and not going to do—“*me judice*,” I replied, “*me judice*,” we will do *right*, and he will be there to help us. But, with respect to the other mode of procedure, I will tell you, that we will not go with it at all. There are a thousand reasons against it, and this is one;—some of our best civilians and lawyers believe, they are obnoxious to the gallows. They would dissolve the UNION, and they wish to dissolve it. I believe, the moment *that* notion is carried out, the slave will be crushed. We all think, that, for the sake of the slave, and universal freedom, the unity of the United States—upwards of 30—40, before long—must be preserved intact. These parties have come to this City, and are not only slandering *us*—a part of their vocation—but endeavouring to get British Christians into the scrape of dissolving the UNION. Shall we act with them? The Lord save us from their tender mercies!—the Lord save us from their fellowship! Because we have no connexion with them, do you think we have no connexion with freedom? I believe we have; and all the more, because the difference is so complete. I now conclude, with one remark in reference to our Brother from Belfast; and I will be as gentle with him as I can.

Rev. I. NELSON.—I was not permitted to speak; I must appear decided now. I was anxious to promote the unanimity of the Meeting, as much as I could; but I take leave to say, that Dr. Cox used the word “insolence” quite out of place, and I call upon him to withdraw it.

Dr. S. H. COX.—I withdraw it. I wish to say what I can to heal a wound I gave—although I had great provocation. Not only myself, but all the Americans, felt injured by what we endured in

Mr. N.'s speech. I am sorry I used the word complained of, because I do not know that he intended it : but I felt that my Country was bleeding at his feet, and greatly injured. I felt, he implied, that we were not fit to be trusted out of sight—that our protestations were not deserving of belief. We cannot be treated so : we are not so treated in America ; and we do not so treat our Brethren. If he did not mean that, it was the necessary implication : but I forbear to go into particulars. I held down my spirit ; I caught old Adam, and kept him in : but I determined, I would not remain in the Alliance, if our Brother talked about us in the same way again. Instead, however, of walking out, I interrupted him. It is possible, I may have been a little too sensitive. I am willing to forbear. I read it in the Bible, and I have thought of it. I have no ill will to my Brother : but I hope he will never make such a speech against America again.

Rev. I. NELSON explained, and signified his acceptance of the apology offered by Dr. Cox.

Rev. J. H. HINTON.—With a view to help the matter on to a conclusion, I beg to put the Motion before the Chair in these words :—

“That the Report be adopted, the Resolution recommended being subject to revision in its details at the next Session.”

The vote now to be taken should be equivalent to establishing the principle, leaving the details to the next Session.

Hereupon, the Rev. I. Nelson rose, and again avowed his perplexity as to the effect of the Resolution, and the precise character which it would impress upon the Alliance. This perplexity Sir C. E. Smith laboured to relieve, but without success. On Mr. N.'s attempting to prolong the conversation, he was reminded, that, having withdrawn his Amendment, he could not repeat his observations.

Mr. NELSON.—I must, then, enter a protest.

Sir CULLING EARDLEY SMITH.—Let me say, that I would sooner that we spent a few moments of time, and satisfied our friend. He asked me a question. I think, our friend means what is right, and what we mean. I think, he means, that, if his conscience is not committed to approbation of what is done wrong on the other side of the Atlantic, he has no objection to our proceedings. My conviction is, that his conscience is *not* so committed ; because the terms on which this Report stands are such, as utterly to prevent the possibility of his being so committed. I repeat again what I have said. He asked the question, whether we were

an Œcumenical Alliance before the Basis was passed? No; up to the time of its being passed, we were not: we were a Conference. Upon its being passed, we became an Alliance *quoad hoc*. I say, we went further, and became an Alliance *quoad hoc*; and since that, we have been an Alliance *quoad* the Doctrines set up. Thus far we have proceeded together, to the terror of the Devil, and the Pope; and it cannot be undone: as to anything further, we do not wish to be considered an Alliance. We put the Alliance on that ground, and no other.

Rev. I. NELSON explained, and again pressed his difficulty—which Rev. Dr. Carlile, of London, endeavoured ineffectually to remove.

Rev. Dr. BUNTING.—Had our friend and Brother, Mr. Nelson, been amongst us during the last nine months—had he been in more intimate connexion with the Irish Branch, to which he would have belonged—I earnestly hope, and willingly believe, that we should not have heard some things which we have heard. I beg to tender to him my brotherly advice,—if there should be another Conference, not to wait for intercourse with the Members who will compose it till within three days of their assembling; but to go betimes among them, and pray with them, and attend the meetings for devotional exercises, which will be held in the district in which he lives, and to listen to their conversation, and catch their spirit: and then, I am persuaded, if we shall have the pleasure of seeing him in another Conference, it will be with still more satisfaction.

On the Resolution being put from the Chair,

Rev. Dr. STEANE said,—I have notice of an Amendment from the Rev. J. Baldwin Brown:—

“That the Report be referred back to the Committee for re-consideration.”

Rev. J. B. BROWN.—I gave notice of that, under the impression, that the Evangelical Alliance had partially received its death blow—that the beautiful idea for which we came together was lost. It does seem to me, that the principle of the Evangelical Alliance is violated by the Committee, in that the various Sections are not to be responsible for each other's deeds. I have no confidence in an Alliance, that is not responsible for the acts of its Branches. I think, we have not sufficiently considered the question, whether it is not better that five men should meet together from different Countries, and form the Evangelical Alliance—whether there could not be a permanent embodiment of the Evangelical Alliance, which would be better for the World—than that we

should all meet, and then separate to act alone, and not to be responsible for each other's acts. It was under this deep feeling, that I gave notice of the Amendment. I do not wish to disturb the harmony of the Conference; and, if this is not the general feeling, I will not press the Amendment. I perceive, indeed, that the feeling is against me; and I withdraw it.

Rev. J. D. K. WILLIAMS.—I am too young to make a speech, but I am not too young to ask a question; and that question is necessary to be answered, I think, before I can vote for this Motion. I intended to have put it before; but I thought, from the speeches that have been made in reference to this subject, that it was answered already. Since, however, Mr. Brown has put such an Amendment before the House, I think, that we ought to be better satisfied on this point;—whether all the Members of the Alliance assembled here, when they go to work in their distinct Branches in other parts of the World, are pledged to every thing already done? If they are so pledged, we are an Evangelical Alliance. I speak for hundreds, who feel that there is a charm in this idea. We may be essentially an Evangelical Alliance—the thing we all wish—and yet we may be severally independent. I believe, every Member of this Convention is responsible to the whole Body for keeping to the principles *already* established.

Sir CULLING EARDLEY SMITH.—That question can be unreservedly answered in the affirmative.

Rev. NORMAN MACLEOD.—There is another point, I should like explained; namely, whether, although this Committee has given in a deliverance on the question, yet—if, after correspondence, it should be found desirable for the Conference to meet before the first of September in next year—the Report prevents it?

Rev. Dr. MASSIE.—It does not prevent it.

The Resolution was then put, and carried.

Rev. J. H. HINTON.—I move,—

“That the following Committee be appointed, to bring up at the next Session such points of business, as may be found to arise out of the Resolution now adopted :—

Sir Culling Eardley Smith,
Rev. J. H. Hinton,
Rev. Dr. Steane,
Rev. Dr. Bunting,

Rev. Dr. Massie,
Rev. A. S. Thelwall,
Rev. Dr. Peck,
Rev. Dr. Skinner.”

The Resolution was carried.

Rev. JOHN SCOTT engaged in prayer, and pronounced the Benediction.

The Conference adjourned till Half-past Five P. M.

EVENING SESSION.

THOMAS FARMER, Esq., moved, and Rev. W. BEVAN seconded,

“ That the Rev. Dr. Olin preside over the Devotional Exercises.”

The Brethren sung 72nd Hymn of Dr. Watts’s 1st Book. The CHAIRMAN read Philippians ii. Rev. Dr. DEMPSTER engaged in prayer. The 28th Hymn, “ Wesley’s Hymns,” was then sung, and Rev. Dr. HOBY prayed.

Sir CULLING EARDLEY SMITH then took the Chair.

Read and confirmed the Minutes of the previous Sitting.

Rev. Dr. STEANE presented the Report of the Committee, with some verbal emendations.

Rev. Dr. S. H. COX.—Mr. Noel is about to leave the Meeting finally: our American friends wish to bid him farewell. They will, probably, not see him again till we meet in heaven. I am sure, we all glorify God in him.

Hon. and Rev. B. W. NOEL.—I am sorry to occupy your attention for a moment; but I must beg to acknowledge these sentiments of kindness, and to say, that I shall always be happy to receive the good will of the American Brethren.

Rev. Dr. CARLILE then moved,—

“ That the Report on the subject of General Organization, as amended by the Committee, be received, and the Clauses considered *seriatim*.”

THOMAS FARMER, Esq., seconded the Motion; which was put, and carried.

After a brief conversation,—which resulted in an understanding, that the Document now presented was verbally different from that which had been adopted in the Morning,—Rev. Dr. STEANE read the First Clause:—

“ That, whereas Brethren from the Continents of Europe and America, as well as in this Country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective Countries, it is expedient to defer the final and complete arrangement of the details of the Alliance, of which the foundation has now been laid, till another General Conference.”*

* In this version of the Report, (which is taken carefully from the published “ Minutes,”) the Editor has been compelled, by circumstances, to commit a material anachronism,—by anticipating and embodying in it the various emendations which were suggested, and, by consent of the Movers and Seconders, adopted, in the course of the ensuing discussion. The final and correct form of the Organization will be found among the proceedings of the Nineteenth Session.

Rev. Dr. SCHMUCKER.—I will move this Clause, and, in doing so, make a few observations. I feel disposed to adopt the present revision of the Organization, not because it appears to be that which, in itself considered, is most desirable, but because all the various attempts which we have made to form an organization of a more substantive character, of a more definite and tangible nature, have failed. We have failed to do so, with anything like the full approbation of all concerned. And, certainly, the general principle upon which our Christian Union must be formed is, that we shall embrace in it only those things in which we are agreed. If we could have agreed to a more definite organization, it would have been preferable: but, as that is impracticable, I am willing to co-operate in the adoption of this organization, which will give us something like an Ecumenical Council, or Alliance,—at the same time, leaving to a future period such additions as may appear necessary. The Committee have made some additions to the propositions brought up this morning: but they will come under review successively; and, therefore, I shall say nothing about them at present. The only remark which it appears to me desirable to make is, that I move this Resolution, in order that I may enjoy the honour of having my name associated with some part of this great work. This ought to come up in two clauses, however, instead of one; and at some future period I may move the old organization, as given in the printed copy; because the present scarcely gives existence enough to the Alliance. It refers to the Alliance to be formed in future, and to the Basis to be adopted; and yet it speaks of an Alliance in existence. There is a slight verbal contradiction, therefore: but, in order to make progress, I move its adoption; leaving it to subsequent reflection, whether I shall not afterwards propose the addition of the first Article.

Rev. Dr. BUNTING.—I am inclined to think, with Dr. Schmucker, that the first Article in the printed paper had better be retained, stating, of whom the Members of the Alliance shall consist: for I consider that the Alliance is formed—that there is the actual subsistence, for every purpose of reference and consultation, of an Evangelical Alliance. That all its arrangements are not complete, I admit: nevertheless, substantial progress has been made; and I hope, it may be found meet to take the first Article of the printed paper as the first Article of this new Series. Then we come, in due order, to the Article now read, as the first of the principles that were discussed at length this morning. I heartily concur in it. I hope that such has been the earnestness and sincerity of the prayers offered up for many months, but especially during the last few weeks, for the

guidance of God upon these our deliberations, that even our occasional errors, and blunders, and difficulties, have been, and will be, overruled for ultimate good. I strongly incline to think, that it has been the case in reference to this particular part of the business. I think, with Dr. Wardlaw, we were not prepared, without more correspondence, more intercourse with each other, for that which some of us had contemplated: but, perhaps, that very strengthening of principle, and of Christian Brotherhood, which we have acquired, will furnish materials for final determination upon the points now under consideration. We shall also have the opportunity of talking over the matter, and praying over the matter, and getting other opinions on the subject. It seems to me, we have been led to the right point. We agree, that there ought to be *manifested* Christian Unity; we have begun to manifest it; and we are determined still to do so, in every way in which it shall be found practicable. We have got rid of the difficulties of such manifestation on Doctrinal points; and we have agreed to Objects, which, when we are organized, we shall pursue. The next point is, as to the constitution of the different Branches; but that is too important to be determined for all the World by the few—yet, happily, the many—assembled here. I do heartily approve of this change, and think that God has led us to it.

Rev. J. H. HINTON.—The remarks made are excellent; but I do hope, the example will not be followed of making speeches. The practical suggestion made by Dr. Schmucker, and supported by Dr. Bunting, will not do. Dr. Schmucker merely threw it out, without going into it; and I think it will drop.

Rev. Dr. CARLILE.—I think, there is great reason, and great force, in the ground taken by Dr. Schmucker; though I agree with our friend, that it cannot be adopted by the Meeting. It would be a settling of the question all on the other side. But I think, we ought to make a verbal alteration, and give great prominence to the fact, that the Alliance exists, leaving any further details to the different Countries.

The Clause was put, and carried.

Rev. Dr. HOBY moved,—

“ That the Members of the Alliance be recommended to adopt such organization in their several Countries, as, in their judgement, may be most in accordance with their peculiar circumstances, provided, that no one Organization of the Alliance shall be held responsible for the proceedings of another; on the understanding, that, whenever an Organization shall be formed, the Brethren who have been present at the Conference, or have been enrolled as Members and Corresponding Members of the Provisional Committee, shall act

collectively for the formation of it. That, in furtherance of the above Plan, it be recommended, for the present, that an Organization be formed in each of the following Districts, viz. :—

- " 1. The United Kingdom of Great Britain and Ireland.
- " 2. The United States of America.
- " 3. France, Belgium, French Switzerland, and the Waldensian Valleys.
- " 4. The North of Germany.
- " 5. The South of Germany, and German Switzerland.
- " 6. British North America.
- " 7. The West Indies.

" And that additional Organizations be from time to time recognized as such, by the concurrence of any two previously existing Organizations."

I suppose, it is not desirable to offer a remark upon the Resolution, even though one might have a suggestion to make. I was only thinking of the East Indies and Asia.

The CHAIRMAN.—I was going to make this suggestion,—whether we should not take the first part of the paragraph, which relates to the principle, and then each of the districts, separately? I should be disposed to subdivide the paragraph, and consider Dr. Hoby as moving down to the point where you specify the districts.

Rev. Dr. STEANE.—I think, with regard to the East Indies, the West Indies, the South American Colonies, and the Cape of Good Hope, we have reason to believe, that there are friends there ready to form themselves into Branches; but the fact is, that *in the Conference* we have not a sufficient number of Brethren to constitute a nucleus, to whom authority can be given. It appeared best, therefore, to defer the consideration of Branches in these several parts of the World, and leave them to spring up spontaneously, as no doubt they will, when they are informed of our doings; and they will be recognised, when formed, by the concurrence of any two Branches.

Rev. Dr. HOBY.—I had intended for two minutes to trespass on the time of the Meeting: it was not in reference to this Resolution, but to the last. I am afraid of appearing to place the reason for our proceeding no further than we have done upon a somewhat different ground; but to my mind it is perfectly clear, that we have encountered one, and one only, impediment. The hinderance we have encountered to our Œcumenical arrangement, on the broadest scale, is—Slavery. I have a feeling, a painful feeling, of doubt, as to our introducing other causes; when we ourselves know—at least, I think so—there was but that one cause. I do not wish to open the discussion again; but I did intend, with submission, to take the opportunity of saying these few words.

Rev. Dr. OLIN.—I have great pleasure in seconding this part of

the Report ; more especially, as it embraces the chief alteration, so far as principle is concerned, which has been adopted. I may take occasion to say, I have the greatest satisfaction in that change, with but a single drawback,—namely, that a number of Brethren had an apprehension lest we should have weakened the Alliance, and rendered such union as was hoped for impossible. I am more pleased with the state of affairs than I was before : it has been my dread, that we should attempt to do too much, and bring in heterodoxy. With the large Christian confidence we are now prepared to exercise, none of the difficulties we feared will be realized ; and we shall have accomplished more under this than under the organization at first proposed.

Rev. J. BEECHAM.—I am glad the Secretary has explained the reason why any reference to the British Colonies has been excluded. I am glad to learn, that the British Colonies have been under the consideration of the Committee ; and the reason is sufficiently satisfactory, why there is not a more special reference to them. We have two representatives from the West Indies ; and it will give satisfaction to the Committee to know, that there is reason to believe that a Branch will be formed there very speedily.

Rev. Dr. STEANE.—The terms are,

“That, whenever an Organization shall be formed, the Brethren who have been present at the Conference shall act collectively for the formation of it.”

I beg to submit, that in our own Country there are many Brethren that have not been present at the Conference, who have a right to take part in the formation of the British Branch. That may be the case with respect to other Branches, in various parts of Europe : I would, therefore, add to “Members present at the Conference,” “the enrolled Members.”

Here a conversation arose, chiefly in the way of question and answer, on some points of terminology and detail ; which was sustained by the Chairman, Drs. Steane and S. H. Cox, Messrs. Girdlestone, Hinton, and Eckett, and other gentlemen. The report of it would only confuse the reader ; and its substance and result will be found in the first part of the Clause under discussion, as amended and given above. This passed the Conference.

The second part of the Clause, also, down to the specification of districts, was agreed to.

Rev. Dr. STEANE read :—

“The United Kingdom of Great Britain and Ireland.”

Carried.

“The United States of America”—

having been next read,—after an observation from Dr. S. H. Cox,

Rev. M. RICHEY said :—For five or six months we have had in Canada an Alliance formed ; and we wish to follow the example, the wisdom, and the direction, which the General Alliance of this Country might give. If it should not be deemed anomalous, after the principles put forth, to associate the British Provinces with the United States, I should most cordially concur in such an arrangement : but it occurs to me, that an objection would arise from the fact, that we should be placed in the same position as Great Britain, in the event of any collision. As to the ultimate shape the Alliance may take, I think, it will be better to keep Canada and the States separate. I am sure, in the Country from which I come they are prepared.

After a few words from Rev. Messrs. N. Macleod and Ph. Church, and from Dr. Alder, District No. 2, was agreed to.

Under No. 3, (France, Belgium, &c.,) the Rev. Charles Cook having suggested the introduction of the Waldensian Valleys,

Dr. A. P. STEWART said :—I question the propriety of publishing the fact of the existence of any such Association as we propose in those Valleys. I question whether it might not produce awkward consequences to the people themselves ; as the Government are wide awake to all that passes. I question whether it might not be considered as an unlawful measure against the Country.

Rev. C. COOK.—I know pretty well the Waldensian Valleys ; and I do not think, that that objection has any real foundation. I believe, the Jesuits will do all they can ; but I believe, the King is as favourable to our Brethren there as he can be in the circumstances in which he is placed. He has manifested it on one or two occasions. There is a *Concordat* between him and the Roman Government ; and, in consequence of that, the Catholics exercise independent jurisdiction. There have been cases where the King has shown them favour. I do not think they have anything to fear ; on the contrary, they would like to be acknowledged and affiliated by you.

District No. 3, including the Waldensian Valleys, was agreed to. Also Districts 4, 5 and 6.

Rev. JON. EDMONDSON.—Will you permit me to add “The West Indies?” I think they should not be lost sight of.

Rev. Dr. STEANE.—Additional Branches will, from time to time, be recognised as such by the concurrence of two existing Branches.

Rev. JON. EDMONDSON.—We should yield them all the encouragement we can.

Rev. J. H. HINTON.—If encouragement to the West Indies could be associated with the idea before us, I should not hesitate ; but the attitude of the Motion is not understood by the Brother who has spoken. It is not, that we can recommend the West Indies, or other places, to form Alliances ; but the Motion is, to recommend the Members of the Alliance to proceed in the formation of Branches in such and such districts, they being instructed to act collectively. Now, to recommend to the Members of the Alliance, who happen to be here from the West Indies, to take this upon themselves, would be an awkward matter—they being but two. If there were a dozen, it would be a different thing. Should we adopt the addition, the two Brethren here would be distinguished over and above all the Brethren ; and it would constitute them, what, I am sure, no two parties would wish to be, the prior authoritative Members there. I think, it will be better to leave the West Indies to themselves, to form an Alliance among themselves.

Rev. JON. EDMONDSON.—There are but three from the North American Colonies ; and I do not know, that they have been constituted Members of the Alliance.

Rev. W. BEVAN.—In the Colonial possessions mentioned, you have all the preliminary arrangements ready to your hand. In the other case, you have not. We are not now excluding any part ; but are fixing on such as present the opportunity for ready and immediate formation.

Rev. S. A. WALKER.—There is a communication from the Cape of Good Hope. It was stated, that there were as many as sixteen Missionaries, who had sent a communication, declaring their joy and happiness at such an Alliance ; and that they had signified their intention of forming a Branch : but I think that, where no feelings have been expressed, we ought to signify our willingness to receive communications.

The CHAIRMAN.—That will come under a subsequent clause. Although we have Corresponding Members, we have not *here* a single individual from the Cape of Good Hope.

Rev. Dr. BUNTING.—I did not know, that you had passed by the West Indies. I think you might include them ; and, when I consider the peculiar character and situation of Christians in those Colonies, I think it is of importance to recognise them. Perhaps, it may exert some indirect influence, of a most gratifying and beneficial kind ; and we should know, that, in the West Indies,

there is a general desire and disposition to be connected with us. It is a part of the World, in which there are many Baptist Brethren, and a large number of Wesleyans and Moravians; and they do deserve to be recognised.

Rev. JON. EDMONDSON.—It will be remembered, that Mr. Fraser delivered a message from some of them to this Conference the other evening. I should not have spoken, if I had not regarded this matter as being of importance. I would simply move the addition of "The West India Colonies."

Rev. W. M. BUNTING.—I very earnestly second that.

It was then agreed, that the West Indies should form No. 7.

The concluding sentence of the Second Clause, after a question by Rev. R. Eckett, was affirmed.

Rev. Dr. STEANE read the Third Clause :—

"That an official correspondence be maintained between the several Organizations; and that Reports of their proceedings be mutually interchanged, with a view to co-operation and encouragement in their common object."

Rev. Dr. SMYTH.—I am quite satisfied, that this Motion will receive the unanimous support of the House. It is written, that, 'as iron sharpeneth iron, so doth the countenance of a man his friend;' and the next best thing to friendly intercourse is friendly correspondence. I am sure, we shall receive a vast amount of valuable information from *this* correspondence,—together with an increased measure of that brotherly love, of which we have had such delightful examples during our present sittings. As I am about to leave the Conference, will you allow me to express the unfeigned gratitude I feel, in regard to the conclusions to which you have come, on the subject which has proved so exceedingly difficult and perplexing? We have realized, in a most remarkable degree, that saying, that "Man's extremity is God's opportunity." In answer to united and earnest prayer, He has led us, I think, by a right way. I trust, any passing clouds, that have darkened the sky, will only tend still further to brighten our prospects, and lead us to rest more implicitly upon HIM who has promised, that "The meek will He guide in judgement, and the meek will He teach His way." I beg leave to say, that I consider it a distinguished honour which you, Sir, have enjoyed, in presiding over an Assembly unprecedented since Apostolic times. May we all realize the happiness of those, "whose God is the Lord!"

Rev. S. A. WALKER.—As I thought it my duty to express some little disappointment at the conclusion to which you have come, I am thankful, that this Resolution has been entrusted to me; for

it gives me an opportunity of expressing my conviction, that what took place will have the effect of drawing us more closely together. My heart's desire is, that all Sections of the Christian Church should be brought to sympathize more and more with each other. It was on that account that I expressed my fear, lest there should be an interruption of that harmony. Now, the more closely this correspondence is kept up, the more shall we be brought to a close communication of mind and feeling; and, consequently, the differences that now exist will be removed. Upon this, to a great extent, will depend the ultimate success of the Ecumenical Alliance. I trust, we may all exercise perfect confidence towards each other, and have no anxiety about the matter,—but carry on the Alliance, by all the courses pursued, to final success.

The Clause was then carried.

Rev. Dr. STEANE read Clause Fourth :—

“That the next General Conference be held at such time and place, and consist of such persons, as, by correspondence between the Organizations of the Alliance in different Countries, and under the guidance of Divine Providence, shall hereafter be unanimously determined. A Conference of any two or more of the Organizations may be held at the pleasure of the Organizations desiring it.”

WILLIAM LEFARD SMITH, Esq.—In moving the adoption of this, I will only say, that the position in which the question stands is quite in harmony with my own feelings. It is far better for us to be left where we are, than to have made the Alliance externally as complete as we could have wished, without a better understanding among ourselves. It shows our dependence upon God.

MARCUS MARTIN, Esq.—I am desirous of not occupying the Conference with words. I will rest satisfied with cordially seconding the Resolution; merely expressing my trust, that it may please God, in His Providence, so to order the matter, that the several Branches may all arrange together, that, before many years elapse, we may have another Meeting,—which, I trust, will be as satisfactory to us all as this has been.

After some demur on the part of the Rev. Dr. Schmucker,—which the Chairman, on a point of order, overruled,—the Clause was carried.

Rev. Dr. STEANE read :—

“That the Alliance consist, *First*, of all such Members and Corresponding Members of the Provisional Committee, as shall still adhere to its principles and objects,—and, *Secondly*, of such Organizations, as may hereafter be formed in consistency with them. That persons who may be hereafter

admitted Members of any Organization of this Alliance shall be regarded as Members of that Organization only to which they have been admitted,—until the occurrence of a General Conference, when they may be, by its authority, admitted Members of the Alliance.”

Rev. W. M. BUNTING.—I am not sorry to have been called upon to move this Clause,—simply, because it affords me the opportunity of offering an explanation somewhat varying from that which has been offered on one main point by my excellent friend, Mr. Hinton. In the first Resolution it is alleged, that the *foundation* of the Alliance has been already laid. Now, I understood Mr. Hinton to speak as if that foundation had been laid, simply, in the living subsistence of the present temporary Assembly. That is by no means my understanding of the fact assumed. I think, the foundation is laid in two parts of our past proceedings;—in the Doctrinal and Moral Principles which we have in common affirmed,—and in the general line of action, with reference to certain sacred Objects, to which we have agreed to adhere. On this foundation, our One Alliance will preserve both existence and strength, long after the present Assembly of friendly Christian spirits shall have broken up. As to any thing more than this—any thing like an *organic* unity among Christians in all parts of the World, the Old and the New too—I have been from the first an avowed sceptic: and I feel thankful, that Brethren have had the lowliness, and the wisdom, not to attempt that, which, at present, they cannot attain.

Rev. PHARCELLUS CHURCH.—I second this Motion; and would add a word on the subject of a future Conference. Though there may be fears entertained by Brethren in this Country, that some offensive individuals from the United States may find a place in the Alliance, yet, I think I speak advisedly when I say, there is no ground for such a fear. Though there might be individuals in the American Organization alone, whose presence might give offence to the British Public, yet, that fear now being known, and well understood, there is not one such, I am quite sure, that would desire to disturb the harmony of your Meeting by his presence. Moreover, allow me to express the overwhelming gratitude of my heart for the result, which, by the grace of God, we have been enabled to come to on this subject. Though clouds have hovered around, yet, they have always shown the Bow of Hope; and I believe, that out of this Assembly—from the confused mass of argument and opinion—there will arise a beauteous organization, to plume itself for high purposes.

Rev. Mr. JOUNSTON, from Ireland.—Allow me to say, I have

been looking with great interest on the proceedings. My Irish friends know, that I have been anxious, since the year 1842, upon the point in hand. I wished, if possible, to introduce into the qualification for Membership, not merely Doctrines received as the Basis of the Union, but *experimental piety* exhibited in connexion with those Doctrines.

The CHAIRMAN.—I beg our friend's pardon. It would be so alien to the subject before us, that it had better come in another place.

Rev. Dr. STEANE.—When we come to the organization of the British Branch, that will be the proper place for it.

Rev. R. ECKETT.—My object in rising is, to ascertain the import of the concluding words of the Resolution. If I caught them correctly, they are to this effect,—that persons admitted as Members of the Branches may become Members of the General Alliance, when another Meeting is convened. I wish to know, whether we are to take these words as indicating, that they *are to be* Members of the General Alliance. I know, it is intended, that they *may* become such, on election.

The CHAIRMAN.—It is a curious fact, that I suggested an alteration of the word. It stood, “shall:” I said, it will improve it, if you say, “may.”

Rev. R. ECKETT.—“Are.”

The CHAIRMAN.—That would be the same as “shall,” which you had better avoid. They will not be Members of the Alliance, but of the Branches, till a Conference is held, when,—if we are all peaceful and happy, they will be exalted to the Alliance by that Meeting.

Rev. Dr. SKINNER.—The question has occurred to me, who will compose the Alliance when it is next convened?—the Members of the Alliance who are here? or will it consist of persons delegated by the Organizations, or Branches, to attend?

Rev. Dr. STEANE.—I can answer the question in the words of the preceding Resolution. I call attention to Clause Fourth.

The CHAIRMAN.—Which Clause was intended by the Committee to leave open this question, whether there should be delegates, or a meeting together of all the persons who constitute the different Branches.

Rev. Dr. SKINNER.—What power is to determine the persons to come?

Rev. Dr. MASSIE.—The various Committees must unanimously agree to that.

Rev. H. GIRDLESTONE.—The confusion remains. You have

said, that the persons hereafter admitted to the Branches shall not become Members of the Alliance till the next Conference. How can they send delegates, when they are not Members? You talk of its being in the power of one Branch to forbid the Assembly; and in every one of these Branches are persons not recognised as Members. There is great confusion. It seems to me, that we are undoing all that has been built up for us by our Assembly.

After a somewhat confused conversation between Dr. Massie and Mr. Girdlestone,—and a few remarks from Dr. Bunting, which the Reporter could not have rightly apprehended, and has not rendered intelligibly,—

Dr. BLACKWOOD said :—There is a good deal in what Mr. Girdlestone objects. There may be a small Branch in the West Indies, that may have little connexion with us; and they will be able to prevent the convening of a Body capable of legislating for the whole Alliance. I apprehend, from the word “unanimously,” that, if one Branch said you should not have a Conference, you never could have a Conference, *that could legislate for the Alliance.*

Dr. MASSIE.—This part remains as we received it. We were not empowered to alter it.

Dr. BLACKWOOD.—I think, it is competent to move an Amendment.

Rev. J. H. HINTON.—I am aware, that the word “unanimously” has been added by the Committee in the revision of the Resolution, not altering the *sense* in which that Resolution had come from the Chair—the sense in which I had expounded it: but the reason is, unless it be in the power of any single Branch to prohibit a General Conference, there is no guarantee whatever against our being brought, whether we will or not, into the region of Slaveholders. Make a majority of the Branches to determine a General Conference; and we may say, there are Slaveholders—we cannot meet them. This will produce a painful collision in the Body. But, let it be held, that there shall be no General Meeting, till it is unanimously agreed to—give to each Branch a *veto* on the General Conference—then we are safe. Then I have security, that I can prevent a Meeting being held—that I can prevent Slaveholders being brought into contact with me—so long as I please. At any rate, if I cannot act with my Branch, I have my individual power.

The CHAIRMAN.—Let me bring you to a religious view. We must have faith in God. It is a possible case, that one Branch may stand out pertinaciously: there may be difficulties: but that God, who has led us graciously hitherto, will not allow those

difficulties to prevail. If it is right the Conference should be held, He will lead us all to agree.

Rev. H. GIRDLESTONE.—I believe, there *will* be one of all the Branches within a given time. I believe, Divine Providence will call us all together.

Rev. R. W. OVERBURY.—Suppose that in five years a General Conference should be held at Geneva; I want to know, whether, in order that I may attend at Geneva, it is necessary I should be deputed by a Body in England,—or whether my being a Member of this Branch is in itself a qualification for attending and taking part in it? I do hope, that the principle of Delegation will not be introduced into the Evangelical Alliance. If any Body of Christians choose to give additional importance to the attendance of any one individual, they can do so, by deputing him to represent their sentiments, when they cannot do it for themselves: but let him be present, and take a part in the proceedings of the General Conference, by virtue of his being a Member of some one Branch of the Alliance. The system of Delegation, brought into Societies, introduces civil and political influence into them,—a thing which, I hope, it will be the endeavour of this Alliance to avoid.

The CHAIRMAN.—That matter is not before the House.

Rev. Dr. MASSIE.—You can answer Mr. Overbury at once. He asks, whether he may go to Geneva? Certainly, he may.

T. P. BUNTING, Esq.—The Resolution says,—

“That persons who may be hereafter admitted Members of any Organization of this Alliance shall be regarded as Members of that Organization only, to which they have been admitted,—until the occurrence of a General Conference, when they may be admitted Members of the Alliance.”

I suggest the words, “by its authority.”—Agreed to.

Rev. S. A. WALKER.—One word about the next General Meeting.

The CHAIRMAN.—You cannot go to the subject of the next General Meeting.

Rev. W. BEVAN.—If Gentlemen would have attended to the Resolutions that have been passed, we should have saved much time.

Rev. G. OSBORN.—The next Conference is clearly involved in the latter part of the Clause. I deprecate the hurry which some of the Members have manifested with reference to this matter. I regret we have not the Resolution before us entirely explicit. I hoped that the Resolutions would be improved as they passed through the House: but this point will bear looking at again,—by whom the Conference is to be called—by what authority?

Rev. S. A. WALKER.—Dr. Massie said one thing, and you say another. Dr. Massie said, “it will be competent for two Branches to meet together.” If it be competent for two Branches, it is competent for three, four, or five; so that the case might be, that all the Branches but one would meet together, even if one dissented from the general invitation to meet. It is, therefore, self-evident that one Branch cannot prevent a General Meeting. (Cries of “Yes, Yes.”)

Rev. W. M. BUNTING.—There is an important distinction between two sorts of Meetings provided for—that is, between a Meeting of two or more *Branches*, purely for *friendly and devotional* intercourse, and the *Legislative Conference of the Alliance*. Now, on the former point, I put a question, a while ago, by the desire of Mr. Norman Macleod; and Dr. Steane met me by reading the last part of Clause Fourth. I understand, that the independent Branches, as such, are competent to meet on other and less restrictive terms than those, by which you limit the Meetings of the true, unmixed, responsible Alliance.

After a few remarks by Drs. Massie and Skinner, and a question by Mr. Osborn,

Rev. J. H. HINTON said:—The questions respecting the next General Conference are very important: but it was the recommendation of the Committee, and it is the intention of the present Report, to postpone the consideration of them. It has been so recently decided, that it can scarcely have passed from the recollection of any one,—

‘That the next General Conference shall be held at such time and place, and consist of such persons, as shall be determined after correspondence.’

But you are asking for these questions to be determined *now*. You ought, rather, to ask, that the Resolution we have passed may be rescinded, and then we may go to the consideration of these questions; otherwise, they cannot be brought up—this is not the business which you have to do. I should be glad to enter into these questions; but I have an oracular answer:—we felt, that there were important questions less desirable to be decided now, than to be left for correspondence between the Branches. If the Conference think it undesirable so to leave them, let them go on that ground with their eyes open: but, in that case, let us first rescind the Resolution.

These hints were not sufficient to restrain several of the Brethren from pursuing a desultory course of observation on the same points,—which, however, was presently checked by

The CHAIRMAN, who said:—These questions are very right to be put: but they are not pertinent to the subject before us, and do not bear upon the passing of this Resolution. If you intend to do anything, you should re-consider and rescind a Resolution you have passed, as to the mode in which the next Conference is to be convened. I do not say, it may not be right; but let me remind my friends, that this is the Resolution before them. (Reading it.) It is a Resolution as to Membership, not as to the way in which a Conference shall be convened. We have taken up that subject collaterally: but the matter is not before us.

Rev. Dr. SKINNER.—I am reluctant to say another word: but I wish to ask this question,—Whether the Members of the Branches will be Members of this Alliance? If they be not, you empower those to constitute this Alliance, that are not Members of it.

Rev. W. BEVAN.—Although it is not in technical phraseology, I have put in the two forms:—first, the Members who shall compose the next Conference of the Alliance shall consist of such persons only as are, *de jure*, Members of the present Conference; then, secondly, it shall be for those parties to determine, who shall be included in the widening scale. That is the idea. I think, it is important. We might take it up at some period in our next sitting, and incorporate it, in an orderly way, into our proceedings.

The CHAIRMAN.—I would suggest, that this Resolution might first be passed; for there is nothing likely to lead to contradiction—we should be unanimous. I think, we shall be safe in passing this Resolution.

Dr. BLACKWOOD.—Are these Resolutions to be considered as decided irrevocably? I should like to see the Series before us in print.

Rev. W. BEVAN.—We may leave it this way. We have gone through the Clauses, *seriatim*; the confirmation of the whole Report may be left till to-morrow morning.

The last Clause was then put, and carried.

Rev. W. BEVAN.—You have come to the resolution, that the Report of the Committee, as amended, be received for consideration; and it has been discussed in Clauses, *seriatim*. That is as far as you have gone. It is incumbent upon you to follow up this course by another Resolution, adopting the whole in an amended form.—That you had better reserve till to-morrow morning.

Rev. Dr. S. H. Cox.—Dr. Olin and myself were appointed a Committee, on the part of the American Members of the Alliance, to present a very brief communication to you. It is signed by us, and is as follows:—

"The undersigned, as a Committee of the American Members of the Alliance, beg leave, on behalf of their countrymen, to say, in these concluding scenes of the Conference, that they feel it proper to express the grateful satisfaction which they have experienced during these Sessions. They have witnessed the piety, the intelligence, and the benignity of European, and especially of British, Christians,—as well as your hospitality, your large-hearted catholicism, your steady pursuit of the object and the interests of this holy Alliance,—and also your self-denial, your generous expenditure to a very large amount, in preparation for the Conference, and in connexion with it: and their hearts have responded with divine delight, glorifying God in you. Accept these sincere utterances of gratitude and fraternal feeling. They commend you all,—and especially the Honourable Baronet, Sir Culling Eardley Smith, who has so ably and kindly presided over the deliberations,—with all their hearts, to the Covenant-favour of God our Saviour: they will gratefully remember you when far absent, should it please God to re-conduct them in health and safety over the vast ocean to their beloved native country, and to the incomparable endearments of 'home, sweet home,' in the circles of their own families: they ask a kind remembrance in your prayers; and trust, that all will unite to strengthen the bonds of Christian amity and cordial appreciation between these two related Countries, by all proper influence in regard to them: and they conclude with the prayer, that this blessed Alliance may have, and enjoy, the patronage and favour of God Almighty, in whom, through the Lord and Saviour Jesus Christ, is all our hope. And, with these sentiments, they desire to bid you all a most affectionate FAREWELL!

"STEPHEN OLIN, }
 "SAMUEL H. COX, } *Committee as above.*

"*Freemasons' Hall, London, September 1, 1846, Nine o'clock, P. M.*"

Rev. J. H. HINTON.—I move,—

"That the Address now read be entered on the Minutes."

Rev. Dr. MASSIE.—I second the Motion.

Rev. Dr. BUNTING.—I beg to support it.

Rev. A. S. THELWALL.—And I wish also to have that honour.

The Resolution was put, and carried.

Rev. J. H. HINTON engaged in prayer, and pronounced the Benediction.

The Conference adjourned till ten o'clock on Wednesday morning.

THIRTEENTH DAY—SEPTEMBER 2.

MORNING SESSION.

THE Conference assembled at 10 o'clock, A. M.

Rev. A. D. CAMPBELL moved, **Rev. Dr. URWICK** seconded,—

“That **Rev. Dr. S. H. Cox** preside over the Devotional Exercises.”

Carried.

The Brethren then Sung **Dr. Watts's** Version of the 133rd Psalm, (S. M.) The Chairman read **Philippians iii.** **Rev. C. M. WIMBERLEY** engaged in Prayer.

The CHAIRMAN.—My honoured and dear Brethren,—

“Bless'd be the tie that binds
Our hearts in Christian love.”

We are approaching the termination of our most interesting deliberations in this Hall,—which, as long as God shall spare us in this world, and yet more when our spirits are renovated and perfected in the other, we shall remember with intense interest. I think we have all seen His hand and His counsel in the events, in which we have been the sub-agents of His own Providence. We have felt often, I trust, that triumph and exultation, which He alone can inspire; but, perhaps, mingled with more than we thought of earthliness and self: and we have felt His hand checking us—giving us mementos (sometimes recorded in wounded feelings) of His supremacy, who “scourgeth every son whom He receiveth,” and who is educating all that are begotten of Him for that heaven, into which, in their maturity, they shall all enter. But I go from you, if God spares me to go,—as, I have no doubt, other Brethren will,—with this impression, that we have not come together in vain. Under God, and in Him who works all our works in us, we have been enabled to do something—to do much; which is not the beginning of the end, but the beginning of the beginning: for I have no doubt, that God has other blessings in store, allied to these, and of which these were but the first fruits—the harbingers—the commencement of the train. He intends that the World shall know Him. The Church which He loves is the

Church to which the Apostle refers, when he says ;—‘ Nothing availeth in Christ Jesus, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, even upon the Israel of God.’ They are the Israel of God ; and, if we are of them, every one of us will say and feel, that every other one is his Brother, or his Sister, in Christ Jesus. We are about to return to our various labours and localities. Our duties are in places distant from each other : and what shall the motto of our conduct in them be ? God give us grace to illustrate all the sentiments of the Evangelical Alliance ! May God give us grace to act as those whose citizenship is in heaven, and who do not, in the wilderness, dishonour their allegiance to the King and Captain of that City, to which they belong ! Let us follow this rule : those whom Christ accepts, we will accept. Oh that we may breathe that spirit ! And, though every man must have a connexion with some of the tribes of the great Commonwealth of God’s Israel, yet let that connexion be on the maxim,—“ Preference, not exclusion.” If a man join, on his own responsibility, any one Denomination, (as he must—for he is bound to belong to the Church visible, as well as to that which is invisible), let him feel his accountableness to God, and his liberty as to man, in regard to his preference. But, while he prefers his own, let him give to his Brother the same liberty. “ Preference, not exclusion.”

Now, if I know my own soul, it has always appeared to me, that the spirit of exclusion is that of Antichrist, exalting himself in the temple of God. I could not adopt it. I could not, when I began my Christian course in November, 1812, and enlisted for eternity under the banner of Christ. And I am farther from it now. I would not belong to any Church on earth, that would require me to exclude those whom Christ accepts. I cannot but think, that that principle is worthy of Christianity. I believe we should all say, in the language of what is called the Apostles’ Creed,—which is, indeed, the Creed of us all,—“ I believe in the Holy Catholic Church, the Communion of Saints.” The Communion of Saints illustrates what the Holy Catholic Church is in the Creed. What is Communion ? I have often heard the expression used ; and I am afraid its Scriptural meaning has suffered some degeneracy in our hands. The prime idea of the word is *joint participation*—co-partnership in Christ, as God’s children. Having received a paternal inheritance, even the same blood-bought and incomparable benefits, from the throne of the Mediator, who gave gifts to men, when He had bought them with His own blood,—from Abel to the present time, and till the last saint has gone to glory, and for ever

afterwards, we shall all together inherit the same things. *That* is the first idea of Communion. And the other is secondary, the fabric that is built upon that foundation:—it is the acknowledging of each other, and maintaining feelings of love to God's children and God's family, for God's sake. That inter-communion results from joint participation in Christ.

Now, let us rejoice in the fact, that God can see a Christian when we cannot: and I believe sometimes our piety gets as much out of the way as did Elijah's, when, in Ahab's abominably defective kingdom, he considered, that he himself was alone, and they were seeking his life. But God told him, that He saw seven thousand men there, that had not bowed the knee to Baal. I suppose there were, in good King Jehoshaphat's kingdom, more like seventy thousand. Blessed be God! He can see all the thousands,—all that pray for each other. And should we not do all that we can for their honour, comfort and advantage?

With these feelings I hope to go home, to work as a Christian Pastor. I hold to the principle, that it is better to wear out than to rust out;—anything but rusting out in the Cause of Christ Jesus. But I hope to correspond with you, and to hear from you, and to love you, and to recollect you: and we shall, I trust, hear of the great effects of this Alliance now formed,—which, I doubt not, will be more and more animated and pervaded by the grace of the Lord Jesus Christ.

I cannot conclude without saying, that, bad as I am—(and no man knows so well as I do how bad I am)—I feel I have been made better by this proximity and fellowship. I have felt my heart enlarged. I have felt my soul going out in love to the Brethren. I have been astonished at one feature of "orthodoxy, which I trust the occasion has enabled us to display: it is, the wonderfully œcumenical language which has been used at the Throne of Grace. No matter what Denomination it came from;—we have had no time to think of that. We have seen that the suppliant belonged to the true priesthood, when he asked our Father for a blessing. My Brethren, let us pray for one another. And I would especially entreat our Brother, who has now to pray, to remember the Alliance. If God is not its Patron, it will go to ruin. It had better go. I will say of it, as Luther used to say, when he sang the 46th Psalm, and went to prayer, "Lord, grant that, if this Reformation be not Thine, it may perish." If this Alliance be not for Him, and of Him, let it perish: if it be, we will look to Him for the shield of His protection. I think it is an organization against sectarianism;—an organization against every evil thing which is now

in the World. As such, I trust in God, it will not have its epitaph written till the resurrection of the just ; and it shall then go home, with the Lord Jesus Christ, to His Father's house in heaven.

The Brethren then sung 542nd Hymn, Bickersteth's Christian Psalmody.

Rev. Dr. URWICK engaged in prayer.

Rev. W. BEVAN moved, Rev. Dr. MASSIE seconded,—

“That, in the absence of Sir Culling Eardley Smith, Thomas Farmer, Esq. take the Chair.”

Carried.

Rev. W. BEVAN read the Minutes of the preceding Session, which were confirmed.

After some discussion on points of form and order,

Rev. Dr. STEANE said :—Certain Brethren in the Committee are revising the Resolutions, which were matter of discussion last evening, and which stood over upon the Motion, that they should be forthwith adopted. That Motion was not put ; it was before the Chair when the Conference broke up. In the absence of that Committee, which has not finished its labours, I venture to suggest, that the Conference may go on with certain other Resolutions, which are prepared, and which may be now submitted.

Rev. J. BEECHAM.—I have to move :—

“That the Alliance, in closing this their first Conference, would adore the good hand of God upon His servants in those preliminary proceedings which led to the formation of their present happy Union : and would, more especially, acknowledge the teaching and control of His Holy Spirit in the Christian tone and temper of many successive assemblies for deliberation ; in the preparation of the heart, and the answer of the tongue, in social prayer ; and in the general unanimity of the conclusions which the Committees were enabled to attain. And, in thus magnifying their common Saviour, the Brethren here met would, with one mind, abase themselves in the presence of His Glorious Majesty ; hoping to be forgiven, wherein they yet come short of His will ; laying aside, together with all uncharitable, all ambitious and boastful feeling ; and evermore remembering the admonition, ‘Let no man glory in men : but he that glorieth, let him glory in the Lord.’”

I have great pleasure in proposing to the Conference the adoption of that Resolution. I have watched, with great solicitude, the proceedings which have originated the Evangelical Alliance. Although I was prevented, by the pressure of severe personal and family affliction, from taking that part in those proceedings which I was most anxious to do, had it pleased Divine Providence to permit me,—yet I have listened with great interest to the reports of

those proceedings from time to time. I have, in my closet, and in my family, acknowledged the goodness of God in presiding over the deliberations of the Provisional Committee, and in guiding them to those conclusions to which they have come. I agree fully with what has been said, as to the necessity of the blessing and sanction of Almighty God to the future success of the undertaking. With regard to the present Conference, and the issue to which it has come, I feel that there is cause for special gratitude to Almighty God. I think we have fresh proof, that God indeed is in this movement ; and we may trust, that He will overrule the proceedings of the Conference, and the formation of the Evangelical Alliance, for the advancement of His own glory. I trust, that those difficulties which have occurred will only serve to bring us nearer to the footstool of Divine Grace, and make us feel more than ever our dependence upon the Head of the Church. I have the humble hope, that those difficulties, which occasioned so much painful solicitude, will be overruled for the fuller accomplishment of the objects contemplated by this Alliance. I think again,—with reference to the peculiar call made by the Resolution upon the Members of Conference for self-abasement in the presence of Almighty God,—that the recollection of these difficulties to which I have adverted will have a tendency, under the Divine blessing, to keep us humble before God,—making us feel, that there is nothing wise, holy, or strong, without Himself. I have been called upon unexpectedly to move the Resolution, and I will not further enlarge : but, having feebly expressed my sentiments, I pray, that the Divine blessing may abundantly rest on the decisions of the Conference, and upon the future operations of the Alliance.

Rev. R. H. HERSHELL.—I feel great pleasure in having the privilege of seconding this Resolution,—inasmuch as it is connected with the state of the heart before God ; for I feel, that the greatest interest felt by any of us in the Alliance can be but a faint shadow of the deep interest felt by that Loving Heart, which was wounded for our transgressions. I was satisfied from the very beginning, when we first met at Liverpool, that God was in this undertaking. I was convinced, that it was a movement in the right direction. No one can deny that it was a right and proper thing to unite, hand and heart, with all that love the Lord Jesus Christ in sincerity. We began in this way : we met at Liverpool with fear and trembling : we separated with hearts stirred up to stronger love, and with our spirits solemnized : we left Liverpool better men than when we entered it : we were determined, whatever we did, to do it without murmuring and disputing. There was afterwards

another Aggregate Meeting, which resulted in the same manner : all who were present left it with thankfulness to God,—looking upon it with grateful hearts, and anticipating that the Lord would still guide us, and bless us. Through the good hand of our God upon us, I can say with Nehemiah,—whatever difficulties may have been in the way, we have been enabled to unite with Brethren from distant lands, to come together, to pray together, and to strive together. When God was teaching Israel a lesson of true unity, He taught them by symbols : and one of the most striking was that of the incense. Of what was the incense composed ? God commanded different spices to be taken,—some were of a very hard, and some of a softer texture ; and they were commanded to be bruised to a fine powder, before they could be fitted to mingle one with the other in forming the incense. There was the onycha with its hard shell ; it required many strokes to break it ; but each stroke only tended to draw forth more of its fragrance. Some of the spices commanded to be taken had but little odour. Yet the onycha could not say, I am so odoriferous,—why mingle me with galbanum ? am I not sufficient to perfume the whole of the interior of the Temple ? The High Priest was to bruise them together ; and then, mingling them together, they were rendered fit to constitute the incense. I feel that our bruising has done us more good than we are aware of : we are more capable of uniting together. When hard blows were given, we felt it hard to bear them : but our inward groans reached the heart of our Lord, and He was shedding down blessings abundantly upon us ; and we were enabled to say :—“ Let the righteous smite me ; it shall be a kindness : and let him reprove me ; it shall be an excellent oil, which shall not break my head.” Thus we have been brought to the present point ; to His Name be all the praise, for all the help that He has afforded us ! May He now, before we separate, baptize us with the Holy Ghost and with power !—that—as, in the upper room, they had to struggle together a long time, to commune together, to pray together ; and it was only at the end that the Holy Ghost came on them : and *then*, whithersoever they were scattered, they carried with them the glad tidings which brought the kingdoms of this world to the obedience of faith—so may it be with us ! Whithersoever the Lord carries us, may He carry with us the fulness of the blessing of the Gospel of peace !

The Resolution was then put, and carried.

The Rev. ROBERT ECKETT.—I rise to move :

“ That the assembled Brethren humbly express their gratitude to Almighty God, for the protection afforded to His servants, in travelling from Foreign lands, and from various parts of this Country, to attend the Conference ; for the

preservation of their health ; and for those refreshing interchanges of brotherly affection which they have been permitted to enjoy, in the hospitalities of domestic and social life: and they now commend one another, and especially the Brethren who are about to return to distant parts of the World, to the same merciful and Fatherly care,—in the devout hope, that they may be restored to their families and their Churches in safety and comfort, and in the fulness of the blessing of the Gospel of Christ ; and, in order to this end, they suggest, that British Christians will make special mention of them in their various services, during the present and ensuing week."

I am very sorry that I am not able to do justice to this Resolution ; it is an important and interesting one. I am sure, we have all felt very great delight ourselves, from the presence of our Brethren from Foreign lands, and are all disposed heartily to unite in expressions of thankfulness to Almighty God, the Author and Giver of every good and perfect gift, for His preserving care in bringing many of them from so great a distance to meet us on so auspicious an occasion. I am sure, those Brethren especially, who have come from America, have given a very strong proof of their ardent attachment to the principles of Christian Union. Nothing but the strongest possible attachment to our object could have induced them to have undertaken so long a voyage—a voyage which must ever be considered as connected with some amount of peril. I am sure, we ought all to feel deeply grateful to them, and more especially grateful to God, that He put it in their hearts to come, and to meet us on this occasion. We have only heard of one case in which any particular calamity has befallen a Brother. I have been informed, that a Brother, introduced yesterday, had met with a serious disaster, by which he was detained twenty days. He was shipwrecked : but, by God's mercy, he arrived in safety. I refer to our coloured Brother, who appeared amongst us yesterday. When I heard that he had suffered shipwreck on the voyage, I felt no little degree of gratitude to God, that he also, in common with our Brethren, had been permitted to arrive before the Conference broke up. And now we wish, with one heart and voice, to commend him to the care of the Father of mercies. I rejoice in that expression of affection towards our coloured Brother, to whose case I have briefly adverted. And now, having met our American Brethren, and other Brethren from Foreign lands, I am sure our affection towards them is very greatly increased: and, I doubt not, in future years,—if God shall spare our lives,—we shall have communications from them, from time to time, which will cheer our spirits, and gladden our hearts. Our prayers will go with them ; our affections will go with them also ; and I trust, that, by God's grace, the bonds of Union, which have already been formed, will go on increasing in

strength, till we all meet in the Kingdom of our common Father in Heaven. I have great pleasure in proposing the adoption of the Resolution.

The CHAIRMAN, addressing Rev. M. M. Clark, the gentleman adverted to, (who entered the room while Mr. Eckett was speaking) said,—Your shipwreck has been referred to. Our sympathies for you in those circumstances have been expressed. Our joy is not less sincere and grateful, that you are permitted at the close to be amongst us, a Friend—a Brother beloved for Christ's sake.

Rev. RICHARD REECE, (an octogenarian, and the patriarch of the Wesleyan Ministry.)—I could not find it possible to attend the early sittings of this Conference: but, since I have been enabled to be among you, I have felt my mind deeply impressed. Though I have not been able to take a part in your discussions, I have been glad to find, that the old safe Christian maxim has had its proper influence on the Meeting—"Bear, and forbear:" so that sentiments have been expressed on different subjects, without any hostile or unchristian feeling. I may say, that I have belonged to one section of the Christian Church from my youth up; and a great maxim of that Church has been, "the friend of all, the enemy of none." For more than sixty years I have been devoting my labours and my life to promote, in that and every section of the Church where I could have any influence, Christian Truth, Christian Holiness, and Christian Love. *That* has been my great object since I first felt the power of the Bible. For fifty-nine years I have been devoted to the public service of God. I have seen the operations of His Truth at home, on the Continent of America, and elsewhere; and now, at the close of a long life of labour, I am retiring from public work, to trim my lamp, and to prepare to give in my account. I have seen,—what has greatly gladdened and encouraged my heart in the whole of my course,—the prosperity of the Cause of Christ on the Continent of America. At the beginning of my life, there were 28,000—a few more or less—belonging to the Methodist Episcopal Church. There are now more than a million of members belonging to that section of Christ's Church on that Continent. As connected with our own Body at home, I found 95,000; and now we number several hundred thousands.—What hath God wrought! But, when I look at the other sections of the Church, at home and abroad, how great has been every where the progress of truth and love! And now, at the close of my life, I have witnessed this extraordinary step in advance towards the great object of the universal spread of the Kingdom of Christ,—of His truth and His grace, every where

in the World. I have rejoiced in all its movements as I have become acquainted with them. I was especially delighted with the relief afforded to our American friends by the labours of the Committee. It was my own conviction, that—under the former proposed state of things—they could not have returned to their own Country with comfort, or with the hope of succeeding. Now they will return with gladdened hearts: they will be cordially received when they go home. I pray, that the same Providence, which was over them in coming to this Country, may spread its shield round about them, and conduct them safely home again. May that shield be upon all our distant friends—unknown to me, but still my Brethren in Christ! We are told, that the Disciples went every where preaching the Gospel, as the result of the Pentecostal shower at Jerusalem, when they were scattered abroad. *We* are not scattered by persecution, as *they* were. But I trust, that all our Foreign Brethren will be a savour of truth and grace wherever they go, and thus bless the World. I second the Resolution.

The CHAIRMAN.—Allow me, as I have occupied so very little of the time of the Meeting,—having considered it my duty and privilege to sit still and learn during the whole of the Conference,—to make one observation on the Resolution, in which I most heartily concur. I beg publicly, before our friends who have visited us from America, to express to them my sincere obligations for those instructions I have been endeavouring to learn from them. I have endeavoured, since my introduction to the Meeting, to regard myself as one endeavouring to learn how I should walk, so as to be an effective Member of the Alliance. I have listened to the Brethren with peculiar pleasure and satisfaction; and I hope I am made better by their counsel and example, and that I shall take every opportunity of showing it. I am thankful to be placed in circumstances favourable for the cultivation of union. I am connected, as most of you are aware, with an institution to which little reference has been made,—the British and Foreign Bible Society. I remember, that there once came a proposition from America, that, within a short period, arrangements should be made for supplying every person capable of reading the Scriptures with a copy. Although the proposition could not then be entertained, I have had their enlarged hearts so frequently before me, that I could not cease to esteem and love those who had originated it. If it had been possible to have had a reference to this subject in our Meeting, we might have approached nearer to the period when that object will be attained. We acknowledge the Authority of the Holy Scriptures,

and the Right of Private Judgement: and, as so doing, we should consider it our privilege, to hasten the time when the wishes of our American Brethren will be realized, that every one may possess a copy of the Scriptures, in order that he may learn the mind of God.

The Resolution was then put, and carried.

Rev. J. V. HINES.—If it would not be out of order, I should be happy to make a single remark in consequence of our Brother—the representative of the Slave—being now present. I do not wish to create any disturbance this morning; but I know that all our hearts will agree to that which I wish to state. The Slaves have sent our Brother Clark. He resides in the City of Washington, and his church is within sight of the Capitol and of the Auction Stand. I would only say, that I should be glad, and I am sure my Brethren will join me in the request, that Mr. Clark should be heard.

Rev. Dr. PATTON.—I am extremely happy that the Brother has appeared here. To me it is a source of high gratification, that there should be a delegate from that portion of our Brethren in Christ. I can assure the Meeting, that it will be a very great happiness to them to hear him; because I have no doubt he will speak in the full spirit of this Alliance, with brotherly love and kindness. I am exceedingly happy that he arrived, though at so late a period. I am sorry, as far as it is proper to be sorry for anything which the Providence of God brings about, that he should have been shipwrecked. I should have been glad to have had him as a fellow passenger, and so would my friend Dr. Cox, in the vessel which, in the Providence of God, brought us in safety to your shores.

Rev. MOLLISTON MADISON CLARK.—As a Member of the Evangelical Alliance, from the United States of America, having been disappointed in arriving in London at the commencement of the Meeting, in consequence of an accident on the sea,—the ship *Empire*, of New York, being dismasted July 26, and compelled to return to New York,—I humbly beg leave, at the close, to present one or two thoughts upon the object of this glorious and holy Christian Alliance.

I feel unfeignedly thankful to Almighty God, for the preservation of my life in the midst of the most imminent danger of the sea, and for my safe arrival at the City of London; and for my admission as a Member, unworthy though I am, of this great Assembly,—composed of the wise, the good, the learned, the talented, and holy servants of our common Lord and Saviour Jesus

Christ, from the four quarters of the Christian World. But while, at the same time, I feel devoutly thankful for past and present blessings and favours, I deeply regret my loss, in not being permitted to witness the whole proceedings of the Meeting, and to derive the great advantages which I should have done from its deliberations: but, though it has been my loss, this Meeting will prove the World's exceeding gain. The Christian Community throughout the World, will peruse, with studious attention, the published documents of this Alliance, and will derive from them that instruction they will be so highly capable of imparting. They will find their way, like ministering angels, into all private society, and into all public associations of the Church,—diffusing the wisdom of the universal, united Ministry through every channel of wide-spread Christendom.

That most worthy and heaven-like Christian Alliance, which has here been created and nurtured, will go on to maturity: the Christian World will sit under the same healing stream, and will be baptized in the same baptismal font of holy Christian Alliance; and, in this mighty phalanx, the Church will go forth, in the strength of her Divine Master, conquering and to conquer.

Representing, as I do, over seventeen thousand professing Christians in the United States of America, Members of the African Methodist Episcopal Denomination,—and, more or less remotely, three millions of my race,—I feel the sacred and high honour, as well as the great responsibility. They are men—possessing, in common with the rest of the human family, great interests both in heaven and upon earth; and, though they may for a time be deprived, by frail human policy, of some of the privileges of the latter, yet they have faith to believe, that, through the everlasting Atonement, they will for ever enjoy the glory and happiness of the former.

They were of opinion, that their temporal and spiritual interests would be promoted by sending a delegate to this Meeting,—believing, as they did, that he would be admitted a Member (if properly empowered and recommended) of this grand Christian Alliance. They believed it on the ground of their faith in British soil. They believed their *temporal* interests would be advanced by their delegate being witness of the proceedings of this Body on the subject of Slavery, and reporting to them what he should see and hear. And here their delegate would beg leave to say, that he has been highly gratified with that part of the proceedings upon that subject which he has witnessed. He thinks, the Church has this great work to accomplish,—and that all she wants to effect it is, that

her concentrated energies be brought to bear, with wisdom, prudence, and discretion, upon the enlightened conscience of the World ; and, under the guidance of the Divine Hand, the work will steadily and safely go forward, till it shall be perfected. They believed their *spiritual* interests would be enhanced by their delegate making this Body acquainted with their existence as a Denomination of professing Christians, and by asking for them an interest in the prayers of the servants of our common Lord ; and also by stating, that they endeavour to maintain among them the acknowledged and pure doctrines of revelation ; that they ask to be considered and known by this great Meeting as a constituent part of the allied Church of Christ,—knowing but *one* God—one Saviour, Jesus Christ—one Spirit, the Holy Ghost—and one Divine Revelation, given by the Second Person of the adorable Trinity.

Feeling very thankful for that kind and Christian reception with which I have met, I subscribe myself,

Your fellow labourer in the vineyard of our Lord and
Saviour Jesus Christ,

M. M. CLARK.

Allow me also to present a short Statistical Account of the African Methodist Episcopal Church, in the United States of America.

“ Members	18000
Ministers	200
Day Schools	150
Scholars	1500
Sabbath Schools	100
Scholars	2000
Temperance Societies	80
Members of do.	1200

“ Method of sustaining the Ministry :—

“ 1. By the Societies ;

“ 2. By Associations of Females, denominated ‘ Daughters of Conference.’

Societies of these Females exist in the cities of New York, Brooklyn, Philadelphia, and Washington, numbering in Membership 1100. The Connexion is endeavouring to establish Schools, upon the manual labour system, for the education of their youth, and also for the education of their Ministers : thus, in the various ways specified, they are striving to diffuse among themselves intelligence and useful instruction. In the City of Washington, District of Columbia, U. S., there is what is termed the “ Coloured Sabbath School Union,”—composed of the various Coloured Denominations, the teachers of which meet in Union Meetings monthly, and the Schools meet quarterly.—M. M. CLARK.”

[The reading of these statements was received with reiterated cheers.]

Rev. Dr. BUNTING.—Allow me to have the very peculiar pleasure

—and I feel it to be a distinguished honour, after what we have heard—of moving, that the document which has been read as a speech by our excellent friend—(for excellent he must be, from the spirit in which that document has been drawn up, and the cautious prudence which has evidently been used in repressing every thing that might have occasioned a difference of opinion)—allow me the privilege and honour of moving, that it be entered on the Minutes.

Rev. Dr. S. H. Cox.—I desire, with all my heart, the privilege of seconding that Resolution. Some have accused me of inclining more to the Pope's Latin than to the Queen's English.

*"Non tali auxilio, nec defensoribus istis
Tempus eget."*

I wanted to have a reference to the speech of this blessed Brother. I believe there is not a Christian heart in America that would not have been as ours. In hearing the Cause of Brethren, three millions of those who are down-trodden in America, pleaded by a Brother who can speak in this way,—so wise, so temperate, so Christian, so eloquent,—I do not wish to say more than this: I bless God, that He has put such a spirit in him; and I shall be glad to make his acquaintance, if he returns to America, and to help him on in every way I can. I say, the more of such men we have, the better; they are the best representatives; they tell more than abstract arguments can do, that a coloured man may be a Christian—and that a man may be a Christian, of whatever colour he is. I have been wonderstruck with the fact, that from seventy to a hundred men have come to the Alliance from America, and I have not heard of the least accident before this. Our Brother, however, has been brought in safety to these shores: I thank God for it: and, probably, one reason of that Providence was, to entrench him more deeply in our affections on his arrival. I pray God to be with him when he returns, and to bless his labours. I believe that an influence like his will win a thousand men's hearts,—while hustle and severity will never do it. I hope God will give him wisdom and grace all his days,—and that every Member of the Alliance will be his cordial, fast, public and private friend.

Rev. Dr. BAIRD.—I wish to support this, as the practical way of doing good with regard to the slaves in the United States,—treating them as Brethren, and feeling an interest in every good work going on among both blacks and whites. This Brother is one of the great Methodist family in the United States. We have there several Bodies of Methodists,—the greatest is called the Methodist Episcopal Church, of which there are four or five

Branches, that have the same forms of doctrine and government; and this Brother comes from one of these,—from the African Methodist Episcopal Church. Let me state to you some facts which will interest you, and which he has put on a paper I will now read.

[Dr. Baird then read the Document already inserted in p. 487.]

This is an interesting statistical account of that Branch of the Kingdom of Christ. Allow me to say, that,—although I have taken the ground, as you well know, with my American Brethren, with regard to the question of Slavery being introduced in this Alliance,—I can say, (what they all can say,) we feel the deepest interest in promoting the work of God among the slaves, as well as among the whites, of the South; and this, from the conviction that *that* is the true way to destroy Slavery in that part of our Country.

Allow me to say further, that some of the happiest years of my life have been spent in labouring for the interests of the coloured man. For many years, I devoted a great deal of the Sabbath to promote instruction in Sunday Schools. I have taught, from first to last, many hundreds of them to read the Sacred Scriptures; and, since I have been called to preach the Gospel of Christ, when I have been in the Southern States,—and I have been in every one, with the exception of Florida,—I have found the greatest delight in preaching, not only to the Masters, but to the Slaves. I can testify, that there are among the Slaves, and the free coloured persons, in the South, a great many pious people;—I should say, from 200,000 to 250,000 Members amongst the coloured people; and a great part of them are slaves. This Brother comes from a Church in the City of Washington, where there are 250 Members;—some are free coloured people, and some are slaves.

Rev. Dr. OLIN.—I thank the Providence of God which has brought this my beloved Brother to us, after all that has passed, as a sort of seal of the understanding we have come to; I consider him a witness of the sentiments of the American Brethren. I am acquainted, as a Methodist, with the Denomination to which our Brother belongs,—and which he represents, I have no doubt, very worthily: they have a little Church within a few roods of my dwelling-place. I have been acquainted with them, and have taken an interest in their welfare. A fact, with regard to that little Church in the wilderness, will be worth more than mere declamation. They have a coloured Minister, whom we are always glad to see, and whom I have seen frequently at my house; their Sabbath School is taught by the Ladies of the Professors of the Institution of which I am the President. There is a large Church of the same Denomination at Boston; and I almost always see, in

the Clerical Meetings, the venerable Snowden : he has a seat with them. He is a coloured man, and has been a Pastor, respected and beloved as cordially as if he were a white man. I rejoice to see this Brother. I think it will do good. He will remove doubts that many may have on this subject, as to whether the Christians of the United States are really hostile to the Coloured race, or whether they find a cordial welcome?—whether he does not find in Washington those that love him? No man has come to the Conference over whom I am more disposed to rejoice ; and I thank him for the kind and modest tone in which he has addressed us.

Rev. Dr. PATTON.—Dr. Cox and myself had a little strife ; and, had he not been older and abler than myself, I should have got the seconding of this Resolution. I am exceedingly anxious, that the statement should be printed among your documents. I think it not only sets forth the spirit of this Alliance, but is in happy unison with it ; and I think it sets forth the truth with regard to the way in which the evil is to be removed. It is happily expressed. He thinks the Church has this great work to accomplish ; and that all she wants to effect it is, that her concentrated energies should be brought to bear, with wisdom, prudence, and discretion, upon the enlightened conscience of the World ; and, under the guidance of the Divine Hand, the work will steadily and safely go forward till it shall be perfected. That is the true doctrine on this subject ; and it stands apart from every form of political organization ; and it does not go to the people with all the aspects of ambition and political force,—setting forth the claims of those in one condition, and denouncing all others. It exhibits the true manner in which Christian men, deploring before God a great evil, and desiring to relieve it, should go to work. I exceedingly desire, that this paper should appear among your documents, as expressing the correct sentiment.

Rev. Dr. WARDLAW.—I cannot resist the impulse upon my mind to express my gratitude and joy for having been,—amidst various personal and private matters that have necessarily engaged my attention,—drawn to this room, to witness this scene. I would not have missed it for the world. I have been all along missing a coloured countenance amongst us. I regret the cause that has kept our Brother away ; but I congratulate him on his escape from danger, and that he is permitted to appear before us. I rejoice in seeing him amongst us,—in giving him the right hand of fellowship,—in believing that he has been, and will be, an honoured instrument in promoting the benefit of his fellow creatures. I pray God, that he may long be spared, and be made a blessing !

Rev. Dr. BEECHER.—I invite him to my house, to my table, and to my pulpit.

AN AMERICAN MEMBER.—Allow me to say the same.

The CHAIRMAN.—I am thankful that I have the honour of presiding over the Meeting on this occasion. I shall esteem it a privilege to shake hands with him, as the representative of the slaves.

[The Chairman here grasped the hand of Mr. Clark, and shook it heartily, amid the loud cheers of the Conference.]

In *your* name,—in the name of *all*,—I welcome him to the midst of us. Sometimes we thank God for the storm and the tempest ; and I think I see His hand in preventing our Brother from coming amongst us till the present moment ; because I can conceive, that his presence might possibly have produced some peculiar feelings, when a question which has engaged so much discussion was agitated. I am happy that he has been spared, that we might receive him, not in form only, but in heart, as one of the Members of this Alliance.

The Resolution was then put, and carried.

Rev. Dr. STEANE.—I may mention, that Sir Culling Smith has brought up the Report on the subject of the Organization. There is another Resolution, to complete the present series,—to express our deep thankfulness to God ; and I submit, that we may take this before we go to the Organization.

Rev. EDWARD FRAZER.—I rise to move :—

“ That the Brethren desire to leave on record their adoring sense of the goodness and mercy of God, manifested so abundantly, and in so many unexpected ways, during the meetings of the Conference : especially they acknowledge, with profound humility, admiration, and thankfulness, the repeated interpositions of His hand in answer to prayer, by which their difficulties were often removed, their fears dispelled, their business conducted to an harmonious result, and their hearts filled with joy and gladness : they humbly entreat Him to pardon all the sins and infirmities which have attended their Meetings, which they would now confess before Him,—while on account of them, and their utter unworthiness, they abase themselves at His feet, and look for the acceptance of their persons and their works alone to His rich mercy, through the Atoning Blood of the Lamb : and they earnestly desire His grace still to rest upon them, and His wisdom still to guide them, that, in their several spheres and countries, they may be enabled to exemplify the spirit of holy love which has reigned in their assemblies, and to carry into practical effect the blessed design upon which they have embarked in forming the Evangelical Alliance.”

My joy is not the least, in beholding that the Conference is about to be brought to so happy a close. The danger that seemed to

threaten the Alliance, the night before last, affected me deeply. I enquired what was the cause? It seemed to me, that it was the cause of the African which was about to divide gentlemen who had proceeded so far in unity; and I thought, *I am the African*. My Brother Clark had not then arrived, to share the honour or disgrace, whichever it might be. The African, therefore, was represented here alone in my person. I could not help exclaiming, in the language of Jeremiah,—repeating the words as I went to my lodgings,—“Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth!” I was grieved that I should be the occasion of pain to the honoured gentlemen from America,—whose Christian spirit, whose Christian speeches, and whose protestations of real concern for the welfare of the slave and coloured man on that Continent, I must take occasion to say, had won, and still retain, my entire confidence. I was grieved for my English friends,—to think that gentlemen, who had so much at heart the success of this Alliance, should so strongly express their affection and kindness for the unhappy African, as to be willing to sacrifice, as it seemed to me, even this very desirable object. They held so fast the interests of the Slave, that they were not willing to let them go, though it should cost them the sacrifice of the Alliance. I was much cast down: and, in proportion to the anxiety I then felt, is the comfort I now enjoy. I hope now to return to that part of the world to which I belong—the West Indies, with an improved mind and heart,—improved by all that I have seen and heard in the course of the sittings of this memorable Conference. I humbly, but cordially, unite in the spirit of this Resolution, in ascribing the glory where it is due,—to God alone. I hope henceforth to live in the spirit of the Alliance,—to be ever willing, and, as far as it is proper for me, to be ever foremost, in such matters. Where one occupies an inferior station, advances should be made by the superior: but, as far as it becomes me, I shall be happy to unite with my fellow Christians; and upon this principle,—that I ought to love my Saviour better than myself.

Captain CALDWELL.—I rise with unfeigned joy to second the Resolution. My desire is to realize its spirit, and to preserve it to the last hour of my life: it sets forth exactly the light in which the movement has presented itself to my mind. From the first, I have viewed it as having its origin from God. It has been guided by His hand, from first to last; and I trust He will continue to guide it in future: I, therefore, most heartily second this Resolution.

The Resolution was then put, and agreed to.

FREDERICK WILLS, Esq —I rise to move:—

"That this Conference, in separating, desire to acknowledge the obligation which they owe to Sir Culling Eardley Smith, Bart., for the energy and untiring diligence with which he has applied himself to their business, and for the ability, impartiality, courtesy, and hospitality which have distinguished his conduct, as Chairman of their Deliberative Meetings; they respectfully assure him of their affectionate esteem, and of the grateful remembrance which they will always cherish of the invaluable services he has rendered to their holy Cause."

It is quite unnecessary for me to add one word in support of such a Resolution. The whole Assembly have witnessed the ability, and the deeply devotional spirit, of our excellent Chairman; and I am sure I shall be consulting his feelings, and the feelings of the whole Meeting, if—instead of calling upon you to admire him—I call upon you to admire the Grace of God that has made him what he is, and raised him up to be such a blessing to the Church and to the World.

Rev. Dr. PATTON.—I rise with great pleasure to second the Resolution. It might seem, at the first glance, as though—after having expressed our sentiments, in the Resolution which was previously carried with entire unanimity, of deep obligation to God for the manifestation of His grace and love—it were inconsistent now to take lower ground, and return thanks to man: but, if we look at the conduct of the Apostles, we find they were not unmindful of those into whose hearts God had put grace, and whom He had brought into prominent stations in the Church. Christianity teaches us to be courteous, and to respect talent where God has given it. We cannot be unmindful of the fact, that we owe very much of the peace, and of the despatch of business, and of the good will that has pervaded the Body, to the talent, the decision, the impartiality, the courtesy, of him who has occupied the Chair. I am confident, that his name has a fragrance in this Island, and in all kindred lands, that will not soon pass away. That fragrance has passed over the waters; the East wind, which is not always pleasant, is now pleasant,—because it brings the fragrance of his name across the great waters. When he comes to visit us, if we cannot make him our Chairman, we will chair him as a man of God.

The CHAIRMAN.—I have great pleasure in submitting this Resolution to the Meeting: it does not want a word.

The Resolution was then carried by the Assembly instantly rising.

The CHAIRMAN, addressing Sir Culling Eardley Smith, said,—I have great pleasure in communicating to you the Resolution of our friends. Among the honours I have realized is the presenting

of this Resolution ; and I present it with thankfulness to you for the manner in which you have filled the Chair. Sometimes I am called upon to preside over Meetings ; and, if I could do it with half the grace with which you have presided over us, I should esteem myself happy. As I have been endeavouring to learn from our friends, so I have been endeavouring to learn from yourself. One of the advantages of Meetings like this is, that, as Laymen, it brings us in closer contact with our Clerical friends than could otherwise be the case.

Sir CULLING EARDLEY SMITH.—How shall I express my sense of your great and unmerited kindness ? I desire to say how much I feel—not only your present act of Christian feeling—but how much I have felt throughout that generous confidence, and that Christian regard, which have led you to support me in the Chair. I feel it is not only possible, but perhaps even probable, that in endeavouring to discharge the duties of the Chair, I have done so in a manner that may have given pain to individuals. (Loud cries of “ No ! no ! ”) The position of a Chairman, in such a solemn and critical Meeting as this, is one of the most arduous difficulties. I have felt it was worth while to risk anything—even the affection and love of individuals towards myself—if I could only maintain the order of the Meeting. If, in accomplishing it, I have been the occasion of giving discomfort to any, I would request it may be forgotten, and that the act may be forgiven for the motive that actuated me. I thank you again and again for your kind vote ; and I would only ask for one thing.—I wish to avoid any wrong feeling with regard to the vote that has passed : but I have asked myself, whether it would be wrong to ask *this*, and I think it would not.—I was going to ask for an order, that it may be written out,—that my children may possess it when I am dead and buried. I am desirous that it should be signed by our friends who have acted as Secretaries,—that I may have it framed and glazed, and put up in my house. Again let me thank you for your expression of kindness ; and let me express the hope, that the day is not far distant, when, having acted as your Chairman in England, I may have the opportunity of participating, as an individual Member, in a Conference to be held in some other Country.

Rev. W. BEVAN.—I will not make a speech : but you will allow me to propose, that, by order of this Conference, the Resolution be engrossed, and that the signatures of the Secretaries, in accordance with Sir Culling Smith's request, be affixed to it.

Rev. Dr. STEANE.—Allow me to second the proposition. I desire to do so,—not only because I concur in the feeling of the

whole Assembly,—but as feeling how much I have been personally indebted to our Chairman in the conduct of the business. Again and again I have had occasion to refer to him, in digesting and systematizing the business; and I have received manifestations of that kindness, courtesy, and practical wisdom, with which he is so eminently endowed.

Rev. Dr. S. H. Cox.—I rise to support it. In America we pretend to have a great aversion to flattery. I hope that some of us have more than a pretence: but there is such a thing as Christian praise; and we have the apostolic example: “Demetrius hath good report of all men, and of the Truth itself.” I would say, my dear and honoured Brother in Christ,—for I regard that as a higher title than any Baronetcy that a Monarch could give you—I thank God for the grace given you, and displayed, as I have often observed it, in your skill and ability in the Chair: and here I would make an apology, if you think I ought, in reference to the reflection I seemed to cast upon your *alma mater*. I never meant, that she could not teach and discipline intellect; there are excellent examples of that. The scenes through which we have passed have almost dispelled the objections of a Presbyterian as to doing honour to the house of Stewart—I refer to Haldane Stewart. But, apart from skill and mental discipline, the thing I have most admired, and for which I have been very grateful, has been, the exemplary patience, kindness, and forbearance you have shown to everybody and everything. I know that your situation has been one very trying to any son of Adam in your place. America will join with all the World, as represented *here*, in those expressions of humble gratitude to God, glorifying God in you. I hope—I almost demand, that we should see you in America. I have no idea, that there is any such thing as a volcano, or an under-current, there. I do not believe there is a spirit that would not welcome you. You can do some good by coming. We intend to correspond with you; and when these things shall be recounted in America, Sir Culling Eardley Smith’s name will be dear to American Christians. You will have a monument there that shall not moulder:—but I desire that you should have the Resolution as an *heirloom* in your family,—that your children may point to this pledge of Christian Union, and say, that God employed their father—their grandfather—their great, great, great, great grandfather in doing such things.

Rev. A. S. THELWALL.—I looked round when the Resolution was passed,—thinking that one of the members of my own Church would be called upon to support it. I was thinking who it would be, or I should have risen to enjoy that honour. I feel it a duty

that I owe to the Church with which I am connected, that one of its Ministers should support a Resolution, in which, I am sure, all my Brethren will concur.

Rev. Dr. URWICK.—Ireland may be allowed to put in a word. Allow me to give you the thought which has been in my mind. I do not speak it in the way of flattery: but it has been the honest thought of my mind, as I have seen you in the Chair, presiding over and conducting the business,—that, if God had had no other object in view in your existence and conversion, the way in which you have served this great and good Cause, through His grace, was a thing worth living for.

Sir CULLING EARDLEY SMITH.—Most grateful am I for the undeserved expressions of kindness and esteem that have been used towards me. I now rise to refer for a moment to what Dr. Cox has said. There are difficulties, it appears, as to a Meeting in America: but, whenever these can be overruled, I, for one, am prepared to say, that, to serve the Cause of Christianity in America,—especially, if I may add, to serve the Cause of our dear Brethren in chains,—I would go, not only across the Atlantic, but ten times round the globe.

Rev. Dr. BEECHER.—If God should spare me to live another ten years, I expect, Sir Culling, to see you in America, to attend an Alliance Meeting; and such an Alliance for numbers, as this World has never seen;—such a Body, that four churches would not hold them.

Rev. Dr. S. H. COX.—The other day, when we cleared the gallery of strangers, there was one painful emotion created without any design,—and which, if the Conference knew, they would regret it. The Rev. William Scott, D.D., of New Orleans, a Presbyterian Minister of great respectability,—though not of that Branch of the Church to which I belong,—did not see his way clear to be enrolled as one of the Members; and he entered the gallery, not knowing what was our rule. On its being stated that strangers were present, he retired, and went away with a wounded spirit. He is a man of great influence in America. I would suggest, that the Secretary should write an informal letter to him, stating the true state of the case, and our unwillingness to hurt the feelings of a distant Brother, though personally a stranger to us.

Rev. J. B. HIMES.—I hope it will be done.

This was agreed to.

Sir CULLING EARDLEY SMITH then took the Chair.

Rev. Dr. SMYTH.—It was with myself that he came to the Meeting. He came over to attend: but he fell under the Birming-

ham Resolution—being, in a remote sense, connected, through his wife, with two of his servants. He feels it greatly, and out of delicacy kept away from the Alliance. He wished, however, to see the room, and came in. I thought he was aware of the rule of the Meeting: but I found that he was not.

Rev. Dr. BUNTING read the following Motion:—

“That the Conference are sensible of the important services rendered, in the course of their proceedings, by their Secretaries and Committees, and of the advantages resulting to the conduct of their business from the diligence and skill with which they have discharged the several duties devolved upon them, and they hereby request them to accept their grateful thanks; in which they desire to refer, with especial gratitude, to the pre-eminent services of the Rev. William Bevan, Minute Secretary of the Conference, the Rev. Dr. Steane, and the Rev. George Osborn, Secretaries of the Business Committee.”

Rev. Dr. WARDLAW.—I rise with heartfelt pleasure to move this Resolution. We are well aware how much depends on the conduct of the Secretaries and Committees, with regard to the successful issue of such an Assembly as this. I apprehend, that on such an occasion a speech would be an insult. I should only be detailing what all eyes have seen, all ears have heard, and all minds and hearts have approved. I am sure, that the reading of the Resolution renders it unnecessary to say a word on the subject. I have greatly admired, throughout, the conduct of our Secretaries, and their wonderful business tact and regularity.

Rev. F. MARTIN.—I will not speak of the ability and zeal of our Brethren, the Secretaries, and the different Committees. It would appear to me to be lowering them. We must ascribe their success to faith and charity,—faith working by love. They have been placed in many difficulties; but they have taught us the means by which we may overcome them. We must acknowledge, that God has been faithful, and *hence* we have formed this Alliance. We have had many difficulties. It has been the object of our worthy friends, and of the Members of the Committees, to enable us to meet those difficulties: and, should difficulties again arise, they must be conquered by incessant prayer in the Name of our dear Saviour Jesus Christ.

The CHAIRMAN.—I cannot allow this Resolution to be put, without bearing my testimony—having had more opportunity than any one else of witnessing the conduct of our Secretaries on all occasions—to the efficiency with which they have discharged their duties. On an occasion like this, though the spirit is a great thing, yet the next important thing is the character of your mechanism. The man of God must not despise being a man of business.

We have had men of business; and, having had something to do with public business, secular and religious, I may state, that there never was a machinery which did more honour to the Cause in which it was employed, than that which has put us all in motion. I know the excellent arrangements of your Committees, and they have done honour both to their heads and their hearts.

The Resolution was carried by acclamation.

The CHAIRMAN, addressing the Secretaries and Committees, said:—Dear Brethren, allow me to say, that I never discharged a duty more grateful to me, in my life, than that of presenting you with the thanks of this Body. In the name of Oecumenical Christianity, we thank you for your services.

Rev. Dr. STEANE.—We are anxious to save time, and therefore we are desirous that Mr. Bevan should speak for us all.

Rev. W. BEVAN.—I am quite sure, Sir Culling, and Brethren, that I fitly express the feelings of those whom you have associated with me in the work, and now in this most acceptable vote of thanks, when I say, that language fails us to convey to you an adequate idea of the emotions that exist within our breasts. We have been identified in work—hard work, but pleasant, blessed work—in connexion with this Cause, since last October. You may easily conceive with what trembling, with what racking anxiety, we approached those difficult points in the progress of this Conference, to which I need not now more particularly refer. God be praised, that He has given us, not only warm affection, but, in our success, in the consummation of all that our hearts could desire, and more than we could reasonably have anticipated—the best reward. I am sure I only say, in anticipation of the future, what all my Brethren will say with me,—that we are ready to live in your service, that we may die in your service, as in the service of our common Lord; and we desire, that our services may issue in the well-being of His Church, and the conversion of the World,—that He may be glorified.

The CHAIRMAN.—Having received so great a kindness from you, as that you should consent to the Resolution regarding myself being engrossed,—may I request, that *this* vote may be engrossed separately for each of the Secretaries, and that I may be permitted to sign it, that they may have a record of it?

This proposition was immediately assented to.

Rev. ALEXANDER McLEOD.—I have to move,—

“That the cordial thanks of the Conference are due, and are hereby presented, to the Chairmen of the Public Meetings, the Brethren who have presided over

the Devotional Exercises, and the Vice-Chairmen of the Deliberative Meetings."

We have required able and skilful guidance, and God has eminently favoured us herein.

"Order is Heaven's first law ; and, that confess'd,
Some are, and must be, greater than the rest."

In the exercise of their duties, we have seen a holy exhibition of love and wisdom, integrity, impartiality, and forbearance. Distinct reference has been made to our Devotional Exercises, and the services of those who presided over them. I believe they have been of very great importance ; and to what shall we ascribe our success or eventual triumph, but to the efficacy of our supplications presented to Him who is the Hearer of prayer, in the Name of the Great Mediator—who once prayed, and who certainly is now pleading that His Church may be one, as He and the Father are one, that the World may believe that He is the promised Messiah ? I trust our Chairmen will have a seat among those who surround the Throne of God. I cannot satisfy my conscience,—I *could* satisfy my vanity, but I cannot satisfy my conscience,—without referring in particular to those Brethren from America, who have assisted us in every thing, and particularly in presiding over some of our Meetings. We have all seen, (although I was convinced before,) that they are as much the friends of the oppressed as we are ; and we have seen, that they have done, and have endured, on behalf of the oppressed, more than we have done, and more than most of us are willing to endure. I must express my satisfaction, that we have committed the guidance of their consciences to the College of the Apostles. It is my belief,—not founded, I hope, on ignorance,—that what the Apostles wrote was committed to Churches that were planted among slaves and slaveholders ; and I know not any thing so fit to guide the consciences of the disciples of Jesus, amid the difficulties of such associations, as the Apostolic writings.

THE CHAIRMAN.—I think our friend must abstain from that subject.

REV. ALEXANDER M'LEOD.—I trust they will return with our prayers and good wishes ; and I hope *we* shall have the benefit of *their* prayers. There has been a fact mentioned, that has very deeply affected me ; it is this,—that in England we have ten millions of men, who are the slaves of sin, and who never enter a place of worship. While we pray for our American friends, I trust they will pray for us, that God would deliver us from this awful social evil.

Allow me to conclude with an expression of the cordiality with which I propose this Resolution.

A. G. ELLIS, Esq.—I have great pleasure in seconding the Resolution. We have much reason to thank God for the many mercies that we have received since the commencement of our Meetings here ; and I think the point referred to in this Resolution is not the least subject for gratitude. For the cool, calm guidance, and the affectionate manner, with which our discussions have been conducted, we are indebted, in a great measure, under God, to the Chairmen. I feel that we are also deeply indebted to those who have presided over our Devotional Exercises. I have travelled four hundred miles to attend this Meeting ; and I have felt, that I should have been repaid, if I had only been present at one of our Devotional Exercises. As time is important, I will not say more, but simply second the Resolution.

The CHAIRMAN.—I would convey the thanks of the Conference to the Hon. Justice Crampton, John Henderson, and Thomas Farmer, Esqrs., as Chairmen of the Public Meetings ; to James S. Blackwood, LL.D., and J. M. Strachan, Esqrs., as Vice-Chairmen, who have presided over the Deliberations of the Conference ; and to the Rev. Edward Bickersteth, the Rev. Dr. Wardlaw, and others, as Chairmen who have presided over the Devotional Exercises.

REV. E. BICKERSTETH.—The hours spent in our Conferences have been among the happiest of my life. I cannot but see how, in every step of our way, in difficulties, and in the removal of difficulties, we have had marked indications of the Divine favour. So far from regretting that difficulties have arisen, I see that, in the midst of all these difficulties, we have had the most gratifying manifestations of the Divine blessing. We should not have had that increase of faith, that enlivening of hope, that encouragement of love, had it not been for the variety of opinions expressed, and the difficulties through which we have passed. I can truly say, that my love towards all my dear Brethren has been greatly increased,—and my conviction of the sure foundation on which our Alliance is resting is also very greatly increased,—by all I have seen in the Conference. I had the pleasure of attending the largest Meeting I have ever witnessed at Hertford, last night,—where the subject was brought forward ; and the delight and joy with which all heard what had been done here was greater than I ever observed at any Meeting there. I cannot but hope, that the cloud which has been gathering here, when dispersed, will break with blessings upon Europe, Asia, Africa, and America, enriching the World with its fruits.

REV. OWEN CLARKE.—I have much pleasure in moving :—

“ That the thanks of the Conference are cordially presented to R. C. L. Bevan, Esq., Treasurer, and also to the Treasurers of the Divisional Committees, for their zeal in discharging the duties of their office.”

I have felt, with deep interest, all that has been passing. It is several years since I became acquainted with your excellent Treasurer. The principle that we have here recognised, of the Unity of all the disciples of the Lord Jesus Christ, has been fully illustrated in all my intercourse with Mr. Bevan. I have found him to be a member of the true Church of Christ. I have had much happiness in witnessing the deep interest which he feels in every thing that regards the glory of our common Saviour. The other Treasurers I have not had the pleasure of knowing, except by name: but I feel deeply persuaded, that they are interested in the work of our Alliance; and I am sure they will receive the sentiments of this Meeting, not as an indication merely of the opinions of men, but as a tender, gracious, kind communication from Him, who is Head over all things to the Church. This is His work: He has presided in our Assembly. He has poured down His Holy Spirit: and the results at which we have arrived are to be ascribed, not to human wisdom, but simply to the grace and mercy of Him, who condescends to make use of the feeblest instruments, that His own glory may be the more abundantly displayed. I have much pleasure in moving the Resolution.

Rev. Dr. MASSIE.—I concur very cordially in the Resolution that has been proposed for your adoption; and, had time allowed, and had I deemed it appropriate, I think I could, for some moments, have profitably occupied your thoughts. But there is other work to do. Mr. Bevan does not require our thanks in words,—he has them in our hearts; and he will rejoice that they remain there, and will be remembered continually. In reference to the other Treasurers of the Divisions, I have found them courteous and efficient in the discharge of all their duties. I most cordially second the Resolution.

After a remark from **Rev. Dr. BUNTING**, the Resolution was put, and carried.

T. PERCIVAL BUNTING, Esq.—I move, without a speech :—

“ That a Committee, consisting of the following persons, be appointed to prepare and publish a Digest of the Proceedings of the Conference :—

Sir Culling Eardley Smith, Bart.,
Rev. Edw. Bickersteth,

Rev. Dr. Jabez Burns,
Rev. W. M. Bunting,

Rev. W. Bevan,
 Rev. W. Chalmers,
 Rev. J. H. Hinton,
 Rev. Dr. Morison,
 Rev. G. Osborn,

Rev. John Scott,
 Rev. Dr. Steane,
 Rev. A. S. Thelwall,
 Rev. Algernon Wells."

J. S. BLACKWOOD, Esq., LL.D.—I beg leave to second that Resolution.

After some enquiries as to the nature and extent of the proposed Digest,—

Rev. Dr. BUNTING said,—I hope the Digest will not supersede the publication of the Minutes.

Rev. W. BEVAN.—I think some one should be associated with me, as Minute Secretary. It will be better if you would leave that in the hands of a smaller number than will be required for the publication of your narrative. It might then be done accurately, and much more speedily.

Rev. E. BICKERSTETH.—I think only the conclusions should be printed:—not the Amendments.

Rev. W. BEVAN.—That was pretty much the course taken in the first instance, as regards the Meetings of the Aggregate Committee.

Rev. Dr. STEANE.—The Minutes can be sub-committed by this Committee.

The **CHAIRMAN.**—Shall we not do well in saying, that we leave it to the discretion of the Committee?

The Resolution was then put, and carried.

Rev. Dr. STEANE.—Now the next business, and the sole business that remains, is the Organization, which stood over last night.

Rev. J. H. HINTON.—I will read the General Organization; and then some of our Brethren will move and second its adoption.

Mr. Hinton then read the whole of the Clauses under the head of General Organization.

Rev. Dr. BUNTING—I beg leave, as the Mover of the former Series, to substitute for that Motion this:—

"That the Organization, as since revised, be now adopted."

Rev. G. OSBORN.—I second it.

Rev. J. H. HINTON then stated, that some Amendments had been suggested to the Committee by a few friends, who had been employed in examining and digesting the whole. It was felt, that some further improvement was wanted; and he now presented the result of that united friendly conference. He then read the Clauses, one by one. Various suggestions were offered by different

Brethren:—some difficulties were pointed out, and explanations given:—and, after ample discussion, and some further alterations—the whole plan of General Organization was adopted by the Conference in the following form:—

“ That,—whereas Brethren, from the Continents of Europe and America, as well as in this Country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective Countries,—it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another General Conference.

“ That the Alliance consist of all such Members of this Conference, and Members and Corresponding Members of the Divisions of the Provisional Committee, as shall adhere to the principles and objects of the Alliance. Persons may be admitted to membership of the Alliance, by consent of all the District Organizations, or by a vote of a General Conference; and to membership of any District Organization, by such mode as each District Organization may determine.

“ That the Members of the Alliance be recommended to form District Organizations, in such manner as shall be most in accordance with the peculiar circumstances of each District. Provided, however,

“ First,—That neither the Alliance, nor the respective District Organizations, shall be held responsible for the proceedings of any District Organization;

“ Secondly,—That no Member of any District Organization shall, as such, be a Member of the Alliance;

“ And, Thirdly,—That, whenever a District Organization shall be formed, the Members of the Alliance, within that District, shall act collectively in its formation.

“ That,—In furtherance of the above plan, it be recommended, for the present, that a District Organization be formed in each of the following Districts, viz.:—

“ 1. The United Kingdom of Great Britain and Ireland.

“ 2. The United States of America.

“ 3. France; Belgium; and French Switzerland.

“ 4. The North of Germany.

“ 5. The South of Germany; and German Switzerland.

“ 6. British North America.

“ 7. The West Indies.

“ And that additional District Organizations be, from time to time, recognised as such, by the concurrence of any three previously-existing Organizations.

“ That an official correspondence be maintained between the several District Organizations, and that Reports of their proceedings be interchanged, with a view to co-operation and encouragement in their common object.

“ That a General Conference be held, at such time and place, and consist of such Members of the Alliance, as, by correspondence between the District Organizations, and under the guidance of Divine Providence, shall hereafter be determined by their unanimous concurrence. Provided,

“ First,—That any Member of the Alliance, who was entitled to attend this Conference, and shall retain his membership, shall be entitled to attend the next also;

“ And, Secondly,—That all questions relating to the convening of it shall be

determined by such Members only of the District Organizations, as shall also be Members of the Alliance.

"A Conference of any two, or more, of the District Organizations may be held by mutual agreement."

Carried.

Rev. Dr. STEANE.—I wish to move :—

"That it be referred to the different Organizations, to translate the proceedings of the Conference into the languages of the Countries in which they shall be formed, and to take steps for their publication ; and that the Committee already appointed be instructed to provide for their translation into Latin, and publication in that language."

I add the last, because it will introduce them to all the learned men of the World, and into the Universities.

Rev. JOHN SCOTT seconded this Resolution.

The question was asked, By whom is the expense to be borne ?

Rev. Dr. STEANE.—You need not raise a question on that. With regard to the Continental languages, they will be translated by Members of our own Conference, and the expense will fall on the Branches. It is simply the translation into Latin that has to be provided for ; and that will be but a few pounds.

Rev. E. CRAIG.—I do not think the Latin language is necessary.

Rev. S. A. WALKER.—We should like to get these documents sent to Rome. I think it is a happy idea. I hope, therefore, that they will be rendered into Latin.

The Resolution was then put, and carried.

Rev. W. M. BUNTING moved :—

"That the Rev. Edward Craig be added to the Committee appointed to superintend the publication of the proceedings of the Conference."

Rev. OWEN CLARKE seconded the Motion : which was put, and carried.

The CHAIRMAN.—I should like something to be done about the Documents and Correspondence. There is a letter from Merle D'Aubigné, relating to the persecutions upon the Continent, and stating, that a number of Protestants are being forced into the Greek Church.

Rev. Dr. URWICK.—Better refer it to the Publication Committee.

Rev. Dr. MASSIE.—I move :—

"That all Documents which have been addressed to the Conference, be referred to the Committee just named, with instructions to publish such portions of them as may appear necessary."*

* These Documents will be found in the Appendix.—EDITOR.

Rev. Dr. BUNTING seconded the Resolution : which was put, and carried.

THOMAS FARMER, Esq.—Our coloured friend from America has brought a parcel of books, principally from slaves.

The CHAIRMAN.—Perhaps they had better be presented to the British Branch.

Rev. Dr. MASSIE engaged in prayer, and pronounced the Benediction.

The Conference then adjourned till five o'clock.

THE Conference re-assembled at five o'clock.

Sir CULLING EARDLEY SMITH took the Chair.

Rev. JAMES COHEN engaged in prayer.

The CHAIRMAN.—We shall consider the whole day as one Session ; therefore, the Minutes will not now be read.

THOMAS FARMER, Esq., moved :—

“That, in accordance with the recommendation of the Aggregate Provisional Committee, the four Divisions of that Committee be authorised to meet, at some time most convenient to themselves, for the purpose of winding up their affairs.”

Rev. Dr. STEANE seconded the Motion : which was put, and carried.

Rev. ROBERT ECKET moved, T. PERCIVAL BUNTING, Esq., seconded :—

“That the Conference desire to convey to Jacob Perkins Bacon, Esq., their warm thanks for the efficient services rendered by him during the prosecution of their business ; and that he be added to the list of the Members of the Evangelical Alliance.”

This Motion was put, and carried.

Rev. F. MARTIN then read an Address from the Continental Brethren.

Rev. Dr. URWICK moved :—

“That the Address, with the translation made by the Rev. F. Martin, be entered on the Minutes.”

A. G. ELLIS, Esq. seconded the Resolution : which was put, and carried.

The Address is as follows :—

“Nous soussignés, agissant au nom des Membres Continentaux de la Conférence, ne voulons pas prendre congé de nos frères de la Grande Bretagne sans leur

exprimer notre profonde reconnaissance. Ils ont conçu la pensée de l'Alliance Evangélique ; ils nous y ont invités, dans l'amour de Christ ; et ils nous y ont reçus avec une hospitalité Chrétienne qui ne saurait être surpassée. Nous nous plaisons à rendre témoignage à la ferveur de leur piété, à la sagesse de leurs conseils, et à l'esprit vraiment œcuménique qu'ils ont fait paraître. Nous tenons à exprimer notre gratitude particulière pour les Membres des Comités, qui ont si bien préparé le travail de la Conférence, et pour Sir Culling Eardley Smith, qui a présidé ses séances, à la parfaite satisfaction de tous les autres Membres. Nous saluons en même temps nos frères d'Amérique, et tous les autres Membres de la Conférence ; et nous joignons nos prières aux leurs, pour que cette Alliance Evangélique, dont les commencements nous ont remplis d'une sainte joie, croisse et prospère, par la grâce du Seigneur Jésus, dans la communion du Saint Esprit, et pour la gloire du Dieu qui 'est amour.'

" ADOLPHE MONOD,

" F. A. G. THOLUCK,

" C. BAUP,

" CHARLES COOK,

" F. MARTIN, *Pasteur.*

" *Freemasons' Hall, Londres, le 2 Septembre, 1846.*"

(TRANSLATION.)

" We, the undersigned, acting in the name of the Continental Members of the Conference, are unwilling to take leave of our Brethren in Great Britain without expressing to them our heartfelt gratitude. To you, dear Brethren, belongs the honour of giving birth to the Evangelical Alliance, and you have invited us, in the love of Christ, to assist in your deliberations. You have received us with a Christian hospitality not to be surpassed. We rejoice to bear testimony to the fervour of your zeal, to the wisdom of your counsels, and to your œcuménical spirit ; we are more especially bound to express our gratitude to the Members of the Committees who have so ably prepared the topics for the Conference, and to Sir Culling Eardley Smith, who has presided over its sittings, to the perfect satisfaction of all the Members. At the same time, we salute our American Brethren, and all the other Members of the Conference ; and we mingle our petitions with theirs, that this our Evangelical Alliance, whose beginning has filled our hearts with joy, may increase and prosper, by the grace of the Lord Jesus, in the communion of the Holy Spirit, and for the glory of God, who 'is love.'

" ADOLPHE MONOD,

" F. A. G. THOLUCK,

" C. BAUP,

" CHARLES COOK,

" F. MARTIN.

" *Freemasons' Hall, London, September 2, 1846.*"

'The CHAIRMAN.—I will only say to our dear Brethren, in response to the Address, that, when they give us credit for an œcuménical spirit, I believe they only give us credit for that which we desire to cultivate. It will not be easy for members of

any Country entirely to dispossess themselves of a national character. I am not sure that it is our duty to do it; and I believe it is consistent with an œcumenical character not to do it. I think we may say to our dear Brethren, that we have wished to maintain, side by side with a national character, a truly œcumenical character—and that we would wish to manifest it to these Continental Brethren from different Countries, who have visited us upon this occasion.

Rev. W. BEVAN then read the Minutes of the present Session.

C. F. M'CARTHY, Esq., moved, and Rev. JAMES SHORE seconded,—

“That the Minutes of the last day, which have now been read, be confirmed.”

The Resolution was put, and carried.

The Brethren then united in singing the 717th Hymn, Bickerseth's Christian Psalmody.

The CHAIRMAN read Psalm xlv.

Rev. S. L. POMROY engaged in prayer.

After which, the Brethren sang the 479th Hymn, Congregational Hymn Book.

Rev. Dr. BUNTING.—I have been requested to deliver a brief address to the Fathers and Brethren who are now assembled. I feel deeply the delicacy and the responsibility of the duty that has thus been devolved upon me. Perhaps I shall best effect the object in view, by stating the course which, in dependence upon the grace of God, I intend myself to follow. Having the great object of Christian Union so clearly pointed out in the ever-memorable prayer of the Saviour Himself, as that by means of which the World is to be brought to believe, that God has sent Him as the Saviour of men,—I am led to think, that, in my own case, (and perhaps you will think, also, in *your* respective cases,) one of the principal results, apart from all we have heard of the direct and primary objects that have brought us together, is this,—that we should desire more fervently, and labour more assiduously and unremittingly to promote, the conversion of our fellow men, in our respective spheres of exertion. *This has been* our object: but, I trust, that, in my own case, during the few remaining moments, or years, (if I do not speak presumptuously,) in which it may please God to continue me here, *this will be* more than ever the object of my prayers, and will guide me in such efforts as my now declining strength may permit. I trust, that, not only eventually the World at large, but our own immediate localities, our own flocks, our own families, the circle of our own children and

acquaintance, will feel the effect of that increased love to Christ, and zeal in His service, which have been excited in our minds on the present occasion. We must not, after all, be so Catholic in our Christianity, as to forget, while we are giving place to enlarged and Catholic piety—while we are seeking for a fuller manifestation of it—that there is a specific duty entrusted to us, the duty of building up the wall of God's spiritual temple every man over against his own house. May God grant, to me, and to you, success in the fulfilment of this duty !

I have felt, I trust, very little difficulty in the exercise of that forbearance and patience, which the circumstances and proceedings of our Meeting have often called upon us to cultivate. If ever I have, at any time, been tempted for a moment to anything of the reverse,—that temptation has often been repressed, by my asking myself, Whether, for Christ's sake, and from love to Him, I ought not to repress every feeling of the sort, and could not do it cheerfully and promptly ? Let us carry this spirit with us. May I be enabled to carry it out, in all the circles, whether more private or public, in which I may be permitted to join. Let us begin to accomplish the objects of our Christian Union immediately. Many of our Resolutions inculcate upon us the importance of abstaining from all bitterness, and evil surmising, and all unworthy suspicion of each other. Something has been said, in the course of our Meeting, about controversy. Our Brethren have laudably and properly mentioned the duty and the privilege of not being asked to compromise, or even to conceal, their different opinions : yet surely I may be permitted to say, it will be *my* duty,—you will judge whether it be *yours*,—to make a conscience of abstaining from *needless* controversy, and from *unprofitable* controversy ; and from such controversy as that, from which more harm to our own spirits and the spirit of our friends may be likely to result, than benefit obtained by such a needless or unseasonable certain evil.

This I know is a delicate point, and one on which I feel I ought not, and I wish not, to dictate to another. But is it not a part of our Christian duty, to avoid needless, and what are likely to be, on the whole, unprofitable controversies ? Many controversies among us, I am afraid, have been, to a great extent, personal controversies. It was thought needful to vindicate our own wounded honour ! May we not easily go to an extreme on that point ? Are we to leave nothing to the Day of Judgement,—nothing to the examination and verdict of our Great Master ? Has He not given us an example, which, in our humble measure, we may follow ? I am far from saying we shall *always* find it well,—when we are assailed and mis-

represented, by language perhaps provoking, or by statements that we do not admit to be true,—to answer it “never a word.” But there are seasons, when, I humbly venture to think, it has been a part of my Christian duty, which I have endeavoured to discharge ; and it may be a part of Christian duty with many of us. However, if controversy there must be,—if we think that conscience, and duty, and the interests of truth and of our fellow men, demand it,—let us, at all events, get rid, by God’s grace, of the *bitterness* of controversy ; and let us neither speak nor write the truth, in opposition to any error,—if we be called to combat it,—except in tender love.

But I feel I am touching a point which does not belong to me. I will therefore merely convey to you—what I *may* be permitted to express—my earnest respect, my unfeigned esteem, my tender love for you all, and for the various Denominations you represent ; because you and they hold the Head, and you and they shall, in due time—either in this world, or in the world which is to come,—be of *one mind*, and *one judgement and belief*. In the meantime, be of *one heart*, and of *one affection*. May God bless you, my dear and honoured Fathers and Brethren ! May He accompany those of you who have to travel to a distance on your way homeward, in your journey ! May He make your reflections sweet, and pleasant, and profitable ! If any of you have been, though unintentionally, made sore, or sad, by anything that, in the progress of the discussions, may have occurred,—may the Spirit of truth, and grace, and peace, effectually heal the wound ! And, if we be permitted ever to meet together again—whether in our District Divisions, or in a more General Conference, may it be in the fulness of that blessing of the Gospel of peace, of which we have had so large a measure, I trust, bestowed upon us already !

Rev. Dr. BUNTING then engaged in prayer, and pronounced the Benediction.

The CHAIRMAN.—Until the Members of this Alliance throughout the World shall consent to another Meeting, and until our God shall re-assemble us, I pronounce this Conference dissolved ; and, in the name of our Heavenly Father, I affectionately and respectfully bid you all Farewell !

. The Editors have to regret, that they have not been able, in all cases, to ascertain the names of the Speakers. They fear, indeed, that, in the names given, some mistakes occur. In this, and in some other respects, the accuracy they desired could only have been attained by a prolonged and extensive correspondence, which would have delayed the appearance of the volume (already protracted far beyond their wishes) to an indefinite period.

APPENDIX.

THE following Appendix to the Report of the Proceedings of the Conference for the formation of the Evangelical Alliance, consists of Three Parts :

A--Documents which were transmitted, from various bodies, and from various parts of the World, to the Provisional Committee, for the purpose of being laid before the Conference, when it should assemble.

The great extent and variety of the business which occupied the Conference, made it impossible to bring these Documents before it ; no time could be found to read them. But, as they are, in themselves, interesting and important, and every Member of the Conference was entitled to have the opportunity of hearing or perusing them, it only remained to append them to the authentic Report of its Proceedings.

At the same time, the Committee of Publication, which was appointed by the Conference, deems it right to remind the Reader, that the Evangelical Alliance is not to be held responsible for the sentiments expressed in these documents, any more than it could be held responsible for speeches which were made by individual Members during the course of its proceedings. They express only the sentiments of those whose names are affixed to them, or of those Bodies from which they emanated.

But so far as those sentiments are in accordance with the Resolutions and Principles adopted by the Conference at large, and on which the Evangelical Alliance is based, it will be peculiarly interesting to observe the concurrence of harmonious testimonies, which have been given by so many different persons and Bodies, from so many various and distant regions of the earth.

The arrangement of so many different Documents in lucid and proper order was a work of some difficulty ; and the result is presented with diffidence : but, on the whole, it seemed desirable to

adopt, partly a local, and partly a chronological arrangement. The first place has been given to those which have come from the Continent of Europe; the next, to those which have been forwarded from America and the British Colonies; after which come those which were received from different Bodies at home.

The Documents themselves are as follow :—

1. Address from Geneva.
2. Address from Berlin.
—— from Tecklenburg.
3. Letter from a Christian Brother in the Hague.
4. Address from Lubec.
5. Address from a Pastoral Conference of Evangelical Ministers at Königsberg.
6. Letter from the Evangelical Church at Morges.
7. Address from Dantzic.
8. Letter from the Rev. Dr. Merle D'Aubigné.
9. Address from several Missionaries and other Christian Brethren at the Cape of Good Hope.
10. Letter from the Agra Missionary Society.
11. Letter from the Canada Evangelical Alliance.
12. Letter from a Convention of Friends of Christian Union at New York.
13. Letter from the Toronto Association for Christian Union.
14. Letter from Christian Ministers of various Denominations at Baltimore, U. S. A.
15. Letter from the New Hampshire Yearly Meeting of the Free-will Baptists.
16. Letter from the Perth Branch of the Canada Evangelical Alliance.
17. Resolutions of the Baptist Union.
18. ——— of the Methodist New Connexion.
19. ——— of the Wesleyan Methodist Association.
20. ——— of the Wesleyan Conference.
- Letter from the Anti-Slavery Society of London.

B.—The Financial Statement of the Provisional Committee, with a List of the Contributors.

C.—An alphabetical List of all the Members of the Conference.

APPENDIX A.

I. ADDRESS FROM GENEVA.

COMMUNICATED TO THE LONDON DIVISION OF THE PROVISIONAL COMMITTEE.

*To the Brethren in Christ Jesus, of different Churches, who assembled at
Liverpool, 1st October, 1845, in Christian Union.*

BRETHREN BELOVED IN THE LORD,—

There are many members, yet but one body! This great unity has never ceased to exist: yet to this hour it has neither been sufficiently felt in the Church, nor proclaimed by it.

It was therefore with Christian delight, that we heard of the noble manifestation which has taken place at Liverpool. Touched with the wonderful agreement there exhibited between Brethren of various Churches, many of whom scarcely knew each other by sight, we hesitate not to recognise in it the work of the Holy Spirit, and to glorify the Lord for it. We, too, have felt for several years, that it was at once a duty and a blessing to cultivate Christian Union, between those who, distinct in some secondary points, are one in the faith in Christ Jesus. For this object we have employed different methods; in particular, every month we hold a public assembly, devoted to Evangelical Missions, and another more private meeting, for reading, prayer, and brotherly conversation. It was at one of these meetings, that the Official Report of your Assembly was communicated to us.

We at once felt ourselves impelled to stretch out to you the right hand of brotherhood, and to give to the Resolutions which you have passed our Christian adhesion. We too, beloved Brethren, believe that Christianity is neither an abstract doctrine, nor an external organization, but a new life in Christ, which is communicated by God the Father, to all those whom he unites by the Holy Spirit to that adorable Head.

We too believe that that new life, while it intimately unites the believer with the Son of God, unites him with all those who have part in the same life; so that all the faithful form a spiritual and powerful unity, which should again be outwardly manifested, by the confession of the same Lord, and by united works calculated to glorify his Name. In times like these, when there are evident signs that God intends to advance his work on the earth, is it possible for Christians not to do all in their power to promote it? and, among the means afforded them for that end, is not their union one of the most efficacious? This is what the present times

loudly call for: more than ever does it behove the Reformed Church to exhibit its spiritual and real unity, in the face of the factitious and external unity of which the adherents of the Pope make their boast. We therefore hope, that meetings like yours will be held in succession in all parts of Christendom.

Dear Brethren, we are as yet far from having realized these things: we should humble ourselves at the recollection of the many ways in which we have grieved the Spirit of the Lord in this particular: but we pray to Him, that the sight of your union may revive in our hearts, as well as in those of all his dispersed children, the too long smothered flame of brotherhood. Receive then, dear Brethren of Great Britain, the assurance of our cordial assent to the work which you have undertaken. We by no means present ourselves to you as the only members of the body of Christ at Geneva; God be thanked, that body extends beyond the narrow circle of those who sign this letter. We have merely wished to reduce to practice that very unity which you proclaim; and, while belonging to churches of different Denominations, to give you together this testimony of our fraternal affection. Possibly it will be the first which will reach you from the Continent of Europe: but it seemed to us, that the city where the great Reformer, Calvin, uplifted the spotless standard of Jesus Christ, and which three hundred years since was connected with your Cranmers and your Knoxes, ought not to remain behindhand.

We commend ourselves to your prayers; and we ask the Great High Priest, that the unction of His grace may be shed on all us his members! and may make us one body, well united in all its parts, and built up in charity!

We salute you in the Name of the Lord.

TRONCHIN, Colonel, (procuration of

Merle D'Aubigné).

PILET, JOLY S., Prof.

H. L. EMPAYTAS, Pastor.

MERLE D'AUBIGNE', D.D.

ED. SCHERER, D.D.

DURAND, Dr.

GAUSSEN, D.D.

DUBY, Pastor of the Church of Geneva.

DE ST. GEORGE.

C. A. CORDES, Pastor.

J. CH. COULIN, Chaplain.

ALBERT EYMAR, Pastor.

CHARLES BARDE, Pastor of the Church
of Geneva.

CESAR MALAN, D.D.

HENRY LA HARPE, Professor.

BD. DE WATTEVILLE.

LOMBARD, Père.

ANTOINE ROCH.

DELAPRAZ, Ls.

ETNE. RIMOND, Minister.

A. E. VIEUSSEUX.

CHARLES GAUTIER.

H. C. LOMBARD.

SL. BRUN-WOLFF.

ABRAHAM GANDILLON, Fils aîné.

SL. BIELER VELTEN.

H. AUQUIER, Student in Theology.

P. S. LEDUNE.

J. CARMEGNIES, Student.

J. P. GOS.

J. F. DEMOLE.

L. BROCHER.

J. B. DAVYTS, Student in Theology.

D. MUSTON.

E. FILHOL, Pastor at Nancy, in France.

IN. GERMOND, Head-master.

TH. LUILLIER, Minister of the Gos-
pel, and Pastor in Geneva.

- LENOIR, Student in Theology.
 J. ASTIE', Candidate for the Ministry.
 E. PERREGAUX, Student in Theology.
 A. JUNET.
 N. CYR, S. S. T.
 P. BONBILLA.
 H. PANCHAUD.
 J. D. CHARBONNIER, Student in Theology.
 SALMEN, Clerk.
 J. JOSEPHANS.
 E. PERNOUX, Student in Theology.
 EMILE DEMOLE, Minister of the Gospel.
 L. A. PRIVAT, Pastor at Dornholzhäusen, Hesse Hamburg.
 L. BOISSONNAS, Minister of the Gospel.
 LOUP, aîné.
 PAUL SANCHEZ.
 PAUL PRIVAT.
 FREDERIC GOLAY.
 A. LE FORT.
 BARDE BORDIER.
 CRIMIEUR DE BONS.
 J. DEMPWOLFF, Head master.
 ALEX. LOMBARD.
 MARCEL SUES.
 DUMAS-PATRON.
 LOUIS KETTERER.
 EML. FERRIÈRE, Minister, Chaplain of the Prisons.
 F. JACOTTET.
 H. LASSERRE.
 C. SALADIN, Lieut. Colonel.
 AUGUSTE RIEU, Barrister.
 LOUIS GROBEN.
 CAMPICHE CHAPPUIS.
 J. D'ESPINE, Père.
 A. JANIN, Chev.
 C. CRAMER.
 A. FONTANNA.
 CHARLES L. RHEINWALD.
 PANCHAUD, D.
 H. STEVENSON.
 PR. A. BORLOZ.
 D'ESPINE, M.D.
 LECOCQ.
 F. L. AMBRESIN.
 D. RANCEY DAVID.
 J. G. DELHORBE.
 A. VIDME.
 PHISTAN.
 EUGENE GAY.
 G. W. VAN HOUTE.
 ROD. GRAB, Student.
 T. DELHORBE, Ditto.
 P. GEYMONAT, Ditto.
 PERNIER.
 J. CABARET.
 TH. ROUX.
 MAFFRE PIERRE.
 JEAN HAUSVIRTH.
 JEAN BRYNER, Painter.
 P. PERRON, Student.
 HENRI VIERNE.
 JEREMIE SUBIT.
 ISAC HENRI MARGOT.
 PIERRE FREDERICK JUVET.
 JEAN BERNHART.
 FRED. A. PERRET.
 JN. SL. DUPUIS-ROBERT.
 JACQUES MAGNIN.
 VITUS XOLBLIK.
 DL. AUTRAN.
 F. L. JUVIT.
 JOSEPH CHEVASSU.
 DAVID SCHMIDT.
 M. BASTARD PIERRE.
 FRANÇOIS GENTIL.
 HYPOLITE JAQUEMET.
 ROSSIER ISAAC FRANÇOIS.
 PAUL GAUSSEN.
 JULES MAIRE.
 CH. ALEX. ISAAC.
 C. HENRI PIQUET.
 GEORGE SCHUMACHER.
 C. D.
 A. H. WOLFF HAULOCH.
 E. PIERRE RAY.
 INMAN.
 PAUTHIER.
 A. BOISSIER MICHELI.
 M. VERNET, Minister of the Gospel.
 VERNET, — late Synd. President of the Bible Society.
 F. T. GORGERAT.
 E. SUEUR.
 FRANÇOIS GOS.
 L. QUIBIER.
 J. BEILER, Student.

II. ADDRESS FROM BERLIN.

DEARLY BELOVED BRETHREN IN THE LORD,

With this name we salute you all, at your great assembly, which you hold to prepare the way for an Evangelical Alliance of all that believe from the various Evangelical Denominations. For though we belong to another nation, to another country, to another communion, yet the work you have begun, and the way in which you proceed, has found such an echo in our hearts, that we feel inwardly constrained to express our sympathy—not only to encourage and to strengthen you, but to stretch the hand of fellowship to you across the waters, to thank you, and to rejoice with you.

For the more we experience in our country of contest and dissension, of separation and schism in the Church of our Lord, the more we feel it to be necessary for us to unite most intimately and firmly with all believers, against infidelity and superstition, under whatever form they may lift up their powerful heads; and the more our souls long for sweet communion with all them that love the Lord Jesus with the whole heart. We are convinced that the prayer of our only High Priest, “that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me,” must be fully verified.

The means which hitherto have been adopted to attain this high end, have not succeeded. But we hope and pray, that the way you have entered upon at this time may be so blessed of God, that believers may indeed visibly manifest the unity of the Spirit before the world; that the world may be constrained to acknowledge, that Jesus Christ is Lord, to the honour of God the Father.

We confess, with deep humiliation of soul, that we have brought this object too rarely in our prayers before the throne of grace, and have done still less that it may be accomplished; but we cherish the hope, that the Lord, who has begun this good work among you, may carry it successfully into effect also among us. We would carefully shun any union with other Denominations, if such an alliance could only be effected by the sacrifice of our convictions and our ecclesiastical organization, which are our precious possessions, inherited from our faithful fathers, and precious jewels of our hearts and Christian life. But,—convinced of the truth, that above the differences which are caused in the Christian Church by nationality, customs, language, and individual modes of thinking and apprehending, there is room where we may unite (without wounding our consciences) against the common enemy, and the danger equally threatening all of us,—We, therefore, wish that the fellowship of the Spirit, hearty love, and tender affection, may be cherished more and more among all true Christians, that all may be like-minded, being of one

accord, of one mind. "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

Ministers and laymen, convened at the Pastoral Conference in Berlin, the 11th of June, 1846 :—

SEYDEL, Minister at Zuhler.

COUNT VON DER RECKE VOLMARSTEIN.

J. H. WICHERN, Director of the "Rauhe Haus" at Horn, near Hamburgh.

SOSS, Minister at Friessock.

DR. REGENSPURG, Minister at Schönwalde, in Pomerania.

VON TIPPESKIRCH, Minister at Giechichenstein, near Halle.

LUDWIG THILO, Minister at Werder, in Vor. Pomerania.

DR. HORNUNG, from Sarepta, in Russia.

BECKER, Minister at Pinné.

LEHMANN, Minister at Prötzel.

W. COLLIER, from Stettin.

ARNDT, Minister at Berlin.

K. HEINTZ, Assistant Minister at Berlin.

RITTER, Minister at Schlenzer.

ULBRICH, Minister at Hohewalde.

F. HOFFMANN, Candidate for the Ministry at Berlin.

DR. KNEWEL, of Dantzic, Archdeacon.

F. LIEBETRUT, Minister at Wittbrietzen.

CLAUSNITZER, Chief Minister at Pretzsch.

DR. VOGT, from Greifswald.

CARUS, Candidate for the Ministry, from Berlin.

KRÜGER, Counsellor of Justice, at Halberstadt.

WILKE, Barrister-at-law, at Berlin.

W. HARNISCH, D.D., Minister at Elbin.

W. BERNHARDI, Minister at Potsdam.

J. F. AHLFELD, Minister at Dorf-Alsleben.

HENSELER, Minister at Dechsel, near Landsberg.

VIDERANTT, Assistant Minister of St. John's, Berlin.

J. D. HARGER, at Berlin.

JOACHIM SCHMIDT, Chancellor.

W. KAISER, Minister at Heinersdorf.

ASTE, Minister and District School Inspector, at Frankfort.

KRÄTSCHELL, Assistant Minister of the Cathedral at Berlin.

T. M. BEYER, Elder of the German Catholic congregation of the Apostolic Confession at Berlin.

F. SCHMIDT, Assistant Minister of St. Jacobi, at Berlin.

THIELE, Pastor at Würsenburg.

OESTERWITZ, Minister at Linow.
V. KATHEN, Minister of Vilmnitz, Island Rügen.
ERBKAM, Licentiate of Theology of the University at Berlin.
C. E. ROOS, Adjunctus Pastoris, from Abo, in Finland.
DR. LEHMANN, at Berlin.
ILOZARD, D.D, Minister at Berlin.
J. F. BACHMANN, Minister of St. Jacobi, at Berlin.
BRÄUNIG, Minister at the Church of Jerusalem, at Berlin.
SOUCHON, Minister of the French Louisenstadt Church, at Berlin.
ENGELS, Minister at Falkenhagen.
HOHNHORST, Minister at Alt, Ruppin.
ALBERT, Minister at Gevelsberg, President of the Synod of Westphalia.
H. C. KALTHOFF, Minister, and Agent for the Rhenish-Westphalish Society for Israël.
JUL. STELL, Candidate for the Ministry at Berlin.
C. SCHWARTZ, Missionary of the Free Church of Scotland.
JULIUS SCHRÖDER, Candidate for the Ministry at Berlin.
HEVELKE, Candidate for the Ministry at Berlin.
H. WIEFF, Colonel, at Berlin.
VON SEIDLITZ, Major.
THOME, Bookseller.
KUNTZE, E.

The undersigned, Members of the Evangelical Synod of Tecklenburg, declare hereby their cordial concurrence with the letter, agreed to on the 11th of June, at the Pastoral Conference in Berlin, addressed to the London Conference of the Evangelical Alliance, to be held on the 19th of August: and beg to add their names to the same.

Tecklenburg, June 30th, 1846.

HOLTZWART, Pastor of Gronau.
HELLMANN, Pastor of Cappele.
KRIEGE, Pastor of Lengerich.
SMEND, Pastor of Lengerich.
R. SMEND, Pastor of Leeden.
STAGGEMEYER, Pastor of Lienen.
STAPENHORST, Pastor of Mettingen.
LENHARTZ, Pastor of Lodbergen.
GRIEFF, Pastor of Tecklenburg.
FÜCKE, Pastor of Schale.

III. FROM A CHRISTIAN BROTHER IN THE HAGUE.

The Hague, July 1, 1846.

REVEREND AND DEAR SIRS,—

A day after my arrival at home, having been eight weeks in Scotland, I was favoured with your kind note, and the information that I have been proposed as a Corresponding Member to the London Division of the Provisional Committee of the proposed Evangelical Alliance. The signature attached to the included note shall indicate to you, that I am happy to manifest my concurrence in the views and principles exhibited in the “Brief Summary of Facts.”

Exceedingly great is my desire to enjoy in the Lord the sacred delight to meet with so many fellow-Christians, loving Him that begat, and therefore loving those begotten of Him. But I fear much that I shall be hindered by circumstances to cross anew the sea; but should these circumstances change, and the Lord prepare me the way, then I shall take the liberty to write to you again, and accept with thanksgiving your kind offer to provide for my personal comfort at the house of some Christian friend.

In all cases accept the expression of my gratitude for your proposal, and be assured, that, absent or present, my prayers shall follow your proceedings. May the Lord bless you, and all the believers in the Great God and Saviour Jesus Christ, there gathered together for the promoting of the kingdom of the Lord, and the edifying manifestation of the true and divine Unity, consisting not in Uniformity, but in being all planted and rooted in the Tree of Life, the blessed Branch of righteousness.

In this hope, I am, reverend and dear Sirs,

With great respect and affection,

Yours in the Gospel of Christ,

A. CAPADOSE, M.D.

N. B. I am anxious to be in all sincerity in this my answer to your kind note, as in all circumstances; and therefore confess that for the present I see great difficulties before us, when the Conference shall be called to operations: but the very fact of a gathering together of the Brethren of all Denominations, praying together, hearing the advices one from another, and enjoying brotherly communion, is a phenomenon in itself so delightful, so utterly desirable, that it has all the sympathy of my heart.

IV. ADDRESS FROM LUBEC.

To the Provisional Committee of the Evangelical Alliance.

LONDON DIVISION.

DEAR BRETHREN IN THE LORD,—

From places on the banks of the Wezer, which a thousand years ago, together with Duke Wittekind, submitted to the mild yoke of the Gospel; and in which, more than three hundred years ago, the restoration

of apostolical Christianity, effected by Martin Luther, found an early and glorious reception—from these countries, which in later days have embraced the Gospel truth with high affection and fidelity, a salutation is sent to you, friends of the Gospel in Great Britain—a salutation of Christian Brethren who are of the same mind with you, that an alliance and closer connexion of those in all countries, who confess Jesus Christ as their Lord and Saviour, is wanted and must be effected, in order that a sufficient opposition may be made to the enemies of the Evangelical Church, and to their assaults upon her, which grow continually more and more violent. We stretch out to you the hand of fellowship upon the Basis of those Eight Points, which have been agreed to in the Conference at Liverpool, October, 1845, as signs of union; and think ourselves the more authorized to shew our concurrence with your beneficial object, as we are not prevented by it from holding fast the inheritance of our forefathers and our ecclesiastical discipline, hitherto maintained, and developing them in their peculiarities. We are deeply convinced that, above all the denominational differences, one holy bond of faith and love embraces all the living members of Christ, and that the communion in that which is common to all must more and more overcome the existing division concerning that which is peculiar, that the body of Christ may be represented more and more in its full glory. We are also convinced that the dangers, with which we see the Church threatened from every side, can only be averted by the most courageous and sincere co-operation of the faithful of all places, countries, and denominations, and we expect, with the greatest interest, the publication of the subjects which will be resolved upon in London during the month of August next.

May the Lord of the Church be in the midst of you, and lead you by his Holy Spirit into all truth. This we ask for you before the throne of grace, as your Brethren united to you by the love of Christ.

A. W. MÖLLER,

Licentiate of theology and pastor, for himself, and as the expression of the sentiments of many Brethren whose names will soon be communicated.

Lübbecke, July, 1846.

V. FROM A PASTORAL CONFERENCE OF EVANGELICAL MINISTERS AT KONIGSBERG.

Honoured and beloved Brethren in Christ Jesus, who has washed us from our sins by his blood.

The love of Christ constrains us to send you our salutations of peace to your Conference in London, on the 19th of August, in recollection of Ps. cxxii. 6, "Pray for the peace of Jerusalem."

We have followed your Conferences with interest; we praise and glorify the Lord, who has awakened you to give the hand of fellowship to each other; and, holding fast the Confessions of your respective denominations, to acknowledge in love, that there is a higher unity,—in which stand all that proclaim the Gospel, and who are of one accord confessing the Deity of Christ, the power of his atoning death, and justification by faith in Christ, and who wish to live and walk accordingly before their congregations. It was granted to you by the Lord, to pronounce the word of this Union, which will find its echo in the whole Evangelical Church throughout the world. Surely the Lord meditates great things about his Church in these days. He will make her capable of fulfilling her mission to the world with greater energy than hitherto. He will withstand the enemy, who scatters the seed of discord; and also the world, that rejoices at every strife in the camp of the holy ones. Trembling will seize them at the unity in the spirit among those that firmly trust upon the Incarnate Word; for they have a supicion that the Almighty is with them who trust in his promise: “All that ye will ask the Father in my Name, he will do.”

The Lord distributed, in the days of his Apostles, divers gifts and powers to his primitive witnesses, because neither the individual, nor whole communities, could receive the fulness of the truth which He Himself is. But He has promised to them, and to all who through their word should believe on His Name, his Spirit, that should lead them into all truth. It is enjoined upon the individual believer, as well as upon the communities which are members of the body of Christ, that they should grow in grace and in the knowledge of Him, until we all come to unity in faith. Such growth prospers in nurturing the healthy sap of life, which the branch receives from the Vine, and in cleansing it from the wild shoots. As the particular Churches have received from the Lord particularly to cultivate one side of the saving truth, they will fulfil their calling in retaining and further developing it. To every party, however, adheres some error or fault; and therefore, by interchange with their Brethren, who have each to cultivate their respective talent, they must be purged. On that account we acknowledge with you, beloved Brethren, that the unity in the Evangelical Church, being prepared by the Spirit of God in our days among the different sections of her, does not consist in giving up the peculiarity of every respective Church. We observe clearly the working of the Spirit, in the higher respect with which every denomination meets the other, including self-respect, and in the consciousness of every sister-Church approaching the other—not to be crushed by her, but to live more purely and fully in the bond of the Spirit and of love. Thus the exchange of gain, from a deeper search of Biblical Truth, will become livelier; and the joy at the fulfilment of the particular task committed to each denomination will be more heartfelt; and the striving for an entire peace among them will no more be conducted as that of antagonists, but as that of children in one family, filled with equal zeal to prepare joy to

the Father by their unity, notwithstanding all the variety of their gifts and administrations, 1 Cor. xii. 5.

From such a Union we expect a double blessing : first, the promotion of the common work of the Lord, of the spread of the Bible—together with a deeper insight into Biblical Truth, of the Missionary cause, and of those institutions that proceed from the spirit of saving love. But then, we do hope also, that the world will receive from this Union of the preachers of the Gospel, adhering to the fundamental Articles of the Evangelical Confessions, a more lively impression, that the Lord Jesus is of a truth with his disciples. Should this impression be to some a savour of death unto death,—to others it will be surely a savour of life unto life. The firmer we unite our hands in the Spirit, and stand allied in opposition to the world, to conquer all that in science and life appears to be engendered by the world's spirit,—(the more dangerous, where, under the specious pretext of Christianity, it opposes the Gospel)—the more confidently may we hope, that we shall not beat the air, but that we shall wound even to the marrow the enemy that worketh in the children of unbelief.

We salute you, dear Brethren, from Him who was dead, and is alive from everlasting to everlasting. His grace be with your consultations !

Königsberg, in Prussia, the 31st July, 1846.

WILLIAM WALD,

Doctor of Divinity and Philosophy, Superintendent and Pastor of the Haberberg Church ; by order of the Evangelical Ministers that have been assembled in a Pastoral Conference on the 8th and 9th July.

VI. FROM THE EVANGELICAL CHURCH AT MORGES.

The Evangelical Church of Morges, in the Canton de Vaud, Switzerland, having learned that M. George Fisch, pastor of the Evangelical Church at Lyons, is going to London to be present at the great assembly of the Evangelical Alliance, have resolved to request him to be, to the said assembly, the medium of their sentiments of sympathy with the great and good work which it has undertaken, to express to it their entire adhesion to the principles it professes, and to assure it that their prayers accompany it in its noble labours, that the Lord may deign to crown them with success.

Given at Morges, August 3, 1846, in the name of the Church, by the Members of its Council,

L. BURNIER, *Senior Pastor, President.*

CART. COURLET.

JALLTON DAPPLER.

EM. MOUSSON.

AIME' HUMBERT.

VII. ADDRESS FROM DANTZIC.

Dantzic, August 5, 1846.

REV. SIRS, DEAR BRETHREN IN THE LORD JESUS CHRIST,

It is with heartfelt joy and great thanksgiving to the Lord's mercy that I received, this July 20th, your kind and important letter, dated 11 July; to which was adjoined your Committee's honourable proposition of my person as corresponding member of the proposed Evangelical Alliance. As it has been long since, I dare say from eight to ten years, my greatest desire, to prepare the execution of a similar plan of uniting all true confessors of the one divine Lord and Saviour, (which I have publicly and largely exposed in my work, entitled, "Sketches of Travels through England, France, Switzerland, Italy, and Germany, Leipsic, 1843—1844, 2 vol."), I did not, nor could I, hesitate for a moment; *firstly*, in underwriting the form you have sent to me for that purpose, and to return it hereby to your Office with sincere thanks: *secondly*, in holding it my duty to labour, with all ardour and strength given to me, although small, to begin instantly the publication of your plan, and the formation of a Branch Society in this town, as well as in this province of Prussia. To that end I thought it best to begin with convocating those of my ecclesiastical Reverend Brethren here, who, I knew, inclined to that purpose. In the assembly, held July 27th, things were earnestly discussed and weighed; whereafter ten of those present did subscribe the written scheme I had prepared, obliging thereby themselves to advance and propagate this holy Christian undertaking amongst their respective flocks. You will find their names in the margin of this present. Some others of the attendants were, in two or three points, not totally concordant, and wished for some delay for deliberation. I hope they will consent afterwards. I am sure, my Reverend Brethren, that we shall find in this province, not only a great many Clergymen, but also individuals of all classes heartily consenting in working with us.

But there is yet, for this moment, a hindrance against quickly furthering this scheme, by want of a sufficient quantity of copies of your interesting writing, translated into German; A Brief Summary of Facts in Reference to the proposed Evangelical Alliance. London; A. B. Vogel, High Street, Camberwell, 1846. Seeing, in the premittted announcement, that the Berlin bookseller, Mr. Duncker, has been provided with copies thereof, I have instantly written to him, to send me, as soon as possible, 150 or 200. Awaiting his answer, I am meanwhile obliged to work in my neighbourhood with the single copy in my hand. In case of Mr. Duncker's being unable to fulfil my demand, I am willing to cause a re-impression of the said tract here.

As to the kind and estimable invitation of your honourable Committee to attend your great London Meeting, on the 19th of August, I regret very much to be hindered by several circumstances from following it. For, being, even in these weeks, returned from a short journey in northern

Germany, where I have furthered, as far as possible, your plan, (which was also mine before I received your kind letter), amongst the 300 or 400 brethren assembled in Berlin on the 9th—12th of June, and likewise in Leipsic and Breslau, I am not permitted, either by Church Government or by my conscience, to leave twice, in so short a time, my flock, in these turbulent times. But we all here will not forget to assist your Christian Meeting with our devoted prayers, as we likewise agree to your proposition of praying on every Monday, b.n., individually as well as assembled, when opportunity is given, for the effusion of the Holy Ghost on his Evangelical Christian Church.

You will, my dear sirs, much oblige me and all friends of the Evangelical Alliance here, in communicating the report of your meetings, which I hope instantly will be printed, adjoining upon the address the German word, "Ecclesiastical Affair," to diminish the postage, sending it by Hamburg; or, in case of its being too voluminous, to send it gratuitously, with the other copies destined for Germany, by a Berlin bookseller, under my address.

Finally, I pray my dear Reverend Brethren to give me a definite and accurate notice of the limits of this country, which your Committee has pleased to assign to my labour; and likewise to make me acquainted with the names of the other corresponding members proposed for Germany, principally for Prussia, and perhaps especially in this my province of Eastern and Western Prussia.

Recommending you, my dear Sirs, and your holy work, with ardent and assiduous supplication, to the care and mercy of our divine Lord and Saviour, I am, with great respect and affection,

Yours, in the Name of Christ Jesus,

KNICWEL, D.D.

Archdeacon at Dantzic, and Corr. Member of the Evangelical Alliance.

*Names of the Subscribers to the Evangelical Alliance from July 27,
till August 5.*

W. BLECH, First Minister at S. Trinitat.

A. BLECH, Minister at S. Salvator.

SCHNAASS, Archdeacon at S. Catharin.

Dr. HÖPFNER, Minister at S. Marien.

TORNWALD, Minister at S. Leichnam.

HEPNER, Minister at S. Johan.

SCHIEFFER, Minister at S. Trinitat.

V. SCHÖWEN, Clergyman at Allerburg.

• MELLER, Clergyman at Praust.

W. OTTO DIETTEIN, Licentiate Theological Doctor in Königsberg.

JOHANN GOTTLIEB KÖHLY, Merchant.

VIII. LETTER FROM THE REV. DR. MERLE D'AUBIGNÉ TO THE CHAIRMAN OF THE LONDON PROVISIONAL COMMITTEE.

August 9th, 1846.

DEAR SIR CULLING,

As I anticipated when I wrote to you from Geneva, I am detained at the Baths until the end of August, and am in consequence obliged to deny myself the great pleasure that the Meeting of the 19th would afford me.

Not being able, personally, to propose a motion that I have much at heart, may I, through you, request the Committee to undertake it, and to register it upon their minutes?

It relates to the conversion of three Protestant provinces of Russia through the instrumentality of the Greek clergy. There are already more than 30,000 converts in Livonia; and things are advancing so rapidly, that one cannot but fear lest the whole of the three provinces should soon abandon the Reformed faith.

The newspapers have related the representations made to the Emperor Nicholas on the subject, by the deputies of the Protestant provinces: but even on the Continent, persons are almost totally ignorant of the circumstances. Fortified by information on the subject, from the best and most authentic sources, I feel I ought to bring this great iniquity before the notice of that universal Evangelical meeting which is to be held in London.

The Dutchies of Livonia, Courland, and Esthonia, were subdued by the Russians towards the commencement of the last century, after a most bloody war, in the course of which all the cities were destroyed, with the exception of Riga, Pernaue, and Revel. A treaty made in 1710, secured to them the Evangelical religion, according to the Augsburg Confession, as the only religion of the country; and further treaties between Sweden (to whom these dutchies formerly belonged) and Russia, such as that of Nystaedt in 1721, and of Aboer in 1743, moreover declared, that the Church was to be preserved, such as it then existed. Any other mode of worship, excepting in the private houses of the foreign ambassadors, with closed doors, was illegal; and the children of mixed marriages were brought up Protestants. During the time of Peter the Great, these treaties were observed. Under the reign of the Empresses Elizabeth and Catherine II. they began to be neglected; and in 1794, an ukase, issued in 1721 with respect to the Swedish prisoners of war who were carried to Siberia, was applied to these provinces; by virtue of which the children of mixed marriages were obliged to be brought up in the Greek religion.

But under the present Emperor, the violation of the treaties has made immense progress; and, instead of the conservative principles which one might have expected to predominate in that government, the most radical

and even revolutionary principles seem to prevail, little as such could be expected from an Emperor of Russia. In 1837 or 1838, a Greek bishop was fixed at Riga, where there had never yet been one. For a short time he remained inactive; but soon his emissaries were sent round the country to labour for converts.

In 1841, while these provinces suffered under a severe famine, the poor people were assured, that if they became converts to the Greek religion, they should be removed into a fertile district in the south of Russia, where they should be exempted from taxes, and from military service. They came to Riga in crowds, from the wish to be removed into these districts: the movement extended throughout the greater part of Livonia: the peasants refused to work; and the excitement rose to such a pitch, that military force was obliged to be called in to restore tranquillity. The Greek bishop and his clergy, the authors of these troubles, were removed indeed from Riga, but were promoted to places of greater importance. The bishop's successor at first conducted himself peaceably: only the Russian Catechism and liturgy were translated into the language of the country, (Esthonian and Lithuanian.)

In 1845 a Russian, named Michaelof, steward to a noble of the country, having committed a considerable robbery, and being discovered, hanged himself to avoid the public punishment of his crime. He was found, recovered, and sent to St. Petersburg in order to be proceeded against. As he understood the language of Lithuania, it was thought he might be useful in the country: the prosecution was withdrawn; they made him a Russian priest, and sent him back to Lithuania, where he became, under the direction of the bishop, the principal agent in the conversions. They renewed the same promises made some years before. While the first time none of the peasants had become Greeks, they hastened now to anoint all that presented themselves; having made them sign petitions in the Russian language which they could not understand—in which they thought they were asking the protection of the bishop for their temporal interests, but where, in fact, they made them seek to be united to the Greek Church.

In February 1845, a Greek church was established at Riga for the proselytes, where the service was held, in the forenoon, according to the Greek rites, in the language of the country; in the afternoon, the service was according to the form of worship of the Moravian Brethren, to whom the converts were before attached. Michaelof was the priest of this church. At first each proselyte was richly rewarded; now the rate is thirty copeks, about one shilling. Michaelof traversed the country, provided with money, to anoint without delay all those who wished it; at the same time, a German called Burger, attached to the Governor-General, traversed other districts to excite the same movement. It is reported, that the Greek agents were provided with a dark room, by means of which they showed them gigantic cows and sheep, telling them that such were the animals of the country promised to them. The

images, vases, and sacerdotal ornaments required in the Russian worship, were conveyed in a car; and the Governor-General ordered, that each proprietor should give the best place he was able, to celebrate the Greek worship: they there fixed their pictures, &c. and anointed all who presented themselves. The Greek clergy recognise Protestant baptism, but they complete it by unction. By means of this roving church, as it has been called, sometimes even three hundred men have been anointed in one day.

They said to the peasants (and proved to them by quoting Daniel xi. 38, 39, and xii. 1,) that the German Protestants were rent from the ancient Christian faith, and had fallen under the power of Antichrist, and that the Greek priest, Michaelof, was the great prince Michael spoken of in Daniel xii., who fights for his people; and that those only, who cause themselves to be inscribed in Michaelof's book, would be delivered from the power of Antichrist.

At Dorpat, and in the neighbourhood, thousands thus presented themselves to the Greek priest. Several amongst them being drunk, he sent to Petersburg to enquire, what he ought to do in such a case; one of the Members of the Senate, attached to the department of Foreign Worship, ("des Cultes Etrangers") answered, that these people must be accepted, in whatever state they presented themselves.

The movement was almost exclusively confined to the men; the women were opposed to it. They pulled off the crosses that had been hung round their husband's necks, trampled the images under foot, and would not allow their new-born infants to be baptized. All the children of the converts, under seven, are considered as belonging to the Greek Church; the converts are taught to make the sign of the cross; they are instructed in some outward practices; but religious instruction, in the right sense, is not thought of. At the time of their conversion, they make them sign a declaration in the Russian language, by which they declare, that it is not to attain any temporal interests that they have changed their religion.

Those who have become Greeks by anointing are definitively lost to Protestantism: whoever sought to bring back a man who had been attached to the Greek Church by anointing would encounter the most severe trouble.

The Greek religion, which had been interdicted in these provinces by treaty, is now publicly called "the ruling religion;" and the Lutheran religion, which was alone to be professed, is now only called a tolerated Church.

The latest journals announce, that the efforts continue for converting the Protestants of these countries. A Member of the Russian Senate, who has distinguished himself in the labours undertaken to reunite the Roman Catholics to the Greek Church, said, if he had only a "carte blanche," he would undertake, in three years, to reunite to the Greek religion all the inhabitants of the three provinces of Livonia, Courland, and Esthonia.

Up to this time they have laboured principally in first of these (which is the largest) with a view to convert it.

The three provinces contained, in 1831, one million five hundred thousand inhabitants: since that time the population has greatly increased.

No doubt a voice must be raised against these efforts: but Protestant Ministers are forbidden to speak of the differences of Confessions, or to strengthen their parishioners beforehand against adhering to the Greek Church. The Russians themselves are agitated by these conversions: some peasants of the Governments of Witebok and Pleskow, although already Greeks, have asked to be registered, so that they might belong, they said, "to the new religion, by which lands are obtained."

A few of the proselytes evince a bitter repentance, and have asked the Governor-general's permission to return to their religion: he has sought to calm them, without granting their request,—which, in fact, would be impossible, as I have said. Other proselytes show great obduracy and contempt: "All religions are alike indifferent to us; and, if we have that of the Emperor, he will know well how to protect us, and give us the lands of the nobles."

Unfortunately the Protestants themselves have faults to reproach themselves with. We must distinguish three classes of persons in this country:—

1st. The country people or peasants, who are natives of the country, and speak Esthonian and Lettois; 2nd. The nobility, who are of German origin, who speak German, and are descended from the Teutonic Knights, who conquered the country seven or eight centuries ago. 3rd. The Moravian Brethren, who came into these provinces about a century ago, and at a time when faith was nearly extinguished there, as it was throughout the whole Continent. They revived piety there, and acquired numerous adherents, the greatest number of whom are to be found among the original inhabitants of the country. It is reckoned, that forty thousand Livonians are members of the Moravian Society.

The Lutheran pastors, vexed by seeing the greatest part of their flocks joining the Moravian meetings, caused the peasants to be forbidden to attend these meetings. The Government and the Greek Clergy fomented this division between the Lutherans and Moravians: they then profited by it: and the bishop of Riga was delighted to permit, in his new church, meetings, which were every where else strictly prohibited.

* * * * *

The people are thus irritated at the same time against their lords, and against their pastors, both of whom are Germans. They look upon the former as opposed to their temporal interests, and to the latter as opposed to their spiritual interests; and blindly throw themselves into the arms of the Russians and the Greek Clergy.

The nobility and the pastors begin to feel their duties : several amongst them have done so for a long time : but the actual tribulation appears to have opened the eyes of those who until the present moment had them closed. They seek to be reconciled to the people, and to do them good ; they would wish to keep them in the Evangelical faith, but it is to be feared it is too late.

Pious Christians in these countries—and they are pretty numerous—are greatly afflicted : they cry to God ; they meet for prayer ; they ask their Brethren to intercede for them at the throne of grace : but they are persuaded that they can in no other way help them.

These are the most faithful subjects of the Russian Empire : when there were revolutions in Russia, they were orderly and quiet, knowing that God requires obedience to the higher powers : and they would, therefore, now fear any proceedings, that could call in question their loyalty and obedience to their sovereign.

The only object of this letter is, to beg of you to communicate to the Brethren assembled in London, the dangers which threaten to uproot three of the most ancient Protestant Churches of Europe ; and to commend this object to the prayers of all. I know not whether you will be able to do more.

When the Emperor Nicholas went to Rome last winter, the Pope knew how to plead the cause of Russian Roman Catholics, who were exposed to the same dangers ; and no doubt that conversation will not have been useless to them. It seemed to me, that it belonged to the *Evangelical Alliance*, to take to heart the position of Protestants in Russia, as it belonged to the Pope to intercede in favour of his adherents. “The weapons of our warfare are spiritual, and mighty through God.”

I take my leave of you, Sir Culling, begging you to accept my compliments, and to present them to those Brethren, of all Denominations and of every Country, who shall be assembled with you. May the invisible Head of the Church Himself preside at your assemblies, and cause you to experience his adorable presence.

Your faithful servant,

(Signed)

MERLE D'AUBIGNE, D. D.

Sir Culling Eardley Smith.

IX. ADDRESS FROM SEVERAL MISSIONARIES, AND OTHER CHRISTIAN BRETHREN, AT THE CAPE OF GOOD HOPE.

Cape Town, Cape of Good Hope, February 10, 1846.

BELOVED BRETHREN,—

We have learned, with unfeigned joy and thankfulness to God, that you have lately been moved—we doubt not, by a gracious impulse from on high—to concert measures for promoting an extended Union among

Christians of various denominations in Great Britain and other parts of the world ; and that your first Conference, held at Liverpool in the month of October last, appears to have been honoured with manifest tokens of the Divine presence and blessing.

We admire the liberality and comprehensiveness of your plan, the wisdom and foresight which characterize your preliminary arrangements, and the spirit of piety, candour, earnestness, humility, and brotherly kindness which so clearly marks the whole of your proceedings. It affords us peculiar satisfaction to observe that, while your general object is to promote Christian Union among the true followers of Jesus Christ in every place, your combined efforts will be directed to the maintenance of the essential truths of Christianity, in opposition to Popery, and every anti-christian form of superstition and infidelity ; and also to “ the promotion of sound views on the subject of the sanctity of the Lord’s-day, the better practical observance of that day, and the removal of hindrances and obstacles to its observance.”

We entirely concur in the opinion which you have expressed, that the present aspect of affairs, in a religious point of view, both at home and abroad, is such as to present the strongest motive to union and co-operation among evangelical Christians of all denominations ; and we fervently hope and pray, that the measures which you have adopted, or may yet be led to adopt, may be blessed of God for the attainment of so desirable and important an end.

Cordially approving of the Resolutions adopted at the Liverpool Conference, and holding as we all do, what are usually understood to be Evangelical views, in regard to the important matters of doctrine set forth in the *Sixth** of these Resolutions, we feel constrained by the love which we bear to the Lord Jesus, and to all saints, individually and collectively, to hold out to you the right hand of fellowship, and to request the privilege of being associated with you in promoting the objects and sharing the benefits of the “ *Evangelical Alliance*.”

We feel the more strongly impelled to make this overture, from our having already experienced the happy effects resulting from a union, on a small scale, similar to that which you contemplate. About four years ago it was resolved to commence a weekly meeting, for devotional exercises and friendly conference, in Cape Town, to which should be admitted all Evangelical Ministers of every denomination, who might be disposed and find it convenient to attend ; the object being to cultivate a more intimate acquaintance with one another, to cherish and exhibit a spirit of brotherly kindness, and especially to unite in prayer to God for an outpouring of the Holy Spirit. This meeting has been kept up, without intermission, to the present time ; and we can say, to the praise of Divine Grace, that it has proved a blessed means of refreshing and strengthening our souls,

* This must be the Resolution containing the Eight Articles of the Doctrinal Basis as originally proposed : but it is differently numbered in different publications.
EDITOR.

of stimulating us to greater earnestness and diligence in our Master's work, and of constraining us to keep the unity of the Spirit in the bond of peace. Not only have no unseemly jarings and contentions at any time arisen among us, but our fellowship has uniformly been of the most affectionate and sympathizing kind—prompting us to bear each other's burdens, and, without any compromise of our individual views and principles, to co-operate in various ways in promoting the extension of our Saviour's kingdom. It has often afforded us sincere gratification, to welcome at these meetings, Clergymen and Missionaries, occasionally visiting Cape Town, from various parts of the world—to receive accounts of their labours, trials, and encouragements from their own lips—and to mingle our prayers and thanksgivings with theirs at the throne of grace. And we have reason to believe that these dear Brethren, as well as ourselves, have enjoyed on such occasions times of refreshing from the presence of the Lord. If any additional motive were wanting to excite us to maintain this union among ourselves, and to devise new modes of rendering it more practically and extensively useful, it is furnished by the example which you are now setting before us, and by the prospect which we entertain of enjoying the benefit of your counsel and support. We need not assure you, that we shall regard your future proceedings with the liveliest interest, and that, should you be pleased to favour us with your correspondence, it will afford us high gratification.

In the meantime, we beg leave to commend to your Christian kindness our beloved brother and fellow-labourer in the gospel, the Rev. William Elliot, who has for many years been actively employed as a Missionary in this Colony, in connexion with the London Missionary Society, and who intends (God willing) soon to proceed on a voyage to England, for the benefit of his health. Should it please God, in answer to our united prayers, to grant him the desire of his heart, and to bring him among you when you meet together, we entreat you to receive him as a Brother, and to accept from him such further information respecting our affairs, as well as regarding the state and prospects of religion generally in this distant land, as he may be ready to communicate.

And now, Brethren, farewell. May the God of peace be with you, and with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours! May He cause your love to abound yet more and more in knowledge and in all judgment! May He guide you safely through all the difficulties and dangers that are still before you, and lead you in a plain path because of your enemies! May there be no strifes and divisions among you; may no root of bitterness springing up trouble you; but may you be perfectly joined together in the same mind, and in the same judgment, that *all men* may know that ye are indeed Christ's disciples, and that *we* may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel.

We remain, dear Brethren, yours in the bonds of Christian affection.

J. H. BECK, Pastor of the Congregational Church in connexion with the South African Missionary Society.

JOHN PHILIP, D.D.

JAMES ADAMSON, D.D., Free Church of Scotland.

A. FAURE, Senior Minister of the Dutch Reformed Church.

S. P. HEYNS, D.D., Minister of the Dutch Reformed Church.

P. E. FAURE, Minister of the Dutch Reformed Church at Wynberg.

GEORGE MORGAN, Minister of the Scottish Church, Cape Town.

JOHN CROMBIE BROWN, Pastor of Congregational Church, Cape Town.

THOMAS M'CRINDLE, Licentiate of the Free Church of Scotland.

THOMAS L. HODGSON, Wesleyan Minister, Cape Town.

BARNABAS J. SHAW, Wesleyan Minister, Cape Town.

G. W. STEGMAUN, Minister of the Evangelical Lutheran Church,
St. Stephen's Church, Cape Town.

T. A. BLAIR, Minister of the English Episcopal Church.

R. RIDGILL, Wesleyan Minister, Cape Town.

JOSEPH JACKSON, Wesleyan Minister, Wynberg.

X. FROM THE AGRA MISSIONARY SOCIETY.

To the Chairman of the June Meeting of the Evangelical Alliance.*

SIR,—

Truth claims a universal empire, and wherever its principles are asserted, they are echoed from regions, however distant. Thus all that has been said and done in Great Britain towards bringing the children of God together as one family, in the great measure of the "*Evangelical Alliance*," extends its influence beyond the limits of that land, and awakens the sympathies of Christians in the heart of India. Most of us who now address you have never set foot in Britain: yet we all feel that our interests are affected by the efforts made by our Brethren of the Faith in that favoured spot. We, men of various denominations, Episcopalians, Presbyterians, and Baptists—natives of Europe, Asia, Africa, and America, are united as members of a Society, based on Catholic principles; and, as such, feel deeply interested in a movement which aims at the wide diffusion of the principles we have ourselves adopted. This furnishes a sufficient motive for the expression of our sympathy. But, whilst we are one with you in spirit, we would be more; we desire to be identified with your work, so as to be members of the same body, visibly and by co-operation.

What heathenism was in India in the time of Christ, it is at the present moment; and the provisions of the Missionary charter, laid down by our Lord eighteen centuries ago, leave a great duty to be performed by his

* The first idea was, that the Conference might meet at London in *June*. It was afterwards found desirable to delay it till *August*. EDITOR.

followers of this enlightened age. With every generation, tens of millions perish from lack of knowledge, and the greatest efforts which the Church can make cannot be more than commensurate with the wants of the people. But—putting together the labours of all the Societies which have establishments in this region of the British Empire, all the exertions of individuals, and all the religious influences proceeding from Christian sources—the sum of what is done stands in insignificant contrast with what is required. As a humble contribution towards the great end of bringing this land within the conquests of the Redeemer, a few individuals resolved, six years ago, to unite as a Missionary Society, and in that union to prosecute the common object, irrespective of denominational differences. As the nucleus of their system they took the doctrine of “Christ crucified,” and thereto added only so much as the Scriptures treat as necessary to saving faith. The boundaries so marked out enclosed the common ground; and this affording ample opportunity for the employment of all their energies, they felt satisfied that all that might be done, must, as far as it went, be right. To do more, might be wrong; and, when any two differed, to give effect to their respective views involved the certainty of error. All, therefore, agreed to keep within limits safe, and, by their own acknowledgment and the concurrence of all Evangelical Christendom, comprehending every thing in doctrine of vital importance. The permanent sphere of operations selected was the district of Agra, including a great city and 1000 villages, occupying an area of 1,500 square miles, and containing a population of 500,000 souls. As ordinarily limited to this district, the Society took the name of *The Agra Mission*. It holds an Annual Meeting, at which all its friends in the station attend, and the Report then read is soon after printed, and circulated to them, and to other contributors throughout the provinces. The management is in the hands of a Committee, who collect subscriptions, receive reports of the Agents or Missionaries, devise plans of proceeding, and generally dispose of all questions connected with the interests of the Society. The Agents are men of the country, chiefly individuals obtained by conversion from the ranks of Mahomedanism and Hindooism, who are prepared to the full extent of our means for the important work they have to perform. These have a central location in the district of Agra, from which they are throughout the year detached in parties, which proceed, at intervals of time, from one point to another of importance, circulating around each, till the Truth has been proclaimed and distributed wherever congregations can be collected; and thus gradually completing their circuit, they return to labour in the station, before they are again deputed to the interior. Individuals whose attention is arrested, and whose hearts are affected, are invited to visit and reside with the Missionaries for the benefit of private instruction; and as the Missionaries are natives, and not in a sphere above the average condition of those they address, the kindness and confidence with which they are generally treated is gratifying and encouraging. Those whose support depends on

daily labour, and who for the sake of instruction quit their homes and come into the station, are for a brief period maintained at the expense of the Society. We seek nothing beyond evidence of a change of heart, believing that, when a man is converted, he should be left to the unbiassed selection of his own Church ; and he has abundant room, apart from any connexion with us, to suit his convictions, on points subordinate to those with which he has already become practically acquainted ; and, whilst the existence of Churches ready to receive converts removes from us all necessity of taking up the duty, our increasing experience satisfies us, that the course adopted is the most judicious ; as, in a country like India, where the people at large know little of our sectarian differences, converts are at once made to take this or that name, simply because their instructors will have them baptized into their respective denominations. We bid them study the word of God for themselves, and investigate the correspondence therewith of the Churches they may have in view ; and this done, our connexion with them ceases. We would here merely add, that—would we have great cause to thank God for the souls that he has brought out from the world through the instrumentality of this Society—we have the most cheering encouragement in the indications of a grand, but gradual, ripening to harvest. It is in this fact, that Christian labourers all over India see the reflection of their brightest hope.

Would that we could so augment our numbers and resources, as to do a hundredfold more than we can now accomplish. We trust that as our principles and operations are better understood in India, our hands will be better strengthened by our Christian Brethren at large. The movement now making in Britain, must, as far as it creates sympathy here, help out our object ; and, as an humble endeavour to make our community familiar with the tenets of your Union, we propose to direct attention to them in the forthcoming number of our Report. One great difficulty we have to encounter in raising funds in India, arises from the number of religious and other benevolent objects which claim support, in the several districts, from their own communities ; and, as ours is to appearance merely a local institution, it has not been so successful as we desire in obtaining extensive support from distant quarters. But people are beginning to understand that, as an experiment on an important principle in Missionary operations, it has claims to general regard ; and just as much as this fact is recognized shall we be able to extend our efforts, until this, which is the seat of the North-western Government, shall be the centre of an extensive religious system, extending as far as may be desirable into the surrounding parts of these Provinces.

This brief detail may not be without interest to you. We supposed you would be glad to receive an expression of sympathy from even a few individuals at a spot so distant ; and that our communication would be not the less welcome, that, when those who are opposed to your effort, or who hang back doubting to what the Great Alliance will lead, demand what practical measure you can adopt, and what ulterior benefit you can secure

—you are enabled to point to a small specimen Society, already established on your principles, working out much good for the people of a heathen land, and adapted by its constitution to give the widest diffusion to the truth and light of Christianity.

Praying to Him who is the King of the Church, to unite all who join with you in the bonds of love, and speedily to extend his government over all the earth,

We beg to subscribe ourselves,

Yours with Christian regard,

ALEX. B. LISH,

Secretary.

J. H. PENN,

W. JOHNSON,

C. C. FINK,

THOMAS BAILEY,

W. N. CRAWFORD,

G. W. WILLIAMS,

J. WILSON,

E. G. FRASER,

C. M. GORDON,

W. W. CRAWFORD,

Committee of the Agra Missionary Society.

XI. LETTER FROM THE CANADA EVANGELICAL ALLIANCE.

Montreal, February 25, 1846.

DEAR BRETHREN,—

You will rejoice to hear that we have followed your example. Desirous of enjoying the pleasures of Christian Union, we issued a circular, inviting Brethren to a Conference in this city. The account of its proceedings, and of the Public Meeting which followed, is contained in the *Montreal Register*, a copy of which is forwarded to you by this week's mail. * * * *

We are about to publish a monthly periodical, to be entitled "The Canada Protestant Herald," which we trust will be eminently serviceable to the cause of Protestant Truth and Christian Union in Canada.

We have to request that you will correspond with us, and favour us with copies of any publications you may issue. Wishing every success to the great cause in which you are engaged,

We are, dear Brethren,

Yours faithfully,

J. M. CRAMP,

HENRY WILKES,

MATTHEW RICHEY,

} *Secretaries.*

*To the Secretaries of the Provisional Committee
of the Evangelical Alliance.*

XII. FROM A CONVENTION OF FRIENDS OF CHRISTIAN UNION ASSEMBLED IN NEW YORK.

City of Albany, State of New York, U.S.A.

Rev. Alex. Digby Campbell.

REV. and DEAR SIR,—In obedience to a Resolution of the Convention of the friends of Christian Union, assembled in the city of New York, on the 12th and 13th of May, I transmit the following account of their proceedings, to be laid before the approaching Convention, to meet on the 19th day of August next, and remain,

Your brother in Christ,

HENRY H. POHLMAN, *Secretary.*

At a Convention of the friends of Christian Union, held at Dr. Skinner's Church, May 12th, Dr. Edwards was appointed President, and Dr. Pohlman Secretary, when, after prayer by the Rev. Dr. Cox for the Divine guidance and blessing, and a free interchange of opinion, the following Committee were appointed, to embody the views of the Convention and report at an adjourned meeting:—Rev. Drs. Edwards, Pohlman, Mc. Leod, Patton, Bacon, Prof. Elton, and Rev. Mr. Mann. Adjourned, to meet on the 13th at Dr. Mc. Leod's Church.

Wednesday, May 13th, the Convention met, and was opened by prayer and reading the Scriptures by the Rev. President, when the Committee presented the following Resolutions.

1. Resolved, that in those tendencies and desires on the part of Evangelical believers in Christ of various countries and languages, and of various ecclesiastical connexions, towards mutual recognition and co-operation on the basis of a common Christianity, which are now manifesting themselves in the proposals for a general Convention of such Christians from all parts of the world, this Meeting would humbly and gratefully acknowledge the hand of the great Head of the Church, and the influence of the Spirit, the Spirit of wisdom and love and of a sound mind; and that we hereby express our high satisfaction that Brethren in Great Britain have invited such a Convention to meet in London, on the 19th day of August next.

2. Resolved, that this Meeting approves the terms in which the call to the Convention has been issued by the Brethren in Great Britain, to Evangelical Christians throughout the world, inviting to the Meeting those who are agreed in receiving as revealed principles the following; with the understanding, however, that the synopsis is meant to imply and assume the doctrine of Eternal Rewards and Punishments, as defining the destinies respectively of all men in the future state.

(1.) The Divine inspiration, authority, and sufficiency of Holy Scripture.

(2.) The Unity of the Godhead, and the Trinity of Persons therein.

(3.) The utter Depravity of human nature, in consequence of the Fall.

(4.) The Incarnation of the Son of God, and his work of atonement for sinners of mankind.

(5.) The Justification of the sinner by Faith alone.

(6.) The Work of the Holy Spirit in the Conversion and Sanctification of the Sinner.

(7.) The right and duty of Private Judgement in the interpretation of Holy Scripture.

(8.) The Divine institution of the Christian Ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

3. Resolved, that, while we would by no means compromise those principles of ecclesiastical order which we severally hold, we fraternally and respectfully commend to the special consideration of all who may attend the proposed Christian Convention those principles of Union among believers in Christ, which are set forth by the Apostle Paul in the fourteenth and fifteenth chapters of his Epistle to the Romans.

4. Resolved, that, in accordance with the foregoing divinely-inspired testimony to the rights of individual judgment and conscience among Christians, it seems desirable, that one part of the result of the Convention, should be, a declaration and assertion to the world, that—as necessarily resulting from the first and seventh of the Evangelical principles, on which as a basis the Meeting is to be assembled—it is the right and the duty of every individual man, throughout the world, to possess the Word of God, as revealed in the Holy Scriptures, and to read and obey that Word for himself, under his responsibility to God, who has given him that Revelation to be a lamp to his feet, and a light to his path.

5. Resolved, that—inasmuch as he who is to read, and understand, and believe for himself the Word of God must have time to study it, and inasmuch as God has set apart one day in seven for such uses—therefore it seems important, that the Convention should give their testimony, that it is also the right of every man throughout the world, to enjoy, and his duty to improve, the rest of the Sabbath, in abstaining from secular employments, and freely worshipping God, and hearing the Gospel, and deliberately searching the Scriptures, to ascertain whether what he hears is according to the word of God.

6. Resolved, that it is desirable for the Convention further to declare and testify, in accordance with the principles of individual liberty and Christian Union, set forth as above by the Apostle Paul, that it is the right and duty of believers in Christ to maintain his worship and ordinances in such forms, as they, under the teaching of his Word, his Spirit, and his Providence, shall judge to be in accordance with his will.

7. Resolved, that inasmuch as God has designed and given the Bible for the whole world, therefore it is desirable for this Convention further to declare and testify, that it is the right of every man throughout the world to learn to read the Bible; and that it is the right and the duty of all Christians, to co-operate in the universal diffusion of the Word of God.

8. Resolved, that it is to be desired and hoped, that the enquiries and

deliberations of the Convention respecting the condition of Evangelical Christianity throughout the world, the hindrances and obstacles to the progress of Spiritual Religion, and the fields which are opened for Evangelical enterprise, may lead to more combined and vigorous, and to more wisely directed efforts, for the conversion of the world to Christ.

9. Resolved, as Christian Union is the fruit of love to Christ and his people, and as this love is the fruit of the Spirit, and the Spirit is granted by our Father in heaven to those that ask him, it is earnestly desired, that those who attend the proposed Convention in London for the promotion of Christian Union, and all who sympathize with them in that object, should be much in prayer to God, that he would grant them his Spirit, that in all their consultations and efforts, they may be guided by that wisdom which is pure and peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; that they may thus be instrumental in so greatly increasing, among all followers of Christ, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, that the world may have the benefit, and Christ the joy of witnessing the answer to his prayer, "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us;" and thus glory be given to the Father, to the Son, and to the Holy Ghost, throughout all the world. All which is respectfully signed.

JUSTIN EDWARDS,	LEONARD BACON,	} Committee.
HENRY N. POHLMAN,	ROMEO ELTON,	
JOHN N. MC. LEOD,	ALEXANDER M. MANN,	
WILLIAM PATTON,		

Submitted, New York, May 13, 1846.

The above Report, having been read, article by article, was unanimously adopted.

Resolved, that a copy of the proceedings of this Convention be transmitted to the London Convention over the signatures of the President and Secretary.

Resolved, that the President, Secretary, and Dr. Mc. Leod, be a Committee, to prepare the above proceedings for publication.

The Convention then adjourned *sine die*.

JUSTIN EDWARDS, *President*.

HENRY N. POHLMAN, *Secretary*.

XIII. FROM THE TORONTO ASSOCIATION FOR CHRISTIAN UNION.

Toronto, Canada West, May 13, 1846.

RESPECTED SIR,—

I am instructed, as Secretary of the Toronto Association for Christian Union, to transmit to you a copy of the Preamble and Regulations adopted toward the close of last month for our guidance, accompanied by

an expression of our fraternal regard, and of our interest in the great object of your labours. These regulations were *formally* adopted then, though we had been acting upon them for nearly two years. We have delivered two courses of lectures, bearing upon the great questions which are now agitating the religious world. Some of these lectures were published, and widely-circulated through the country. In a new country, like this, the obstacles to Christian Union are perhaps as numerous, though not of the same kind, as those existing in Great Britain. We have not only to overcome denominational prejudices, but also national, political, and sectional. Yet there seems to be in many hearts a longing for that Christian fellowship, which it is both a Christian duty and a privilege to enjoy.

Our city is like the heart of Western Canada; and our hope is that, by exhibiting practical union on all matters of common interest in "the heart," its pulsations will be felt through the entire Western Section of the Province.

The enclosed scheme was not adopted till after many lengthened interviews; and, it may be added, some experience of its operations. Our aim was to draw an outline, and to fill up the sketch from practical experience.

Twelve ministers, of six different denominations, and an equal number of Brethren, not in the Ministry, formed the members of our Association. May it be increased like the host of God!

We look forward with much interest to your approaching meetings, hoping to derive many valuable suggestions from the well-digested proceedings of your Great Assembly.

We wish you God-speed in your efforts to draw closer the bonds of Christian brotherhood between the various sections of the great Christian family. Although the wide Atlantic rolls between us, we claim a relationship to you, which distance cannot weaken, nor death itself destroy—a relationship which will have all its longings gratified in that world where there is no more separation.

Our hearts and prayers will be with you at your approaching meetings; and may the God of peace and of love make them highly promotive of the great object which you are seeking.

I am, very respectfully, &c.,

REV. A. FYFFE,

Secretary of the Toronto Association for Christian Union.

To Rev. E. STEANE, D.D.

Secretary of the London Committee for Christian Union.

Preamble, Objects, and Constitution, April, 1846.

In the present state of religious parties in this Province, relative to the great question of Christian Union, it appears to us necessary to proceed with caution, examining every step, that, on the one hand, the edifice which we hope to rear may be firm and substantial, whilst, on the other,

we may not sacrifice any of our cherished principles as members of Evangelical denominations, in our haste to secure so desirable an object as Christian union. After mature consideration, it appears to us best to adhere to the basis upon which we commenced our efforts at Christian Union nearly two years ago: viz. the recognized Christianity of those denominations usually called Evangelical, without particularizing the precise points upon which the denominations essentially agree.

By intimate social and religious intercourse with each other, by conference for advice and direction, by co-operation upon matters of mutual interest, and by united prayer for the gracious influences of the Spirit of God, we hope practically to evolve the principles upon which we can organize a Union, at once Scriptural, effective, and lasting. We feel assured that the Union we are now attempting more perfectly to realize, will greatly aid in securing such important objects as the following:—

1. The promotion of personal piety and brotherly love in the members of the Association, and the prosperity of our churches and congregations.
2. The vindication of the Essential Principles of the Protestant Reformation.
3. The suppression of Infidelity and the elevation of the love of morality in the community.

In seeking these and kindred objects, we shall correspond with our Brethren in other parts of the country, and invite their co-operation in the pursuit of the same great objects. And to facilitate our operations in this city, we agree to form ourselves into a society with the following name and regulations:—

1. This Society shall be called *The Toronto Association for Christian Union*.
2. The Association shall consist of clergymen and others, holding the sentiments generally known by the term Evangelical.
3. Applications for membership shall lie over for one meeting before being acted upon, and then be put to the vote; it being understood, that three dissentients shall prevent admission.
4. Monthly meetings shall be held by the Association, with occasional meetings of a more public character, to interest the people of our respective denominations in our great objects.
5. Extra meetings may be called by the Secretary, with the advice of two or more members of the Association.

. XIV. FROM CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS AT BALTIMORE, U.S.A.

To the Evangelical Alliance, to meet in London in August next.

We the subscribers, Ministers of the Gospel, residing in the city of Baltimore, State of Maryland, U. S. A., representing different Christian

denominations, regarding, as we do, love to God and man as the essence of true religion, and the fundamental features of the Christian character; believing also, that more cordial union and harmonious and efficient action in the promotion of the common interests of our Lord's kingdom on earth are desirable, and may be brought about without compromising our respective denominational characteristics; and entirely sanctioning the great and glorious object of the contemplated Convention for the promotion of Christian Union, to be held in August next, in London, for the accomplishment of these important objects; therefore, we would respectfully set forth:—

1st. That we regard this great movement as one of the glories of the age in which we live, and as one of the most cheering signs of the times in reference to the onward progress of the cardinal principles of the Reformation and the high interests of the Church of God; and shall esteem it a privilege to pray for the success of said movement, and for the speedy consummation of the holy purposes which it aims to accomplish.

2nd. That as an evidence of our individual approbation, we design to be represented at said Convention; and herewith appoint and authorize our beloved and trusty Brethren, named below, as our delegates* to the same, empowering them to act in our behalf in furthering all the noble objects contemplated, yet not so as to commit us to any measure incompatible with our previous obligations to the respective Christian denominations to which we belong.

REV. BENJAMIN KURTZ, D.D., of the Evangelical Lutheran Church.

REV. J. G. MORRIS, D.D., of the Evangelical Lutheran Church.

REV. G. C. M. ROBERTS, of the Methodist Episcopal Church.

REV. ELIAS HEINER, of the German Reformed Church.

3rd. That these Brethren are men of good repute among us, in whose Christian principles we have confidence, and, therefore, we respectfully request that they may be admitted as our delegates, and have accorded to them the usual privileges belonging to the Members of said Convention.

May grace and peace be multiplied unto the Members of the Convention, and unto all men, through the knowledge of our God, and of Jesus Christ, our Lord.

J. DANIEL KURTZ, Senior Pastor of the first German Lutheran Church, city of Baltimore.

A. WEBSTER, Pastor of St. John's, Liberty Street, Baltimore.

J. G. HAMNER, Pastor of the Fifth Presbyterian Church, Baltimore.

* The Provisional Committee were careful all along, to disclaim the principle of *delegation*, and to receive Brethren only in *their individual capacity*: this being one of the fundamental Principles of the Alliance from the first. But they could not interfere with the proceedings of other Christian bodies; nor refuse to receive as *individuals* those who might have been sent as *delegates*, by Christian Brethren in distant Countries.—EDITOR.

STEPHEN P. HILL, Pastor of the First Baptist Church, Baltimore.

GEORGE D. PURVIANCE, Pastor of the Fourth Presbyterian Church, Baltimore.

J. ALDRICH, Pastor of the High Street Baptist Church, Baltimore.

SHERIDAN GUTEAU, Corresponding Secretary of the Maryland Branch of the American Tract Society; Member of the Presbytery of Baltimore.

CHARLES PORTERFIELD KRAUTH, Pastor of the Independent English Evangelical Lutheran Church, Baltimore.

WILLIAM HAMILTON, Pastor of the Methodist Episcopal Church, Baltimore.

SAMUEL GUTELIUS, Pastor of the Second German Reform Church, Baltimore.

ANDREW B. CROST, Corresponding Secretary of the Maryland State Temperance Society, and Member of Presbytery of Baltimore.

JOHN HEALEY, Pastor of the Second Baptist Church, city of Baltimore.

J. A. BROWN, Pastor of Luther Chapel, Baltimore city.

R. W. DUNLOP, Pastor of Ausyuth Street Presbyterian Church.

BERNARD C. WOLFF, Pastor of the Third German Reformed Church, Baltimore.

JOHN M. DUNCAN, Pastor of the Associate Reformed Congregation of Baltimore.

JOHN C. BACKUS, Pastor of the First Presbyterian Church, Baltimore.

CHAS. WEYL, Pastor of the Evangelical Lutheran Trinity Church, Baltimore.

C. A. HACHE, Pastor of the Fourth German Reformed Church, Baltimore.

XV. FROM THE NEW HAMPSHIRE YEARLY MEETING OF THE FREE-WILL BAPTISTS.

Dover, New Hampshire, June 10th, 1846.

To the Convention to be held in London, 19th of August, for the formation of an Evangelical Alliance.

The undersigned, having been appointed by the Free-will Baptists of New Hampshire, at their late Yearly Meeting, a committee for the purpose of addressing an epistle to your Convention, with due respect and Christian cordiality, would express for ourselves and those whom we represent, the warmest sympathies for the objects contemplated in the present Convention. You have, dear Brethren, our heartfelt prayer for that special, providential, and gracious guidance, which shall render all your deliberations interesting to yourselves, and successful in accomplishing the grand end in view.

Possessing the Anti-Slavery character, which the Free-will Baptists of America do as a denomination—while we hesitate not to express approval

of all the preparatory measures so far adopted—we particularly beg the indulgence to signify our high satisfaction with the Resolution of the Provisional Committee, by which all slave-holders are prohibited from participation in the business of your Convention.

We rejoice, in common with many thousands of all Christian countries, that the period has now come, in which a general effort is making for an increased union among the Evangelical Denominations of Christians. We have full confidence in the happy result of such effort. Long has a want of union and friendly feeling among the Protestant Denominations retarded the great work of the world's redemption by the Gospel of Christ. It is hoped this shall not longer be.

Where there is unanimity of sentiment in the great doctrines of the Gospel, there may be, there should be, union of effort to spread the Christian religion. The Romish Church is united, throughout its entire communion, to spread the errors of the Papacy; and Infidelity, in every clime, is combined to oppose the spread of the doctrines of our holy religion.

Should not all Christians, then, of whatever denominational name, unite cordially to form that "Holy Alliance" for God and the Gospel, which shall not be broken, till the standard of the cross shall be planted on every strong hold of sin, and the World be redeemed to God.

We repeat it—we have confidence, that the Alliance, which you propose now to form, will result in immediate and lasting good to the cause of the Redeemer: May the Holy Spirit direct your deliberations, so as to promote the Union of the Church, and the glory of the great and blessed God!

We are, dear Brethren, on behalf of the New Hampshire Yearly Meeting, in the love and fellowship of Christ, Yours truly,

ELIAS HUTCHINS,	} Committee.
PORTER S. BURBANK,	
RANSUM DUNN,	

XVI. LETTER FROM THE PERTH BRANCH OF THE EVANGELICAL ALLIANCE.

Perth, Canada West, June 22, 1846.

The Perth Branch of the Canada Evangelical Alliance, precluded by their circumstances from having a personal representation at the Convention of the friends of Christian Union, which is appointed to take place in London in August next, are nevertheless desirous of bearing their testimony to the truths on which the Evangelical Alliance is based, and of expressing their cordial approbation of the objects which that Alliance has in view. I have been instructed therefore, as Corresponding Secretary, to bear this testimony, and express this approbation accordingly.

The Branch, in whose name I now address you, has been in existence for several months; and at its organization it was resolved, that a discourse

should be preached quarterly, by the Ministers of the place in rotation, on the subject of Christian Union, and that monthly Public Meetings should be held, for devotional exercises, and the communication of intelligence bearing upon the objects of the Alliance. The first quarterly sermon has been preached; and we have also now repeatedly enjoyed the privilege of assembling in our monthly meetings for prayer, that the great Head of the Church—the God of love and of peace—would grant to all his people to be like-minded one toward another according to Christ Jesus; that they may with one mind and one mouth glorify God,—forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace,—that thus they may become perfect, and be of good comfort; and that the World, thus seeing them one in Christ, and dwelling together in love, may believe, that God sent Christ to be the Saviour of sinners.

We feel that we have the approbation of God in these meetings, and that by them the evangelical believers, belonging to several Denominations in this place, are enabled to bear a stronger testimony than they otherwise could, against superstition and infidelity,—and more pre-eminently to manifest the essential unity of the Church of Christ. They increase also, we feel, among us, the spirit and the enjoyments of brotherly love, and the advantages of brotherly intercourse.

We are persuaded, that the objects which the Evangelical Alliance seeks to promote are intimately connected with the glory of Christ and the evangelization of the World; and we, therefore, most fervently pray, that all who are honoured of God to take part in its deliberations—and more especially that those who are appointed to conduct its operations—may receive from God a spirit of wisdom and of a sound mind;—so that, deliberating and acting in the exercise of the wisdom that cometh from above, God may work mightily by them, rendering them instrumental in multiplying grace, mercy, and peace to his spiritual Israel, and hastening on the glory of the latter day, when all shall call Christ blessed, and shall be blessed in Him.

I am, with Christian regards,

Your most obedient servant,

WILLIAM BAIN,

Minister of St. Andrew's Church, Perth, Canada West.

XVII. BAPTIST UNION.

Resolution of the Committee, Jan. 27, 1846.

“That this Committee regard, with the liveliest interest and delight, the efforts now in progress for the more eminent cultivation and manifestation of Christian love, without compromise or concealment, among the professed disciples of Jesus; and look forward to the Conference to be held in the course of the present year, for the formation of an Evangelical Alliance, with a prayerful desire, that the Spirit of the Lord may be largely poured out upon it, and that its deliberations may be greatly conducive to the glory of His Name.”

To the Chairman of the London Provisional Committee of the Proposed Evangelical Alliance.

DEAR SIR CULLING SMITH,—

We beg to transmit to you the following Resolution of the Baptist Union, adopted at its Annual Session held at Birmingham on the 30th of last month; and in doing so we take occasion to express the sincere gratification it affords us to be the medium of its communication.

We are, Dear Sir Culling,

On behalf of the Union,

Yours very respectfully,

EDWARD STEANE, } *Secretaries.*
J. H. HINTON, }

London, July 6, 1846.

Resolution passed at the Annual Session of the Baptist Union, held at Birmingham, July, 1846:—

“That the Union, fully sympathizing in the sentiments expressed by its Committee on the 27th of January last, in relation to the movements in progress for the promotion of Christian Union, record their devout and earnest hope, that the Conference to assemble on the 19th of August next may be largely endowed with ‘a spirit of power, and of love, and of a sound mind,’—that they may be mercifully guided through the many difficulties which may be expected to impede their progress,—and that their deliberations may both afford an immediate refreshment to the hearts of Brethren, from so many communions and so many countries, and open a prospect of further affectionate intercourse and co-operation.”

XVIII. METHODIST NEW CONNEXION.

Copy of Resolution passed by the Conference held in Manchester, June, 1846:—

“That the Conference feels it a duty to express its cordial approbation of the important objects contemplated by the Evangelical Alliance; regarding those objects as essential to the full development of the principles of Christianity, the overthrow of pernicious errors, and the consummation of the peace and glory of the visible Church: the Conference would, therefore, earnestly recommend the Ministers and Members of our Connexion to co-operate in this auspicious movement.”

THOMAS ALLIN, *President.*

J. ROBINSON, *Secretary.*

XIX. WESLEYAN METHODIST ASSOCIATION.

ANNUAL ASSEMBLY.

Extract from "The Minutes, 1846."

"The Assembly of last year having appointed the Revs. James Molyneux and Robert Eckett to attend a Meeting, held in Liverpool in October last, for the promotion of Christian Union, they reported the proceedings of that Meeting. From which it appeared, that, in furtherance of this important object, a Committee had been appointed to make arrangements for holding a Convention, to commence its sittings on the 19th of August, 1846, and that such Convention is not to consist of representatives of Churches, but of the Committee appointed in October last, and of other persons who have been added thereto by the said Committee, and who are to act only in their individual capacity, and not as the representatives of the Religious Communities to which they belong. The Assembly, therefore, did not appoint any of its members to be its representatives to the said Convention, but adopted the following Resolutions:

RESOLVED, "1. That, as this Assembly is earnestly desirous that all Christians should evidence their union with our Lord Jesus Christ, by manifesting a willingness to unite in fraternal intercourse with all who believe in Him, it hereby records its general approval of the measures recently taken, and now in progress, for the increase and manifestation of union among those who acknowledge the divine Inspiration, Authority, and Sufficiency, of Holy Scripture, and the right of private judgement thereon; who also believe in the vicarious sacrifice of Christ, justification by faith alone, the divine institution of the Christian Ministry, and the perpetuity of the ordinances of baptism and the Lord's supper. This Assembly, however, would feel increased pleasure, if the basis of the Proposed Evangelical Alliance should be so framed, as to enable the Evangelical members of the Society of Friends to become united therewith.

"2. This Assembly is also of opinion, that union among all those who truly believe in their redemption by the precious blood of Christ, is perfectly compatible with their conscientiously holding diverse opinions on minor doctrinal questions, and as to modes of organization and Church Government; and that it is the duty of all such, without either consenting to, or requiring, any compromise of any such conscientious diversity of opinion or practice, to cherish pure affection towards all their Christian Brethren; and, by uniting with them in devotional and other religious services, to evidence, that they recognize each other as children of one Heavenly Father, members of one holy brotherhood, and heirs of one eternal inheritance. This Assembly, therefore, looks forward, with much interest, to the Convention about to be held in London, for the formation of the Evangelical Alliance; and hereby expresses its earnest hope and fervent prayer, that the Divine guidance and blessing may attend and rest upon the arrangements now being made by its Provisional Committee, and upon the approaching Convention. It would also express its earnest desire, that all the Ministers and

Members of the Wesleyan Methodist Association should avoid all bitterness of spirit and sectarian animosities, and heartily cooperate in promoting the increase of love and union with all who love our Lord Jesus in sincerity. This Assembly is fully assured, that Christians, by cultivating brotherly affection towards all who believe in Christ, will promote their own personal piety, and become honoured with greater success in their endeavours to extend the Redeemer's Kingdom.

- "3. That the preceding Resolutions, signed by the President and Secretary, be transmitted to the Provisional Committee of the Evangelical Alliance, in order that they may be laid before the Convention, to be held in London on the 19th of the present month."

Signed by order of the Assembly,

ROBERT ECKETT, *President.*

JOHN KIPLING, *Secretary.*

August 7, 1846.

XX. ADDRESS OF THE WESLEYAN CONFERENCE,

Presented by Rev. Dr. Bunting, with the following Letter.

DR. BUNTING presents his Christian respects and love to the Secretaries of the London Division of the Provisional Committee of the Proposed Evangelical Alliance, and has high pleasure in forwarding the accompanying Resolution of the Annual Conference of the Wesleyan Methodists, recently assembled in Bristol. Dr. Bunting hopes, that this document may not be unacceptable to the Committee, as expressing the cordial and unanimous feeling of more than four hundred Christian Ministers, who earnestly pray, that the blessing of Almighty God may abundantly prosper the good work in which the Committee and their coadjutors are engaged.

To the Rev. A. D. CAMPBELL, and the Rev. Dr. STEANE.

PROPOSED EVANGELICAL ALLIANCE.

Wesleyan Conference, Bristol, August 13, 1846.

RESOLVED UNANIMOUSLY, "That this Conference has learned, with great satisfaction and thankfulness, that the Meeting of Ministers and others, held in Liverpool, in October, 1845, on the important subject of Christian Union, was signally honoured by indications of the Divine presence and favour; and has resulted in the adoption of various provisional measures in Great Britain and Ireland, in preparation for a larger Meeting in London, on Wednesday, August 19th and following days,—when it is hoped that the Proposed Evangelical Alliance may be regularly formed.

“The Conference desires publicly to express its entire and united sympathy with the great object contemplated by this movement ; its devout and earnest hope, that, notwithstanding many formidable difficulties, some happy progress may be forthwith made towards its eventual accomplishment ; and its fervent prayer to Almighty God, that the Lord the Spirit, may vouchsafe to pour out His choicest influences upon the Christian Brethren, from many countries and communities, who are about to assemble for devotion and conference,—mercifully disposing them to the exercise of all holy and kindly affections toward each other, and guiding them to such conclusions as may largely promote, by the Divine blessing, the glory of Christ, the more visible unity of the Universal Church, and the maintenance and spread of essential and saving Truth in general, and of our common Protestant Faith in particular.”

WILLIAM ATHERTON, *President*.

ROBERT NEWTON, *Secretary*.

LETTER FROM THE ANTI-SLAVERY SOCIETY OF LONDON.

Minute of March 10th, 1846.

A letter from the British and Foreign Anti-slavery Society, dated 27th February, urging on the Provisional Committee a certain course with regard to Slave-holders in the United States, with especial reference to the proposed Conference in August, having been read, the Rev. Dr. BUNTING moved, the Rev. Dr. LEITCH seconded :—

“ That the receipt of the same be courteously acknowledged.”

To the London Division of the Provisional Committee of the proposed Evangelical Alliance.

GENTLEMEN,

The Committee of the British and Foreign Anti-slavery Society trust that no apology will be deemed necessary on their part, for introducing to your serious attention a subject of great practical importance, in connexion with the object you have, for some time past, been endeavouring to realize.

You are probably aware, Gentlemen, that, at this moment, there exist, in thirteen of the States of the United States of North America, nearly three millions of our fellow creatures of both sexes, and all ages, in the dreadful condition of Slavery. The liberty of these unhappy persons was never forfeited by crime. They are innocent human beings, who have been deprived of their freedom by the most iniquitous of laws, to minister to the insatiable cupidity, the base passions, or the pride of their owners ; and they are retained in their hard state of bondage by means the most revolting and cruel. They are the descendants, for the most part, of Africans who were formerly removed by fraud or violence from their native homes by the slave dealer ; and, whether viewed in relation to their physical

sufferings, or their moral condition—the outrage that has been committed on their nature and their rights, or the helplessness and the hopelessness of their condition—should be the object, of the deepest sympathy to all Christian men, and of earnest prayer and zealous effort for their speedy deliverance.

You are also aware, Gentlemen, that these slaves are merchantable commodities. In the eye of the law they are regarded as mere property, except when they commit crime, and can, therefore, be bought and sold, given away, or bequeathed, to meet the necessities or gratify the caprice of their masters. They have no social or civil rights; and, therefore, no regard whatever is paid to the relationships they sustain; and they not only can be, but are constantly subjected to the most heartrending separations. From sixty to eighty thousand, and sometimes considerably more, pass from one hand to another by sale every year; whilst the mode in which many thousands of them are raised for the southern markets is too revolting to be described.

The law which regulates the condition of these slaves does not sanction their marriage: if they enter into arrangements to live together as man and wife, it knows nothing of the relation, and, consequently, does not protect it. It may be sundered in a moment. The result is, that not only is the divine ordinance of matrimony set aside, but a disgraceful system of concubinage is established in its place, and a degree of licentious indulgence generated, which is frightful to contemplate. Neither does the law recognize the parental relation: in this respect the children of slaves are placed on the same level as the offspring of brutes. Both are property. The father cannot protect his son from injustice—the mother her daughter from dishonour. The tears, the lamentations—the entreaties, of parents are no more regarded than the lowing of cattle; and should they become troublesome they are punished with severity.

The Committee dwell not on the continual injustice inflicted on the slave by depriving him of the legitimate fruits of his labour, or the liberty of choice in respect of his employment and employer; nor of the cruel modes which are resorted to for the purpose of coercing labour, and of enforcing obedience. These are too well known to need description. It is quite natural that a system which violates all the essential rights of humanity, and outrages the laws of God, should lead to the practice of every enormity, which wicked men could invent, or human nature endure.

The laws of the Slave States, moreover, rigidly exclude from the poor slaves all instruction, whether secular or moral. In some of the States the heaviest penalties may be inflicted for teaching them the use of letters; and, in one State, death itself is the punishment for a second offence. The consequence is, that, in a land which boasts of its enlightened Christianity and republican institutions, there is a heathen and enslaved population, from whose minds are systematically excluded, not only the sacred verities of religion, but the commonest rudiments of knowledge

If in some instances light penetrates their minds, it only serves to make the surrounding darkness more palpable and hideous.

And this deplorable state of things not only exists with the connivance, but is sustained, unhappily, by the direct participation of several sections of the professedly Christian Church. Episcopalians, Presbyterians, Wesleyans, Baptists, Independents are all implicated in the support of this criminal institution. Preachers—Bishops, and Presbyters, and Pastors, and Ministers, Elders and Deacons, and Members, are found among Slave-holders and Slave-sellers; and it is to be feared are, in many instances, not less exacting and cruel than the men who profess not to be actuated by their religious principles, but who, nevertheless, urge in their defence their pernicious example.

Now, gentlemen, it appears to the Committee to be a sacred duty on the part of all who are sincere in their profession of obedience to the righteous precepts of the Gospel, and are influenced by its benign spirit, to plead the cause of the oppressed, and to judge between them and their oppressors.

In placing the forgoing statement before you, the Committee venture respectfully to press on your attention the painful fact, that a large body of men in the United States who profess and call themselves Christians, and who would feel no difficulty in subscribing your Confession of Faith, are the oppressors of their brethren, or the apologists of the system of Slavery which exists in their country at the present time; and to implore you to pause before you invite them to your association; nay, rather to urge you, in the spirit of Christian fidelity and courtesy, to refuse to receive into your fellowship, all men, be their pretensions what they may, who either directly participate, or acquiesce, in upholding or advocating the enslavement of their fellow men.

It is due, however, to the purer branches of the ecclesiastical organizations before noticed, to say, that many of them are bearing a noble testimony against Slavery, that many of them have been, and all are, rapidly separating themselves from official connexion with those who violate by their conduct the fundamental principles of that religion they profess to exalt.

Composed as the Anti-slavery body is of every class of Christian professors in this country, they cannot but feel deeply interested in the course you propose to adopt in this particular case; and, will be highly gratified to learn, that your decision is to exclude the parties referred to from the proposed Alliance.

I have the honour to be, Gentlemen,

On behalf of the Committee,

Your obedient Servant,

JOHN SCOBLE, *Secretary.*

Anti-slavery Office, 27, New Broad-street,

February 27, 1846.

P. S. Rev. Professor Tholuck, in his Speech at the First Public Meeting (Aug. 25th), quoted the following Document. A particular desire having been expressed, that it should be inserted in the published Report of the proceedings of the Conference, this appeared to be the only part of the volume in which it could be placed:—

“DECLARATION TO BE INSERTED IN THE FORM OF ORDINATION OF CANDIDATES OF THE EVANGELICAL CHURCH OF PRUSSIA.

“PROPOSED AND VOTED BY THE GENERAL SYNOD AT BERLIN, AUGUST, 1846.

“He who is lawfully called to the office of teaching in the Evangelical Church, and is to be consecrated thereto by Prayer and Imposition of Hands, must publicly declare, that he stands in the common Faith of the Church; and therefore,

“In the first place,—

“That he will neither take his own opinions, nor any commandments of men whatsoever, but the Word of God in the Prophetical and Apostolical Writings, for the rule of his teaching.

“Next, that, under God’s assistance, he will continue faithfully and diligently in that interpretation of Holy Scripture, which is carried on according to the laws of language by the Holy Spirit, in unison with the Confessions of the Universal Church, and with the Confessional Books of the Evangelical Church, as testimonies of the fundamental facts and fundamental truths of our salvation, and as types of sound doctrine.

(Here follows the Answer of him who is to be ordained, to the question for his assent.)

“And, since these fundamental facts and truths consist chiefly in the following, I ask you, Whether you, in common with the Universal Church upon earth, confess God the Father, the Son, and the Holy Ghost?

“Next, Whether, with the whole Evangelical Church, you do, in the first place, confess Jesus Christ, the Only-begotten Son of God, who emptied Himself, and took upon Him the form of a Servant, as the only Mediator; seeing that, as a Prophet sent by God, mighty in words and works, He has proclaimed Peace;—and, as our Eternal High-Priest, has by His death reconciled us unto God, being delivered for our offences, and raised again for our justification,—whereupon He sat down at the right hand of the Majesty on High; and reigns for ever as the Head of the Church, which He gathers and preserves, by means of His Word and Sacraments, through the Holy Ghost, who being sent by Him into our hearts, teaches us to call Jesus our Lord, and to know the Grace which is given to us in Him?

“In the second place,—Whether you, through faith in these glad tidings of the free Grace of God in His Beloved Son, will acknowledge and confess, that we are all sinners, but become children of God through Faith in Christ, in whom we, being justified before God through Grace, without merit of Works, have the pledge of an imperishable inheritance, which is laid up in heaven; and that we, through the same faith, which worketh by Love, and bringeth forth the Fruits of the Spirit, are prepared by the daily renewing of our hearts for the Day of Jesus Christ?”

(Here follows the second Yes of him who is to be ordained.)

APPENDIX B.

CENTRAL

Dr.

CASH ACCOUNT, COMMENCING OCTOBER,

RECEIPTS.

	£	s.	d.
To Contributions of London Division.....	2435	10	3
Liverpool Division.....	1205	12	2
Glasgow Division.....	1000	0	0
Dublin Division.....	120	0	0

£4761 2 5

To Balance, this Day (Oct. 1, 1846) 824 2 6

APPENDIX B.

FUND.

1845, AND CLOSING OCTOBER 1ST, 1846.

Cr.

PAYMENTS.		£	s.	d.
By Printing,—				
Narrative of Liverpool Conference, Minutes of Aggregate Committees, Address of London Committee, Brief Statement, Brief Summary, Circulars, &c., with Translations into Foreign Languages		565	10	8
By Travelling Expenses,—				
Ministers attending Aggregate Meetings at Liverpool and Birmingham, Deputations, and other expenses connected with Provisional Proceedings		249	13	11
By Salaries,—				
Secretaries and Clerk.....		617	12	3
By Miscellaneous Expenses,—				
British, Colonial, and Foreign Postage, Stationery, Furniture, and Office Expenses, Parcels, Publications, Advertisements, Messenger, Occasional Clerks, and Sundries.....		459	17	1
Public Meeting in London, January 8th, 1846.....		49	15	0
By Rent and Public Meetings,—				
<i>Exeter Hall</i> ,—Rent of Offices and hire of Rooms for Occasional Meetings, Lower Hall for Aggregate Committee, and Great Room for five Public Meetings	328	3	6	
<i>Hanover Square Rooms</i> ,—Public Meeting.....	10	10	0	
		338	13	6
By Conference,—Special Expenses of,—				
Hire of Freemason's Hall, and Refreshments at ditto, for Foreign Brethren, and other Members of Conference.....	631	3	2	
Printing Agenda, Acta, and various other Documents; also, Tickets for Public Meetings of Conference, Posting Bills, &c... ..	186	13	0	
Clerks, Officers, and other Assistance.....	36	1	4	
By Conference,—Travelling Expenses of,—				
Ministers attending, from Liverpool Division.....	300	0	0	
From Glasgow Division.....	300	0	0	
From Dublin Division.....	150	0	0	
Foreign Brethren.....	52	0	0	
		3936	19	11
By Balance.....		824	2	6
		£4761	2	5

For Supplemental Account, to Oct. 31st, see following pages.

Dr.

CENTRAL
SUPPLEMENTAL ACCOUNT FROM

	£	s.	d.
To Balance, as per Account, to October 1st.....	824	2	6

RECEIPTS.

To Contributions of London Division.....	33	7	0
Dublin Division	50	0	0

£907 9 6

	£	s.	d.
To Balance (31st October) brought forward.....	600	3	10

DEDUCTIONS,

On account of the following debts and liabilities,
chargeable on the Provisional Fund:—

Digest of Proceedings at Conference, Prepara- tion of.....	£70	0	0
Printing ditto.....(<i>not yet sent in</i>)			
Engrossing Votes of Conference to present to Chairman, Secretaries, &c.....	53	0	0
Reporters at Conference.....(<i>not yet settled</i>)			
Printing — complete Minutes of Conference, Abstract of ditto, &c.....	79	1	4
Lithographing Autograph Signatures of Members of Conference	180	10	0
Rent of Offices			

FUND.

OCTOBER 1ST TO 31ST, 1846.

Cr.

PAYMENTS.

	£	s.	d.
By Special—			
Vote towards defraying Local Expenses of Liverpool Division...	100	0	0
Vote as an acknowledgment of the Services of the Rev. William Bevan to the Aggregate Committee.....	100	0	0
By Travelling Expenses	5	5	0
By Salaries,—			
Secretaries and Clerk	59	4	4
By Miscellaneous Expenses,—			
British, Colonial, and Foreign Postage, Stationery, extra Clerks and Office Assistance, Messenger, Coals and Candles, Publications, Parcels, and Sundries.....	41	16	4
By Conference,—			
Further on account of Special Expenses.....	1	0	0
	<hr/>		
	307	5	8
By Balance.....	600	3	10
	<hr/>		
	£907	9	6

We have examined the accounts of which the foregoing are summaries, with the receipts and vouchers by which the several payments are supported, and do find the same, together with the statement of the Balance therein presented, to be correct,

J. CLAYTON,
 THOMAS M. COOMBS, } *Auditors.*
 JOHN RUDALL,

LONDON DIVISION.

LIST OF CONTRIBUTIONS.

	£	s.	d.
Adey, Rev. E., Leighton Buzzard	1	0	0
Aged Christian, per Rev. George Laurie	1	0	0
Alder, Rev. Dr., Wesleyan Missionary Society	2	2	0
Alexander, J. W., Esq. 7, Maddox-street, Hanover-square	5	0	0
Allan, Mr. David, 46, Coleman-street, City	2	2	0
Allen, J. H., Esq. Grosvenor-place, Camberwell	5	0	0
Angus, Rev. J., Baptist Missionary Society	1	1	0
Anonymous, Henley-on-Thames	0	7	6
Armstrong, H., Esq. 25, Liverpool-terrace, Islington	1	0	0
Arthur, Rev. William, St. George's, East	0	10	6
A Few Friends in Winchester	4	10	0
Do.	1	0	0
"A Catholic"	10	0	0
"A Friend"	20	0	0
"A Friend" (Eph. vi. 24), per Rev. Joshua Russell	1	0	0
"A Lady," by Hon. and Rev. B. W. Noel	10	0	0
"A Sincere Friend to the Evangelical Alliance"	1	0	0
"A Poor Man," Postage Stamps	0	10	0
"A Poor Churchman"	0	10	0
"A Well-wisher"	0	2	6
"A Well-wisher to the Cause," by Sir C. E. Smith	10	0	0
Baker, W., Esq. 13, Porchester-place, Oxford-square	1	10	0
Ballard, Mrs.	1	1	0
Baron, John, Esq. M.D. Cheltenham	1	0	0
Barrett, Rev. A., Hackney-grove	1	1	0
Barry, Mrs., Cheltenham	1	0	0
Batchellor, Rev. W., Kingsdown-rectory, Somerton	2	2	0
Bateman, Henry, Esq.	1	1	0
Beadon, Rev. George, Axbidge	0	5	0
Beamish, Rev. H. H., 19, Norfolk-crescent, Edgware-road	1	1	0
Beare, Henry, servant to J. M. Strachan, Esq.	0	10	0
Beecham, Rev. J., Wesleyan Missionary Society	2	2	0

	£	s.	d.
Bennett, Rev. J. B., M.D.	1	0	0
Betts, William, Esq. Bevis-mount, Southampton	30	0	0
Bevan, R. C. L., Esq. 54, Lombard-street	30	0	0
Do. to provide accommodation for Foreign Brethren	21	0	0
Bickersteth, Rev. E., Watton	10	0	0
Bignold, T., Esq. Norwich	2	2	0
Birch, Rev. T. W., Finchley	1	1	0
Birks, Rev. T. R., Kelshall, Herts	0	10	0
Blackwell, — Esq. per Barclay and Co.	1	0	0
Blackwell, Rev. R. E., Amberley	0	10	6
Bligh, the Misses, Royal-crescent, Bayswater	1	0	0
Blomefield, Sir T. W., Bart. Brighton	5	0	0
Bond, W. H., Esq. Foxley-road, Kennington	2	2	0
Bowden, Rev. H. J., and friends, Slapton, Devon	3	10	0
Braithwaite, Isaac, Esq. 68, Old Broad-street, City	1	0	0
Brewin, A., Esq. jun. Tiverton	5	0	0
Do. 2nd don.	50	0	0
Brown, Rev. J. J., Islington	0	10	6
Browne, Rev. George, Clapham	1	0	0
Bull, Rev. T. P., Newport Pagnell	0	10	0
Bunting, Rev. Dr., 30, Myddelton-square	3	3	0
Bunting, Rev. William M., Brookfield-villas, Highgate-rise	5	0	0
Burder, Rev. Dr., Hackney	3	3	0
Burgess, Rev. W. P., Cheltenham	3	0	0
Burnley, W. F., Esq.	1	0	0
Burns, Rev. Jabez, D.D. 3, Porteus-road, Paddington	1	1	0
Bushell, E., Esq. Park-gate	2	0	0
Bath Local Committee,—			
Blair, W. T., Esq. Bath	0	10	0
Crawford, Lieutenant Colonel, Woolwich	1	0	0
Deane, James, Esq.	0	10	0
Godwin, Charles, Esq.	1	0	0
Mansford, S. G., Esq.	1	0	0
Marriott, Basil, Esq.	0	10	0
Owen, Rev. John, Bath	0	10	0
Pears, Rev. J. R., Bath	1	0	0
Pierrepoint, W. H., Esq.	0	10	0
Shum, J. M., Esq.	0	10	0
Stokes, —, Esq.	1	0	0
Taylor, C., Esq.	0	10	0
Birmingham Local Committee, being the overplus of a collection to defray the expenses of the Meeting of the Aggregate Committee in that Town, March and April, 1846.	106	4	6
Caldwell, Captain, Ipswich	1	0	0
Calignon, Rev. L. de, Lille, France, per Hon. and Rev. B. W. Noel	0	10	0
Campbell, Rev. Alexander Digby, Trinity-church, Aylesbury	2	0	0
Campbell, Captain, Riddings, near Dursley	1	0	0

	£	s.	d.
Camps, Dr., 50, Green-street, Grosvenor-square	1	0	0
Caulfeild, Rev. E. W., Beechingstoke, Devizes	1	0	0
Caulfeild, E. T., Esq. 43, Weymouth-street	1	1	0
Cautherley, W., Esq. Amwell-hill, Herts	1	0	0
Cheverton, Rev. H. Y., Lowestoft	1	0	0
Do. Collected by	0	10	0
Childers, Mrs. Eardley, 6, Breed's-place, Hastings	1	0	0
Chubb, John, Esq. St. Paul's-church-yard	2	2	0
Clarke, Rev. Owen, Vernon-chapel, Pentonville	1	0	0
Clayton, Joseph, Esq. Westbourne-street, Hyde-park	10	0	0
Clayton, Rev. George, Herne-hill, Dulwich	10	0	0
Clayton, Rev. J., Tunbridge-wells	2	2	0
Cobb, F. W., Esq. Margate, per Rev. R. Hardy	5	0	0
Cohen, Rev. James, St. Dunstan's, Fleet-street	0	5	0
Collins, Rev. Thomas, St. Alban's, Herts	5	5	0
Collison, Rev. George, S.T.P. Hackney Theological Seminary	3	0	0
Copeland, F., Esq. Chelmsford, Essex	5	0	0
Corderoy, John, Esq. Lambeth	1	0	0
Corderoy, Edward, Esq. do.	1	0	0
Craig, Rev. E., Pentonville	5	0	0
Do. 2nd don.	5	0	0
Crane, P. Moir, Esq. per Rev. H. W. Jones, Swansea	1	0	0
Cranawick, Rev. M., Coventry	1	0	0
Crisp, Rev. T. S., Bristol	1	1	0
Crowther, Rev. Jonathan, Stockport	1	0	0
Cuffe, Rev. T. Tenison, Carlisle-chapel, Kennington	0	10	0
Cumberlege, Rev. S. F., Astwood, Bucks	1	0	0
Cumming, Rev. Dr., Scotch-church, Crown-court	2	12	6
Currie, Rev. James, Rusholme, Manchester	5	0	0
Dalrymple, Rev. A. M.	1	0	0
Dalton, Rev. Edward, Tramore	2	0	0
Daniell, Mrs. Louisa, Sudbrook Park, near Richmond	2	0	
Davies, Rev. S. W., 16, Wharton-street, Lloyd-square	0	10	0
Davies, Rev. William, Hastings, collected by	2	10	0
Dear, Mr. R. E.	1	0	0
Dell, R., Esq. Aylesbury	2	0	0
Derry, David, Esq. Plymouth	2	0	0
Dibdin, Rev. R. W. 62, Torrington-square	1	0	0
Dickinson, W., Esq. Lowndes-street, Belgrave-square	2	0	0
Ditto 2nd don.	2	0	0
Di Menna, Rev. Dr., London City Mission	1	0	0
Dobson, Rev. J. P., Edward-street, Hampstead-road	1	1	0
Draper, Henry, Esq. Kenilworth	1	0	0
Drayton, Rev. R. S., Belle Vue, Cheltenham	0	10	0
Dumelop, Mrs.	1	0	0
Dunn, Henry, Esq. British & Foreign School Society	2	2	0
Dyer, Mrs. W. C., 2, Blackheath-hill	2	0	0

	£	s.	d.
E. B. per Rev. L. T., Beighton	1	0	0
Edgar, William, Esq. Clapham	10	0	0
Edmondson, Rev. Jonathan, Jamaica	1	0	0
Edwards, Rev. David, Cadoxton, Glamorgan	0	10	0
Edwards, Rev. S. V., Baldock, Herts	0	10	6
Elliott, J. S., Esq. Maida Hill	30	0	0
Elliott, Miss Eleanor,	5	0	0
Elliott, Miss, Torquay, per Sir C. E. Smith	5	0	0
Ellis, W. R., Esq. 7, Park-place Villas, Maida-hill	10	10	0
E. M.	1	16	0
Evans, William, Esq. M.P. Park-house, Kensington Gore	50	0	0
Evans, James, Esq. Norwood	5	0	0
Evered, Miss Ann,	1	1	0
Farmer, Thomas, Esq. Gunnersbury-park, Acton	100	0	0
Fawcett, Major	1	1	0
Finch, John, Esq. Cambridge-terrace	10	0	0
Foster, James, Esq. 68, Old Broad-street, City	20	0	0
Foster, R., Esq. Cambridge	10	0	0
Do. 2nd don.	2	2	0
Foy, Rev. Joseph, Haselmere, High Wycombe	1	1	0
Do. 2nd don.	1	1	0
Freeman, Rev. J. J., London Missionary Society	2	2	0
Frere, James Hatley, Esq. Poets' Corner, Westminster Abbey	5	0	0
Do. 2nd don.	5	0	0
Friends in Yarmouth, by Rev. J. S. Russell	2	10	0
Friend at Torquay	1	0	0
Gabriel, Mr. C. T., Lambeth	1	0	0
Gainsborough, Right Hon. Earl of,	20	0	0
Garratt, Rev. Samuel, Waltham-cross	1	0	0
Gavin, Rev. R., New Deer	0	10	0
Gilbert, Rev. C., Islington	0	10	0
Gillespie, A., Esq. America-square	20	0	0
Girdlestone, Rev. H., Landford, Wilts	5	0	0
G. J. B., Bristol, per Rev. E. Bickersteth	3	0	0
Glyn, Rev. Carr J., Witchampton, Dorset	5	0	0
Glyn, Sir R. P., Bart. Lombard-street	5	0	0
Gordon, Rev. A. L., Elm-lodge, Kensington Gravel-pits	2	2	0
Gordon, J. E., Esq. Hadlow-house, Tunbridge	20	0	0
Graftey, Rev. Charles, Home Missionary Society	0	2	6
Grantham, Rev. T., Bramber, Steyning	2	0	0
Grayer, Mr. J. W., Bow, Middlesex	1	0	0
Grey, Hon. Lady,	1	0	0
Grimshawe, Rev. T. S., Biddenham, Beds.	5	0	0
Do. 2nd don.	5	0	0
Groser, W. Esq. 60, Paternoster-row	0	10	0
Guinness, J. G., Esq. Cheltenham	1	0	0

	£	s.	d.
Gurney, Joseph, Esq. Abingdon-street	10	10	0
Gurney, W. Brodie, Esq. Denmark-hill	10	10	0
Gurney, Thomas, Esq. Abingdon-street	5	5	0
Gurney, Thomas, Esq. Lambeth	1	0	0
Habershon, W. G., Esq. Priory, St. Neots	3	0	0
Haddon, Mr. J., Castle-street, Finsbury	1	1	0
Hall, P. B., Esq. Cadogan Place	10	10	0
Hall, the Misses, Dartford	1	0	0
Hall, John, Esq. Dartford	1	0	0
Hamilton, William, Esq. 15, Woburn-square	20	0	0
Hamilton, T., Esq. Paternoster-row	10	0	0
Hankey, W. Alers, Esq. Fenchurch-street	25	0	0
Ditto 2nd don.	10	0	0
Hanson, Joseph, Esq. Maida Hill	5	5	0
Hanover-square Rooms, Proprietors of,	2	2	0
Harcourt, Captain Vernon, Cadogan-place, Chelsea	5	0	0
Hardy, Rev. R., Margate	1	1	0
Harris, Rev. Dr., Cheshunt	2	0	0
Hartley, Rev. J., Stamford-hill	0	10	0
Harvey, Rev. G. G., Hailsham	3	0	0
Haydon, Rev. Charles, Bradford, Yorkshire	0	10	6
Hepburn, Mrs., Dover-place, Kent-road	2	0	0
Herman, Rev. G. L., and Friends, Bedford	3	0	0
Herschell, Rev. R. H., Newnham-street, Edgeware-road	2	0	0
Hewlett, Rev. I. S., Dover	0	10	0
Hitchcock, George, Esq. St. Paul's-church-yard	25	0	0
Ditto 2nd don.	25	0	0
Hoby, Rev. Dr., Great Coram-street	5	5	0
Holgate, Rev. Israel, 8, Canton-place, East India-road	2	2	0
Holloway, Thomas, Esq.	1	0	0
Hoole, Rev. Elijah, Wesleyan Missionary Society	2	2	0
Howard, J., Esq. Bedford	2	0	0
Howe, Rev. W., Albany-road, Kent-road	0	10	0
Hughes, Rev. T. W., Woodbridge	1	0	0
"In essentials unity, in non-essentials liberty, in all things charity"	5	0	0
Jackson, Captain, Penzance, Cornwall	0	10	0
Ditto 2nd don.	1	1	0
J. T. W., John xiii. 35	0	10	6
James, Rev. J. Angell, Birmingham	20	0	0
James, the Misses, Addison-road	1	0	0
Jameson, W. K., Esq. Fen-court, Fenchurch-street	2	2	0
Jeckell, Rev. P. R., Watton, Norfolk	0	10	0
Jesson, Rev. J. T.	0	10	0
Jerram, Thomas, Esq. Cheltenham	1	0	0
Johnstone, Mr. John	0	10	0
Jones, Rev. H. W., Loughor, Swansea	1	1	0

	£	s.	d.
Jones, W., Esq. Religious Tract Society	0	10	0
Jones, Mr. William, Ross, Hereford	0	10	0
Jones, Mr.	0	10	0
Jordan, Rev. J., Enstone, Oxon	2	0	0
K. J. H.	0	10	0
Kemp, G. T., Esq. Spital-square	10	0	0
Ditto 2nd don.	10	10	0
Kilpin, J. K., Esq. Villiers-street	1	0	0
Ditto 2nd don.	1	0	0
King, Rev. Thomas, Cranbrook, Kent	1	0	0
Kinnaird, Hon. Arthur, Pall Mall East	20	0	0
Kinsman, Rev. R., 15, Aske-street, Hoxton	1	0	0
Lady, A, by Sir C. E. Smith, Bart.	25	0	0
Lardner, Mrs., Cheltenham	1	0	0
Lee, —, Esq. St. Martin's-lane	1	1	0
Leifchild, Rev. Dr., 6, Camden-street, Camden Town	5	0	0
Leonard, R., Esq. Bristol	5	0	0
Lloyd, Rev. Samuel, Horsley, Gloucester	1	0	0
Lloyd, Mr. W. F.	1	1	0
Lomas, Rev. John, City-road	2	0	0
Lord, Rev. J. H., Coburn-street, Bow-road	0	10	0
Lorimer, Rev. Professor,	1	0	0
Macleay, Mr. W. C., Belmont-place, Woolwich	0	2	6
Manchester, His Grace the Duke of,	10	0	0
Mannering, Rev. E., 13, Charles-square, Hoxton	1	1	0
Marks, Rev. Richard, Missenden, Bucks	2	0	0
Marsh, Rev. Dr., Leamington	2	0	0
Marshall, Samuel, Esq. 15, Cheapside	1	0	0
Martin, Marcus, Esq. 2, New-square, Lincoln's Inn	5	0	0
Martin, John, Esq. ditto	5	0	0
Martin, Rev. F., Newport, Isle of Wight	1	0	0
Maxwell, Rev. R., Gravesend	0	10	6
Mayo, Herbert, Esq. 17, Mincing-lane	10	0	0
McOwan, Rev. P., 10, St. George's Terrace, Islington	1	1	0
Merrick, Rev. S. H.	0	10	0
Metcalf, C. J., Esq. Roxton House, St. Neots	3	3	0
Methley, Rev. James, 17, Beaumont Street, Marylebone	1	1	0
Middleton, Mr., Cheltenham	0	10	0
Miller, Rev. J. A., West-square, Southwark,	1	0	0
Miller, Mrs.	1	0	0
Mills, J. R., Esq. Stamford-hill	1	1	0
Mitchell, J., Esq. Wymondham, Norfolk	5	0	0
Money, Wigram, Esq. Finchley-road	10	0	0
Moneypenny, Rev. J., Hadlow, Tunbridge	1	1	0
Morell, Rev. S., Baddow, Essex	1	0	0

	£	s.	d.
Mortimer, Rev. T., Episcopal-chapel, Grays-Inn Lane	1	1	0
Muir, James, Esq. 3, Colebrook-terrace, Islington	1	1	0
Murray, Captain, per Record	2	0	0
Murch, Rev. Dr., Belgrave-street, King's-cross	1	1	0
Mylne, G. W., Esq. Cheltenham ;	0	10	0
Nash, Mr. James,	1	0	0
Newark, Right Hon. Lord,	10	0	0
Newman, T. C., Esq. Finchley	1	1	0
Nicholson, Mr., Kingsbridge	0	2	0
Nisbet, James, Esq. Berner's-street	5	0	0
Noel, Hon. and Rev. Baptist W., Crouch-hill-house, Hornsey	5	0	0
Nurse, Rev. B. T., Rugby	1	0	0
Oakey, Mr. D. F., Paternoster-row	0	10	0
O'Donnoghue, Major, Great Malvern	0	10	0
Ogle, Rev. W. R., Watton, Ware	1	1	0
Ditto 2nd don.	1	1	0
Osborne, G., Esq. Newport Pagnell	1	0	0
Owen, W. D., Esq. Great Coram-street	5	0	0
Paget, Capt. Catesby, Ipswich	2	0	0
Papillon, Capt. R. A.	2	0	0
Parker, Rev. J. T., Bedford-place, Kensington	1	1	0
Parsons, T. E., Esq. Upper Clapton	1	1	0
Parkyn, Rev. N., Birmingham	0	10	6
Paul, J. D., Esq. Temple Bar	10	10	0
Pearse, G. Esq.	5	0	0
Peters, W. H., Esq. Harefield, Lymington, Devon	25	0	0
Peto, S. M., Esq. 47, Russell-square	20	0	0
Pewtress, T., Esq. Gravesend	5	0	0
Plumptre, J. P., Esq. M.P., Fredville, Wingham, Kent	10	0	0
Price, Rev. F. W., Fairford, Glamorgan	0	10	0
Publications sold in Office	2	10	0
Ditto	2	12	10
R., per Hon. and Rev. B. W. Noel	10	0	0
Radford, Rev. John, Midsomer Norton	1	0	0
Radley, John, Esq., Denmark-hill	1	0	0
Rait, E. M., Esq.	1	0	0
Randall, James, Esq. King-street, Cheapside	1	1	0
Ravenshaw, T. H., Esq. per Rev. J. Farrar	5	0	0
Reade, Rev. J. B., Stone, Aylesbury	3	0	0
Redford, Rev. Dr., Worcester	1	0	0
Reynolds, J. S., Esq. Lower Heath, Hampstead	5	0	0
Riddell, Henry, Esq. 4, Brick-court, Temple	0	10	0
Rigaud, Mr.	0	10	0
Riland, Rev. John, Birmingham	5	0	0

	£	s.	d.
Ritchie, J. T., Esq.	0	5	0
Roberts, Henry, Esq. Suffolk-street, Strand	1	0	0
Robinson, Rev. J., London City Mission	1	0	0
Rosevear, T. P., Esq. Barn-park, Boscastle	1	0	0
Rossell, Rev. J., and Friend, Neath, Wales	1	1	0
Rowton, Rev. Rupert J., Wendover	0	10	0
Rudall, John, Esq. Stone-buildings, Lincoln's-inn	5	5	0
Russell, Rev. Joshua, Blackheath-hill	10	0	0
Russell, Rev. Lord Wriothlesley, Chenies, Bucks	10	0	0
Sawyer, Rev. W. G., Old Dalby Hall, Melton	20	0	0
Scott, Rev. John, St. George's East	2	2	0
Seeley, R. B., Esq. Fleet-street	5	0	0
Shaw, J. F., Esq. Southampton-row	1	1	0
Shaw, Mr., Ramsgate	1	1	0
Shepherd, Rev. R., St. Margaret's, Ware	1	0	0
Sheppard, John, Esq. Irongates, Frome	5	0	0
Sherman, Rev. James, Surrey Chapel	5	0	0
Sherring, Mrs. Joseph, Bristol	1	0	0
Shippery, W., Esq. Maida Hill	10	10	0
Shoebotham, Rev. D. K., Kidderminster	1	1	0
Shovelton, Rev. W., Dunstable	0	10	0
Collected by ditto :			
Bennett, Mr. W.	0	10	0
Cooper, Mr.	0	10	0
Mann, Mr.	0	10	0
Small sums	0	10	0
Shore, Rev. James, Bridgetown, Totness	2	0	0
Smelt, Rev. M., Slindon	1	0	0
Smith, Sir Culling Eardley, Bart. Bedwell Park	100	0	0
Smith, Benjamin, Esq. London-wall	1	0	0
Smith, W. Lepard, Esq. James-street, Covent-garden	10	10	0
Smith, Miss Louisa S. Culling, per Sir C. E. Smith	5	0	0
Smith, H., Esq. Morden College, Blackheath	5	0	0
Smith, George, Esq. Canborne	5	5	0
Smith, Rev. Reginald, Stafford, Dorset	1	0	0
Sneyd, Rev. H.	1	1	0
Soule, Rev. I. M., Battersea	1	0	0
Squance, Rev. T. H., Wood-street, Spitalfields	1	10	0
S. T. H. per Record	0	10	0
Stanley, Rev. Jacob, Virginia-place, Dover-road	2	0	0
Stanley, Arthur, Esq. Bath	1	1	0
Steane, Rev. Dr., Camberwell	5	0	0
Ditto	2nd don.	50	0 0
Steinkopff, Rev. Dr., Savoy	2	0	0
Stephenson, E. A., Esq. Cambridge-terrace, Regent's-park	2	2	0
Stewart, Dr., Mount-street, Grosvenor-square	0	10	0
Stokes, George, Esq. Cheltenham	2	0	0

	£	s.	d.
Stone, Mr. N., Aldermanbury	0	10	0
Straith, Major, Church Missionary Society	1	0	0
Strachan, J. M., Esq. Teddington	20	0	0
Stratten, Rev. James, Hamilton-terrace, St. John's-wood	5	0	0
Swain, Major, Chapel-street, Bedford-row	0	10	0
Ditto	2nd don.	10	0
Tagg, William, Esq. King's-cross	1	0	0
Tarn, William, Esq. Religious Tract Society	0	10	0
Taylor, George, Esq. Little Baddow	1	0	0
Taylor, James, Esq.	2	0	0
Taylor, W., Esq.	2	0	0
Terrell, Hull, Esq. Basinghall-street, City	1	1	0
Tetley, Dr., Torquay	1	0	0
Thelwall, Rev. A. S., 33, Cumming-street, Pentonville	0	10	0
Thomas, Rev. R. J. F., Bancroft's Hospital	1	0	0
Thomson, Rev. J., M.D. Charles-street, Northampton-square	1	0	0
Thompson, Thomas, Esq. Poundsford Park, Taunton	5	0	0
Thorne, Rev. James, Shebbear	1	0	0
Thornton, Rev. Spencer, Wendover, Bucks	2	0	0
Thurston, John, Esq.	2	0	0
Tiarks, Rev. Dr., German Church, Hooper-square	1	1	0
Tidman, Rev. A., London Missionary Society	2	0	0
Tims, J., Esq. Watton Ware, Herts	0	10	0
Tonna, L. H. J., Esq. Blackheath	1	0	0
Townley, Rev. Henry, Bishopsgate Chapel	3	0	0
Trapp, B., Esq. Bedford	1	0	0
Tritton, Joseph, Esq. 54, Lombard Street	20	0	0
Trotter, John, Esq. 13, Connaught Place	30	0	0
Trotter, H. D., Esq. Devonshire Place House, New-road	3	0	0
Turner, Rev. W. H., Banwell	2	2	0
Uwins, Rev. J. G., Cainscross, near Stroud	1	0	0
Vallance, Edmund, Esq.	1	0	0
Vallance, James, Esq. jun.	1	0	0
Wake, James, Esq. jun. Goole	1	1	0
Walker, T. H., Esq. Cheltenham	3	0	0
Waller, C., Esq. M.D. Finsbury-square	5	0	0
Walter, Rev. H., Haselbury Bryan, Dorset	1	0	0
Warner, Rev. G. T., Swansea	1	1	0
Washington, Adam, Esq.	1	1	0
Watson, W. H., Esq.	2	2	0
West, Thomas, Esq.	2	0	0
White, Mr.	1	1	0
Whitley, Rev. E., Summers Town, Wandsworth	0	10	0
Whittingham, C., Esq. Half Moon-street, Piccadilly	2	0	0
Do.	2nd don.	2	0

	£	s.	d.
Wild, Rev. W., Guernsey	0	10	0
Wilkinson, Mr. G. H.	1	0	0
Wills, Rev. S., Gosport	1	0	0
Wilson, Joshua, Esq. Highbury	20	0	0
Wilson, William, Esq. Torquay	1	0	0
Winslow, Rev. Octavius, Leamington	0	10	0
Wood, John, Esq. 20, Doughty-street	1	0	0
Wood, Rev. Joseph, Birmingham	1	1	0
Do. 2nd don.	1	1	0
Woodhouse, Rev. W. W., Ipswich	1	0	0
Y. T.	5	0	0
Young, Captain	1	0	0
Young, James, Esq. Wells, Norfolk	1	0	0
Young, John, Esq. Elm Cottage, Taunton	2	0	0
Young, Thomas, Esq. Grove-lane, Camberwell	2	2	0
Zachary, T., Esq. Broom-hill, near Stourport, Worcester	2	2	0

COLLECTIONS.

Bedford—at the administration of the Lord's Supper to the members of various Christian Churches, March 25th	7	0	0
Clapton Chapel—by Rev. A. Wells	9	6	7
Fetter Lane—Moravian Chapel—by Rev. William Ellis	4	10	0
Hackney—Mare-street Chapel—by Rev. Dr. Cox	24	15	4
Hackney—Wesleyan Chapel—by Rev. A. Barrett	7	2	6
Islington Chapel—by Rev. B. S. Hollis	5	0	0
Islington Presbyterian Church—by Rev. Josias Wilson	8	3	3
Shacklewell Chapel—by Rev. J. Cox	4	0	0
After Public Meeting in Exeter Hall, 8th Jan. 1846	42	9	8
Public Meeting, Exeter Hall, August 27	2	12	7
do. do. August 31	31	10	2
Produce of Tickets for Public Meetings of Conference	278	13	4

LIVERPOOL DIVISION.

Dr.

1846.		£		s.		d.
Oct. 1. To Cash received to this date—						
From Manchester and adjacent district	900	0	0			
From Liverpool and other parts of this Division	967	15	5			
To Cash from the London Treasurer.....	300	0	0			
Less amount paid for Expenses of Ministers attending the Conference in London 250 8 0						
And for Printing on Central Account.....	29	13	6	280	1	6
						<u>19 18 6</u>
						<u>£1887 13 11</u>
						<u>£1887 13 11</u>
Oct. 12. Voted by the Committee for the two Liverpool Secretaries.....						200 0 0
Audited and found correct, Oct. 12, 1846,						
{ THOS. CROOK, WILLIAM KAY, JOHN CROPPER, Jun.						

LIVERPOOL DIVISION.

LIST OF CONTRIBUTIONS.

	£	s.	d.
Abbott, B., Esq. Alford	3	10	0
Adam, James, Esq. Liverpool	10	0	0
Allin, Rev. Thomas, Altrincham	1	0	0
Anderson, H., Esq. Liverpool	5	0	0
Ashton, M., Esq. and Sons, ditto	25	0	0
Barfoot, Rev. H., Vicar of Leake, Boston	2	0	0
Bartlett, Rev. J., Marnwood, Salop	20	0	0
Barton, Z., Esq. Market Raisin	0	10	0
Bentley, Mrs., Lockwood, Huddersfield	5	0	0
Bickersteth, R., Esq. Liverpool	5	0	0
Birrell, Rev. C. M., ditto	1	0	0
Blackburn, Thomas, Esq. ditto	10	0	0
Bowers, Thomas, Esq. Chester	2	2	0
Bowers, Thomas, Jun. Esq. ditto	1	1	0
Brewis, Rev. W., Penrith	1	0	0
Brocas, Thomas, Esq. Salop	1	1	0
Brooks, Rev. J. W., Vicar of St. Mary's, Nottingham	1	0	0
Brown, J. S., Esq. Halifax	50	0	0
Browne, Rev. J. Tod, Liverpool	1	15	0
Bulley, Thomas, Esq. ditto	5	0	0
Bury, Rev. C., Lancaster	1	0	0
Caldwell, Captain, Chester	2	0	0
Carter, W. B., Esq. Nottingham	2	0	0
Carver, E., Esq. ditto	1	0	0
Clarke, C. H., Esq. ditto	2	0	0
Cook, W., Esq. Liverpool	2	0	0
Cooper, Rev. J., Coppenhall	1	0	0
Cordaux, Rev. J., Liverpool	1	0	0
Coultas, Rev. W., Southport	1	0	0
Coward, John, Esq. Liverpool	20	0	0
Cox, Rev. E., Ashbourn	1	0	0
Crichton, Rev. Dr., Liverpool	1	0	0
Crone, John, Esq. ditto	5	0	0
Crook, R. S., Esq. ditto	10	0	0
Crook, Thomas, Esq. ditto	20	0	0
Cropper, Edward, Esq. ditto	50	0	0

	£	s.	d.
Cropper, James, Esq. Kendal	20	0	0
Cropper, John, Esq. Liverpool	50	0	0
Crosfield, William, Esq. ditto	25	0	0
Crump, G. H., Esq. ditto	1	0	0
Davies, David, Esq. ditto	5	0	0
Dawson, E., Esq. Lancaster	1	0	0
Dent, Rev. W., Durham	0	2	6
Dickinson, Dr., Liverpool	1	0	0
Dixon, Rev. M. C., Kendal	1	0	0
Dodson, Rev. J., Cockerham	1	0	0
Duncan, G. J., Esq. Liverpool	10	0	0
Duncan, James C., Esq. ditto	2	0	0
Dunlop, A. C., Esq. ditto	50	0	0
Dunsford, Mr. F.,	1	1	0
Dyson, William, Esq. Howden	2	2	0
Edwards, Rev. W., Baildon	1	0	0
Evans, Dr., Derby	1	0	0
Evans, Rev. C., Blackwell	1	1	0
Ewbank, Rev. W. W., Liverpool	1	0	0
Eyre, Rev. C. W., Carlton Rectory, Worksop	5	0	0
Fenwick, J., Esq. Newcastle-on-Tyne	1	0	0
Ferguson, Joseph, Esq. Carlisle	5	0	0
Ferguson, William, Esq. Liverpool	5	0	0
Flower, Rev. F., Tealby	0	10	0
France, Miss, Southport	0	10	0
Friends at Berwick-on-Tweed	1	1	9
Ditto (per R. Evans) Carnarvon	4	7	5
Ditto Gateshead	1	10	0
Ditto Langholme	10	0	0
Ditto Newcastle-on-Tyne	25	0	0
Ditto North Shields	2	2	0
Ditto South Shields	1	17	6
Ditto Whitby	1	10	0
Ditto Welsh (per J. Roberts, Esq.) in Liverpool	29	9	5
Goe, F. H., Esq. Louth	5	0	0
Griffiths, Rev. D., Llanfair	0	2	6
Hall, Smith, Esq.	10	0	0
Hampton, T. F., Esq. Liverpool	20	0	0
Hardy, R., Esq. Hull	1	0	0
Harrison, G. W., Esq.	2	2	0
Harvey, Rev. G. G.,	2	0	0
Head, George H., Esq. Carlisle	10	0	0
Hildyard, F. G., Esq. Louth	3	0	0
Holdsworth, Captain, Liverpool	1	0	0
Holland, Henry, Esq. Raithby	3	0	0

	£	s.	d.
Holmes, T., Esq. Hull	1	1	0
Howard, John, Esq. Liverpool	5	0	0
Hughes, Rev. John, Liverpool	5	0	0
Jackson, H., Esq. Tutbury	5	0	0
James, Isaac, Esq. Carlisle	1	0	0
Job, Samuel, Esq. Liverpool	25	0	0
Johnson, Mr., ditto	0	10	0
Johnson, Richard, Esq. ditto	5	0	0
Jones, C. H., Esq. and Brothers	25	0	0
Jones, H. O., Esq.	0	5	0
Jones, J. O., Liverpool	1	0	0
Jowitt, E., Esq. Thirsk	0	10	0
Kay, W., Esq. Liverpool	50	0	0
Kaye, Thomas, Esq. ditto	5	0	0
Kelly, Rev. John, ditto	1	0	0
Kidd, Rev. G. B., and Friends, Scarborough	1	6	10
King, Alfred, Esq. Liverpool	5	0	0
King, Joseph, Junior, Esq. ditto	0	10	0
Knowleys, T. J., Esq. Heysham, Lancaster	10	0	0
Lambrick, Rev. S., Cholmondeley	1	0	0
Laycock, Rev. J., Harewood	0	6	0
Layman of Church of England, (per John Howard, Esq.)	1	1	0
Leppington, Rev. J. C., Liverpool	3	0	0
Lister, Rev. James, ditto	0	10	0
Locking, Mr. J. A., Hull	0	10	6
Lord, Rev. W., Rowden	1	0	0
McFie, Robt. A., Esq. Liverpool	25	0	0
Macklin, Rev. Rosingrove, Derby	2	0	0
Macrae, J. H., Esq. Liverpool	5	0	0
Martin, Samuel, Esq. ditto	2	0	0
Maynard, Rev. W., ditto	1	0	0
Monkhouse, J., Esq. B. Castle	1	1	0
Morgan, Rev. B., Aberdovey	5	0	0
Mulvaney, C., Esq. St. Helens'	1	0	0
Nevin, Rev. J., Liverpool	1	0	0
Newstead, Rev. R., and Friends, Leeds	3	0	0
Newstead, Rev. R., Manchester	1	1	0
Nicholson, Rev. C., Lowick	0	5	6
Noel, Hon. and Rev. Leland,	5	0	0
Oldroyd, J., Esq. Royston	1	1	0
Owens, J., Esq. Holywell	1	0	0
Parr, Rev. T., Westbury	1	0	0
Parry, Rev. J., Chester	1	0	0
Pastor, A poor, and two of his flock, Southport	0	15	0

	£	s.	d.
Payne, Rev. S., Vicar of Huntsanworth	0	10	0
Peters, E., Esq. Chester	1	0	0
Plumptre, Rev. H. W., Eastwood Rectory	1	1	0
Priestley, John, Esq. Liverpool	15	0	0
Pritchard, J. R., Esq. York	1	0	0
Raffles, Rev. Dr., Liverpool	5	0	0
Rees, Rev. Henry, ditto	1	0	0
Rigby, John, Esq. ditto	3	0	0
Riggall, F., Esq. Louth	2	0	0
Roberts, J., Esq. Liverpool	2	0	0
Roberts, William, Esq. Chester	1	0	0
Robertson, Charles, Esq. Liverpool	5	0	0
Rowe, Rev. S., Penrith	1	0	0
Rowland, D., Esq. Liverpool	2	0	0
Sandwith, Dr., Hull	1	1	0
Scholes, Rev. J., Warrington	1	0	0
Sharpe, Richard, Esq. Liverpool	5	0	0
Simpson, C., Esq. Chester	1	1	0
Slater, Rev. B., Nottingham	1	1	0
Stanley, R. S., Esq. Liverpool	5	0	0
Stitt, James, Esq. ditto	5	0	0
Stitt, Samuel, Esq. ditto	3	0	0
Stokoe, Rev. Thomas,	1	0	0
Stone, Rev. W., Newcastle	0	10	0
Sutcliffe, Messrs., Willow Hall, Halifax	20	0	0
Terry, Rev. T. H., Seaton Ross	0	10	0
Tomkinson, John, Esq. Liverpool	5	0	0
Tomlin, Rev. Jacob, ditto	2	0	0
Townend, Rev. J., ditto	0	10	0
Turner, Mr. John, Hull	1	1	0
Vernon, Thomas, Esq. Liverpool	1	1	0
Vines, Rev. J., Nottingham	1	1	0
Ward, T., Esq. Newcastle	3	0	0
Weaver, Rev. R., Mansfield	0	10	0
Williams, Mr. Aberdovey	0	2	0
Williams, Mr. William,	1	1	0
Wilson, Mr. W., Liverpool	0	10	0
Wilson, Rev. W. Carus, Casterton	1	0	0
Wimberley, Rev. C. M., Louth	0	10	0
Worsley, C. E., Esq. Winster	5	0	0
Young, Rev. Dr., Whitby	1	0	0
Receipts at Public Meetings, &c.	51	13	6

MANCHESTER LOCAL COMMITTEE.

	£	s.	d.
Allen, William, Esq.	10	0	0
Armitage, E., Esq.	20	0	0
Bannerman, Messrs. A. and J.,	50	0	0
Barbour, George F., Esq.	10	0	0
Barbour Robert, Esq.	50	0	0
Barnes, Messrs. J. and H.,	25	0	0
Binyon, A., Esq.	25	0	0
Brooke, —, Esq. Sheep ¹ Ridge, Near Huddersfield	10	0	0
Brown, Dr.	1	1	0
Burt, J., Esq.	10	0	0
Burt, J., Esq. jun.	10	0	0
Burton, John, Esq.	10	0	0
Carlton, James, Esq.	25	0	0
Cheetham, John, Esq.	25	0	0
Compton, —, Esq.	25	0	0
Fernley, John, Esq.	10	0	0
Fletcher, Samuel, Esq.	50	0	0
Garstang, James, Esq.	25	0	0
Greig, Watson, and Greig, Messrs.,	10	0	0
Hadfield, George, Esq.	5	0	0
Hanapson, John, Esq.	5	0	0
Heald, James, Esq.	50	0	0
Houldsworth, H. J., Esq.	10	0	0
Hunter, Thomas, Esq.	10	0	0
Joyson, —, Esq.	10	0	0
Kay, John Robinson, Esq.	30	0	0
Kelsall, R., Esq. Rochdale	30	0	0
Kershaw, James, Esq.	50	0	0
Lees, James, Esq.	25	0	0
Mayson, John, Esq.	10	0	0
Marshall, James, Esq.	25	0	0
Morris, William, Esq.	10	0	0
Neild, William, Esq.	30	0	0
Petty, William, Esq.	10	0	0
Procter, Daniel, Esq.	3	0	0
Ross, Malcom, Esq.	5	0	0
Rothwell, P., Esq.	30	0	0
Sharrock, Eccles, Esq.	20	0	0
Sidebottom, James, Esq.	10	0	0
Thompson, Messrs. Joseph, and Sons	10	0	0
Thornton, A. S., Esq.	5	0	0
Vickers, A., Esq.	20	0	0
Walker, Rev. W. F., Oldham	2	2	0
Watts, Messrs.	10	0	0
Westhead, J. P., Esq.	25	0	0
Wilkinson, James, Esq.	10	0	0
Williams, Messrs. G. and L.,	10	0	0
Wood, Dr.	10	0	0
Wood, George, Esq.	10	0	0
Wood, James, Esq.	50	0	0
Worsley, T. C., Esq.	50	0	0
Wright, Duncan, Esq.	10	0	0

GLASGOW DIVISION.—CASH ACCOUNT.

Dr.

	£	s.	d.
To Cash received or advanced by Treasurer	1506	15	0
To Ditto from Central Fund, for Travelling Expenses of Ministers attending Conference....	300	0	0
Less Amount expended for that purpose	299	11	6
	—	0	8 6

£1507 3 6

	£	s.	d.	£	s.	d.
By Paid Expenses of Ministers attending Second Liverpool Meeting.....	45	9	0			
Ditto of Birmingham Meeting.....	63	13	0			
Ditto, London, Mr. Kelly's Committee...	24	5	6			
	—	—	—	133	7	6
Amount remitted to London, 13 May	300	0	0			
Ditto ditto 6 August	300	0	0			
Ditto ditto 26 August.....	400	0	9			
	—	—	—	1006	0	0
Amount of Local Expenses, Glasgow Section	197	18	11			
Ditto ditto Edinburgh ditto	70	17	1			
	—	—	—	268	16	0
Paid Gratuity to Secretary.....	165	0	0			
	—	—	—			
				£1507	3	6

GLASGOW DIVISION.

LIST OF CONTRIBUTIONS.

Glasgow Section.

•• Except otherwise mentioned, all the Subscribers are resident in Glasgow, or its immediate neighbourhood.

	£	s.	d.
Alston, John, Esq.	10	0	0
Anderson, Dr. A., jun.	1	0	0
Anderson, David, Esq.	10	0	0
Anderson, James, Esq.	10	0	0
Anderson, John, Esq.	5	0	0
Balfour, William, Esq.	2	2	0
Bartholomew, Robert, Esq.	5	0	0
Blackie, John, sen. Esq.	5	0	0
Brodie, William, Esq.	5	0	0
Brown, Hugh, Esq.	10	0	0
Brown, Moses, Esq.	2	0	0
Brown, William, Esq.	10	0	0
Bryce, J. D., Esq.	10	0	0
Buchanan, James, Esq.	10	0	0
Buchanan, William and Allan, Esqs.	5	0	0
Burns, James, Esq.	2	0	0
Campbell, Mr. David, Ayr	1	0	0
Campbell, William, Esq.	50	0	0
Clapperton, Mr. William,	1	1	0
Cogan, Hugh, Esq.	10	0	0
Crichton, William, Esq.	5	0	0
Crum, H. E., Esq.	10	0	0
Crum, John, Esq.	10	0	0
Davie, William, Esq.	5	0	0
Duncan, A. J., Esq.	5	0	0
Dunlop, Henry, Esq.	5	0	0
Ferrie, Rev. Dr. William, Kilconquhar	1	0	0
Finlay, Hunter, Esq.	2	2	0
Fleming, Mr. J. P.,	1	1	0
Fleming, Robert, Esq.	10	0	0

	£	s.	d.
Galbraith, Andrew, Esq.	5	0	0
Gemmal, Thomas, Esq. Kilmin	2	0	0
Gilmour, William, Esq.	5	0	0
Gourlie, William, Esq.	2	2	0
Hart, John, Esq.	5	0	0
Henderson, Andrew, Esq.	10	0	0
Henderson, John, Esq.	100	0	0
Hodge, W. B., Esq.	2	2	0
Hunter, Duncan, Esq.	2	0	0
Jamieson, John, Esq.	10	0	0
Kettle, Robert, Esq.	5	0	0
Keyden, James, Esq.	5	0	0
Kidston, Richard, Esq.	5	0	0
Kirkland, A. M'Kenzie, Esq.	5	0	0
Kirkwood, Anderson, Esq.	5	0	0
Lang, Mr. J. L.,	1	1	0
Mac Call, Mr. James, and Son	1	0	0
Mac Dowall, Alexander, Esq.	5	0	0
M'Ewen, John, Esq.	10	0	0
M'Farlane, Hugh, Esq. Paisley	2	2	0
Macfie, John, Esq. Edinburgh	25	0	0
Macfie, William, Esq. Greenock	5	0	0
Mc Lellen, James, Esq.	2	0	0
M'Leod, Rev. Alexander,	1	0	0
M'Leod, Rev. Norman, Dalkeith	1	0	0
M'Leod, Mr. William,	1	1	0
Mitchell, James, Esq.	10	0	0
Mitchell, William G., Esq.	15	0	0
Montgomerie, M., Esq.	5	q	0
Paton, W. P., Esq.	5	0	0
Playfair, James, Esq.	10	0	0
Rankine, John A., Esq. Irvine	2	0	0
Ritchie, Charles, Esq. M.D.	1	1	0
Robertson, Andrew, Esq.	5	0	0
Robertson, Laurence, Esq.	2	2	0
Robson, George, Esq.	5	0	0
Russel, Rev. James, Kilpatrick	1	1	0
Small, John, Esq.	5	0	0
Somerville, James, Esq.	10	0	0

	£	s.	d.
Stevenson, Nathaniel, Esq.	10	0	0
Stevenson, Mr. George,	1	0	0
Stevenson, Mr. J., jun.	1	0	0
Stow, David, Esq.	5	0	0
Tennet, Hugh, Esq.	10	0	0
Thomson, William, Esq.	2	0	0
Turner, John, Esq.	2	0	0
Walker, G. L., Esq.	2	0	0
Watson, Archibald, Esq.	2	2	0
Watson, James, Esq. M.D.	2	2	0
Watson, Rev. Jonathan, Edinburgh, (3 years)	3	3	0
Wilson, Mr. David,	0	10	0
Wilson, James, Esq.	2	0	0
Wilson, Samuel, Esq.	5	0	0
Wilson, William, Esq.	5	0	0
Wingate, Mr. Alexander,	1	0	0
Wingate, Andrew, Esq.	5	0	0
Wright, James, Esq.	5	0	0
Collected at Prayer Meeting	0	10	11
Ditto Public Meeting, City Hall	9	5	2
Deacon's Court of Mr. Craig's Congregation, Rothesay, per Rev. Dr. Wardlaw	1	0	0

LIST OF CONTRIBUTIONS.

Edinburgh Section.

. Unless otherwise mentioned, the following Subscribers are all resident in Edinburgh.

	£	s.	d.
Ainslie, Daniel, Esq.	5	0	0
Balfour, Mr. Andrew,	1	0	0
Balfour, Professor,	1	0	0
Bridges, James, Esq.	5	0	0
Cadell, Mr.,	2	0	0
Coldstream, Mr. John, Leith	1	1	0
Constable, Thomas, Esq.	3	3	0
Cornwall, James, Esq.	5	0	0
Cowan, William, Esq.	5	0	0

	£	s.	d
Cunningham, James, Esq. W. S.	5	0	0
Dalgiel, George, Esq. W. S.	5	0	0
Duncan, Mr. James, W. S.	1	1	0
Duncan, Mr. James, Perth	0	10	0
Dunlop, Mr. Alexander,	1	0	0
Elliot, Mr. John, Jedburgh	1	0	0
Ellis, A. G., Esq.	5	5	0
Ellis, Mr. Robert,	1	1	0
Gibb, H. M., Esq.	10	0	0
Grey, Dr. Henry,	1	1	0
Grove, Captain, R. N.	1	0	0
Hog, J. M., Esq. of Newliston	5	0	0
Hope, John, Esq. W. S.	10	0	0
Hunter, Mr. John, W. S.	1	0	0
Mc Crie, Mr. William,	1	1	0
Marshall, Mr. James,	3	0	0
Menzies, Mr. Allan,	5	0	0
Paul, Robert, Esq.	2	0	0
Petty, Captain,	1	0	0
Philip, Mr. Charles, Leith	1	0	0
Ransford, Dr.,	1	0	0
Robertson, Mr. H. J., W. S.	1	0	0
Robertson, H. J., Esq.	5	0	0
Rose, H., Esq.	2	0	0
Scott, Mr. Thomas,	1	0	0
Snody, Mr. Andrew,	1	1	0
Spiers, Graham, Esq.	5	0	0
Stevenson, Allan, Esq.	2	0	0
Stuart, Mr. Alexander,	1	1	0
Tod, Mr. James, W. S.	1	1	0
Walker, Mr. James, W. S.	1	1	0
Wheatley, T. R., Esq.	5	0	0
Whylock, Richard, Esq.	5	0	0
Wood, Andrew, Esq. M.D.	1	1	0
Young, James, Esq.	3	0	0
Young, W., Esq. M. D.	1	1	0

Dr.

DUBLIN DIVISION.—CASH ACCOUNT.

Cr.

	£	s.	d.
To Amount of Subscriptions and Collections for Special and General Purposes	554	4	6

	£	s.	d.
By Postage, Messenger, Parcels, Stationery, &c.....	64	4	6
Deputations from England	31	2	6
Ditto from Dublin, through Ireland.....	48	18	4
Advertising, Printing, Reporting, Newspapers, &c., &c.....	79	11	7
Expenses of Public Meetings and Country Members of Committee in Dublin, &c.	63	17	7
	<u>287</u>	<u>14</u>	<u>6</u>

Travelling Expenses to Committees in Liverpool, Birmingham, and London.....	96	10	0
Amount remitted to Treasurer of Central Fund .	170	0	0
	<u>266</u>	<u>10</u>	<u>0</u>

* Being the two-thirds of the £400 engaged to be supplied to the Central Fund, by the Dublin Division.

 £554 4 6

 £554 4 6

DUBLIN DIVISION.

LIST OF CONTRIBUTIONS.

	£	s.	d.
Adams, Neason, Esq. M. D. Achill	1	0	0
Alcorn, John, Esq. Dublin	1	0	0
Allen, Rev. R., Stewart's Town	0	10	0
Audouin, Rev. George, Dublin	1	0	0
Armstrong Rev. John, Kingstown	0	10	0
Armstrong, Simon, Esq. Hollymount	5	0	0
Banks, Charles, sen. Esq. Dublin	1	0	0
Barrett, John, Esq. ditto	1	0	0
Beatty, Alexander, Esq. Limerick	1	0	0
Beers, John, Esq. Manor, Cunningham	1	0	0
Beil, J. C., Esq. Dublin	3	0	0
Bewley, H., Esq. ditto	1	0	0
Biggs, Henry, Esq. Cork	0	10	0
Blackwood, James S., Esq. LL. D. Dublin	10	0	0
Blackwood, William, Esq. Saintfield	1	0	0
Blizard, Conway, Esq. Mallow	2	0	0
Bond, John, Esq. Dublin	1	0	0
Bonsall, John O., Esq. Dublin	2	0	0
Boyd, John, Esq. Killeel	1	0	0
Briscoe, Abraham, Esq. Dublin	2	0	0
Brooke, William, Esq. M. C. ditto	5	0	0
Bryce, Rev. Dr., Belfast	1	0	0
Buld, Rev. R., Castledermot	1	10	0
Burton, Rev. J. E., Stradbally	0	15	0
Carlile, Rev. Dr., Parsonstown	1	0	0
Carolin, F., Esq. Dublin	1	0	0
Carson, William, Esq. Sir John's Quay, ditto	5	0	0
Carter, F. B., Esq. ditto	1	1	0
Cather, Rev. William, Donaghadee	0	10	0
Chute, Rev. John L., Roscommon	1	0	0
Cleburne, Mr. Edward, Cork	0	5	0
Collins, T., Esq. Dublin	1	0	0

	£	s.	d.
Coneys, Rev. T. de Vere, Trinity College, Dublin	1	0	0
Conner, Mr. J. S., Cork	0	5	0
Cooper, Rev. W. H., Dublin	1	0	0
Courtney, Mrs., ditto	5	0	0
Craig, Mr. J., Sligo	1	0	0
Crampton, Hon. Mr. Justice, Dublin	22	18	0
Cromie, J., Esq. Cromore-house	2	0	0
Currie, Rev. James, Manchester	0	10	0
Day, Mr. R., Cork	0	5	0
Day, Rev. John F. Gerald, Woodville, Castle-island	1	0	0
Deale, Mr. James, Dublin	0	10	0
Deery, Rev. Henry, ditto	0	10	0
Dempster, Mr. Charles, Cork	0	5	0
Drew, Rev. Dr., Belfast	1	0	0
Dill, Rev. Richard, Dublin	1	0	0
Dowden, J. W., Esq. Cork	2	0	0
Doyle, J. B., Esq. Dublin	1	0	0
Drury, Rev. John, ditto	1	0	0
Duncan, Dr. J. F., ditto	1	0	0
Duncan, Mrs. N. B., Finglas	1	0	0
Duncan, Nugent B., Esq. M.B. ditto	2	0	0
Duncan, Rev. John, Bandon	1	0	0
Echlin, Rev. J. R., Kircubbin	1	0	0
Edie, Miss D., per Rev. H. E. Prior, Luan	0	10	0
Elliott, Rev. James, Crumlin	1	10	0
Evans, Miss, per Rev. R. H. M. Eyre, Kilmallock	0	10	0
Evans, Rev. R. Maunsell, Kilmallock	1	0	0
Eyre, Rev. R. H. Maunsell, Monks-town	2	0	0
Fannin, Thomas, Esq. Dublin	1	0	0
Farrell, Isaac, Esq. ditto	1	0	0
Ferguson, Rev. William, ditto	1	0	0
Ferrier, Alexander, Esq. ditto	10	0	0
Figgis, John, Esq. ditto	1	0	0
Figgis, T., Esq. ditto	1	0	0
Finlay, Rev. M., Stewarts-town	0	10	0
Foley, Rev. William, Dublin	3	0	0
Foulkes, D. F., Esq. ditto	5	0	0
Friend, per Rev. W. Richey, Youghal	1	0	0
Frizelle, Mr., Stewarts-town	0	10	0
Gailey, Rev. James, Cove	1	0	0
Galbraith, William, Esq. Kingstown	1	0	0
Gaussen, Charles, Esq. Dublin	5	0	0
Geoghegan, T., Esq. ditto	0	10	0
Geoghegan, H., Esq. ditto	1	0	0

	£	s.	d.
George, Miss, Baggot-street, Dublin	1	2	6
Gervais, Rev. Francis, Augher	7	0	0
Gibson, James, Esq. Belfast	1	0	0
Gibson, Mr. George, Cork	0	1	0
Gibson, Rev. William, Belfast	7	0	0
Graham, Rev. W. H., Waterford	0	10	0
Greer, Rev. John, Dublin	1	0	0
Grey, Rev. J. B., Youghal	1	0	0
Halahan, Rev. H. R., Dublin	1	10	0
Hamilton, —, Esq. ditto	1	0	0
Hands, Rev. John, Kingstown	2	0	0
Hardy, Philip Dixon, Esq. Dublin	5	0	0
Hartford, Mr. R., and Friends, ditto	1	0	0
Hay, Rev. John, ditto	0	10	0
Haycroft, Henry, Esq. Cork	5	0	0
Hayes, John, Esq. Dublin	1	0	0
Heather, Rev. D. D., ditto	0	10	0
Heaton, Thomas, Esq. per Rev. J. W. Hunter, ditto	1	0	0
Heron, Augustus, Esq. Lucan	0	0	0
Hewson, Miss, Ennismore	1	0	0
Hewson, Rev. Francis, Carbury	1	0	0
Hicks, Mr. J. D. Cork	0	2	6
Higgins, Joseph, Esq. Clonmel	1	1	0
Horner, Mr. John, Aghnacloy	0	2	6
Houston, Rev. Clarke, Ballymena	1	0	0
Hunter, Rev. Joseph W., Dublin	1	0	0
Huston, Rev. R., Wesleyan Missionary	0	10	0
Hutchison Rev. James, Donaghadee	0	10	0
Jameson, Mr. John, Dublin	1	0	0
Jameson, James, Esq. ditto	1	0	0
Johnson, Mr. William, ditto	0	10	0
Johnston, Mr. William, Dublin	0	0	0
Jones, Arthur, Esq. ditto	0	10	0
Jones, Rev. R. G., ditto	0	10	0
Kelly, Rev. Thomas, Dublin	2	0	0
King, Rev. Alexander, ditto	2	0	0
Kinahan, Rev. John, Knockbreda, Belfast	1	0	0
Kinmouth, Mr. John, Cork	0	5	0
Kirkpatrick, Rev. W. B., Dublin	1	0	0
Kyle, Rev. R. Wood, ditto	3	0	0
Ladies, Two, per Dr. Blackwood	1	10	0
Lady, per Rev. W. Mc Ilwaine, of Belfast	0	5	0
Lady, per Rev. J. Armstrong, of Kingstown	1	0	0
Lady, per Rev. B. Waller, Gorey	1	0	0

	£	s.	d.
Lewis, Hon. Mrs. A. G., Fitzwilliam-square, Dublin	2	0	0
Little, John, Esq. Stewarts-town	2	0	0
Little, Miss, Stewarts-town	0	10	0
Little, Mr. Francis, Aughnacloy	0	5	0
Lloyd, Mr. Farmar, Cork	0	10	0
Love, Mr. Henry, Dublin	0	10	0
Lowry, A., Esq. ditto	1	0	0
Lowry, J., Esq. ditto	1	0	0
Maddock, R., Esq. jun. Dublin	1	0	0
Maguire, Rev. T. C., Miltown	0	10	0
Maher, Mr. W., Cork	0	2	6
Manly, Mrs., ditto	1	0	0
Masaroon, Rev. R., Dublin	2	0	0
Maxwell, Hon. Somerset R.,	5	0	0
Mc Comas, Mr. S., Dublin	1	0	0
Mc Cobbin, Rev John, Edgeworths-town	1	0	0
Mc Cullagh, B., Esq. Kingstown	1	0	0
Mc Fann, Rev. Thomas, Cork	1	10	0
Mc Ilwaine, Rev. W., Belfast	1	0	0
Mc Namara, Mr. J., Dublin	0	10	0
Mc Mullen, Mr. Westropp, Cork	0	5	0
Mc Master, Maxwell, Esq. Dublin	10	0	0
Miles, Mr.,	1	0	0
Miller, Rowley, Esq. Moneymore	1	0	0
Moore, Hugh, Esq. Dublin	10	0	0
Moses, Marcus, Esq. Dublin	1	0	0
Nangle, Rev. Edward, Achill	1	0	0
Newman, Mr. Richard, Cork	0	10	0
Orlough, Mr. C. B., Dublin	1	0	0
Orlough, Mrs., Fortstewart	1	0	0
Oliver, Colonel N. W., Rosscarbery	1	0	0
Orr, Andrew, Esq. Coleraine	1	0	0
Orr, Robert, Esq. Dublin	2	0	0
Palmer, Rev. Henry, Tubrid, Cahir	0	10	0
Parker, Alexander, Esq. Dublin	7	0	0
Parks, John, Esq. ditto	3	0	0
Peebles, William, Esq. ditto	1	0	0
Perry, Mrs. Richard,	1	0	0
Phillipps, Mr. Thomas, Cork	0	2	6
Pollock, Matthew, Esq. Dublin	12	0	0
Power, —, Esq. M.D. ditto	0	5	0
Prior, Rev. John, late of Florence	2	0	0
Prior, Rev. H. E., Lucan	8	0	0
Prior, Mrs., ditto	1	0	0

	£	s.	d
Prior, Miss, Lucan	1	0	0
Prior, Miss M. A., ditto	1	0	0
Prior, Miss Alla M., ditto	1	0	0
Quaile, Robert, Esq. Dublin	1	0	0
Radcliffe, Mr. S., Cork	0	5	0
Revington, Rev. George, Dublin	2	0	0
Richey, Rev. W., and friends, Youghal	1	0	0
Ridings, Mr. George, Cork	0	5	0
Roberts, William, Esq. Dublin	1	0	0
Robertson, John, Esq. ditto	1	0	0
Robinson, Mr. R. B., Cork	0	10	0
Roden, Earl of, Tullamore Park	50	0	0
Scott, Rev. Robinson, Dublin	1	0	0
Scott, Mr. R., Cork	0	10	0
Scott, W., Esq. M.D. Aughnacloy	0	10	0
Sharpe, Mr. Charles, Dublin	0	10	0
Shaw, Mr., Belfast	0	10	0
Shaw, Rev. Samuel, Moy	2	0	0
Shields, Rev. James, Newry	1	0	0
Sibthorpe, Charles, Esq. Dublin	1	0	0
Sillito, Rev. W. W., Coleraine	0	10	0
Simpson, Hugh, Esq. Aughnacloy	2	0	0
Skeffington, Mr., Dublin	0	4	0
Smith, Rev. Hugh, Rindals-town	0	10	0
Smythe, W. B., Esq. Barbavilla, Drumcree	1	0	0
Stewart, Rev. W., Belfast	1	1	0
Sullivan, Mr. J. G., Cork	0	5	0
Tackaberry, Rev. F., Sligo	5	0	0
Thompson, Robert, Esq. Dublin	1	0	0
Thompson, Thomas H., Esq. ditto	0	10	0
Thompson, W. N., Esq. Newry	1	0	0
Todd, William, Esq. Dublin	5	0	0
Topp, John W., Esq. Bellevue, Cork	1	0	0
Tough, William, Esq. Dublin	1	10	0
Trench, Rev. F. F., CloghJordan	1	0	0
Turner, Timothy, Esq. Dublin	1	0	0
Urwick, Rev. Dr., Dublin	2	0	0
Wakeham, Henry, Esq. Youghal	0	10	0
Walker, Rev. Samuel A., Summer-hill	1	0	0
Waller, Rev. B., Clonevan, Gorey	1	0	0
Warren, Mr., Dublin	0	3	0
Wagh, Rev. Thomas, Bandon	12	0	0

APPENDIX B.

lxxiii

	£	s.	d.
Webb, Stawell, Esq. Dublin	3	1	0
Weir, Mr. John, Stewarts-town	0	10	0
White, Francis, Esq. Dublin	1	0	0
Willan, Mrs., ditto	1	0	0
Williams, Arthur, Esq. ditto	1	0	0
Wilson, Rev. W., ditto	1	0	0
Wolfenden, E., Esq. ditto	1	0	0
Wray, G. A., Esq. ditto	1	0	0
Wright, Edward, Esq. LL. D. ditto	7	0	0
Wright, Joseph, Esq. ditto	1	0	0
Wright, Miss Catherine,	1	0	0
Wright, Mr. John, Aughnacloy	1	0	0

COLLECTIONS.

In Scots Church, Mary's Abbey, per Rev. W. B. Kirkpatrick	27	9	0
In Sligo, by Rev. N. Shepperd	10	0	0
In Portstewart, per deputation	1	1	6
In Coleraine, per ditto	2	10	9
In Carrickfergus, per ditto	4	0	0
In ditto, per Very Rev. Dean Chainé	5	0	0
In Moy, per Rev. S. Shaw	2	10	0
In Donegal, per Rev. H. G. Brien	0	13	0
In Carlow, per Rev. D. Mc Taggart	3	10	0
In Scots Church, Ushers Quay, per Rev. Richard Dill	5	10	0
In Warrenpoint, per Rev. John Martin	1	10	0
In Rev. W. Foley's Congregation	1	4	0
In Donaghadee, per Rev. W. Cuthier	0	10	0
In Belfast, per Rev. W. Mc. Ilwaine	16	0	6
In ditto, per Rev. William Gibson	12	10	0
In Cork, Bandon, Youghal, and Cove, being balance after deducting expenses of meetings	6	14	8
In Prayer-meeting, in Mr. Hardy's, Dublin	1	3	4
In Coleraine, per Alexander Cuthbert, Esq.	4	5	0
In Roscommon, per Rev. J. L. Chute	4	13	0
In Newtownlimavady, per Rev. P. Finan	1	0	0
In Wesleyan Centenary Chapel, Dublin, October 22nd	7	0	0
In Kingstown, per Rev. John Armstrong	1	15	0
In Letterkenny, per Rev. Dr. Henry	2	16	7
In Dublin, per Rev. Dr. Urwick	1	12	6

£544 16 4

OF CASH ACCOUNTS.

Cr.

EXPENDITURE.

	£	s.	d.	£	s.	d.
From Central Fund, including the whole of London Division, to Oct. 1st.....	3936	19	11			
Ditto, ditto, to Oct. 31st.....	307	5	8			
Balance in hand.....	600	3	10			
				4844	9	5
Liverpool Division,—						
Local Expenses, to Oct. 1st.....	489	3	6			
ditto, subsequent	200	0	0			
				689	3	6
Remitted to Central Fund	1205	12	2			
Amount brought down	689	3	6			
	<u>£1894</u>	<u>15</u>	<u>8</u>			
Glasgow Division,—						
Local Expenses.....				507	3	6
Remitted to Central Fund	1000	0	0			
Amount brought down	507	3	6			
	<u>£1507</u>	<u>3</u>	<u>6</u>			
Dublin Division,—						
Local Expenses.....	287	14	6			
Travelling Expenses	96	10	0			
				384	4	6
Remitted to Central Fund	170	0	0			
Amount brought down	384	4	6			
	<u>£554</u>	<u>4</u>	<u>6</u>			
Total....				£6425	0	11

APPENDIX C.

ALPHABETICAL LIST

OF ALL

PARTIES WHO ATTENDED THE CONFERENCE.

ABBOTT, Rev. Gorham D., New York, United States, Presbyterian.
Abbott, Beely, Esq. Alford, Lincolnshire, Wesleyan Methodist.
Abercrombie, Rev. R., Brompton, Wesleyan Association.
Adam, James, Esq. Liverpool, English Presbyterian Church.
Adams, Rev. H. Leonard, Newark, Nottinghamshire, Congregationalist.
Adams, Rev. John, Massachusetts, United States, Congregationalist.
Adey, Rev. Edward, Leighton Buzzard, Baptist.
Adger, Rev. John B., Smyrna, Presbyterian.
Agnew, Sir Andrew, Bart. Lochnaw, English Established Church.
Ainslie, Rev. R., London, Congregationalist.
Ainslie, Daniel, Esq. Edinburgh, English Established Church.
Alder, Rev. R., D.D., London, Wesleyan Methodist.
Alexander, Rev. J., Norwich, Congregationalist.
Alexander, J. Wallis, Esq. London, English Established Church.
Allan, D., Esq. London, English Presbyterian Church.
Allin, Rev. T., Altrincham, Methodist New Connexion.
Alliott, Rev. R., LL.D. Lambeth, Congregationalist.
Alliott, Rev. W., Bedford, Congregationalist.
Allison, Rev. Samuel S., Donegore, Irish Presbyterian.
Anderson, Rev. Alexander, Aberdeen, Free Church of Scotland.
Anderson, Rev. W., Loanhead, Reformed Presbyterian Church.
Anderson, H., Esq. Birkenhead, United Secession Church.
Andrews, Rev. Emerson, Reading, Pennsylvania, U. S. Baptist.
Angus, Rev. H., Aberdeen, United Secession Church.
Anthony, Rev. Isaac, Hertford, Congregationalist.
Appleford, Rev. W., Liverpool, Congregationalist.
Archer, Rev. T., D.D., London, United Secession Church.
Ardern, Mr. James, Macclesfield, English Established Church.
Armstrong, H., Esq. Islington, Wesleyan Methodist.
Armstrong, Simon, Esq. Manorhamilton, Irish Established Church.
Arnot, Rev. W., Glasgow, Free Church of Scotland.
Arthur, Rev. W., London, Wesleyan Methodist.

- Ashmead, Rev. Samuel, Philadelphia, U. S. Methodist Episcopal Church.
 Ashton, Rev. R., Putney, Congregationalist.
 Ashton, Joseph Yates, Esq. Liverpool, Wesleyan Methodist.
 Ashton, Michael, Esq. Liverpool, Wesleyan Methodist.
 Atherton, Rev. W., Manchester, Wesleyan Methodist.
 Audebez, J. Joel, Pasteur, Paris, Free Evangelical Church of France.

 Backhouse, Rev. B., Rodborough, Gloucestershire, Congregationalist.
 Bacon, Joshua B., Esq. London, English Established Church.
 Bacon, Mr. Jacob Perkins, London, English Presbyterian Church.
 Baillie, Rev. John, Linlithgow, Free Church of Scotland.
 Baird, Rev. Robert, D.D., New York, Presbyterian.
 Baker, W., Esq. London, English Established Church.
 Bakewell, Rev. John, London, Methodist New Connexion.
 Balfour, Professor J. H., Edinburgh, English Established Church.
 Bange, H., Esq. Newark, New Jersey, Presbyterian.
 Banks, Rev. James, Paisley, Relief Synod.
 Bannatyne, Rev. Peter, Hexham, Northumberland, United Secession.
 Barbour, George F., Esq. Manchester, English Presbyterian Church.
 Barbour, Robert, Esq. Manchester, English Presbyterian Church.
 Barker, Rev. T. R., Birmingham, Congregationalist.
 Barrett, Rev. Alfred, Hackney, Wesleyan Methodist.
 Barth, Rev. C. G., D.D., Calw, Wurtemberg, German Lutheran Church.
 Barton, Rev. Joseph, Oswestry, Congregationalist.
 Bates, Rev. Stewart, D.D., Glasgow, Reformed Presbyterian Church.
 Baup, Rev. Charles, Vevey, Suisse, Free Evang. Ch. Canton du Vaud.
 Beaumont, Rev. Joseph, M.D., London, Wesleyan Methodist.
 Beecham, Rev. John, London, Wesleyan Methodist.
 Beecher, Rev. Lyman, D.D., Cincinnati, Ohio, U. S., Presbyterian.
 Begg, Rev. James, A.M. Edinburgh, Free Church of Scotland.
 Bell, Rev. Alexander, Birmingham, Wesleyan Methodist.
 Bell, J., Esq. Halifax, Nova Scotia.
 Bell, U., Esq. Halifax, Nova Scotia.
 Bennett, Rev. J. B., M.D., London, Wesleyan Methodist.
 Bernhardt, Rev. C. Ferdinand, Leipsic, Lutheran.
 Beswick, Rev. M., Liverpool, Wesleyan Association.
 Betts, W., Esq. Bevis Mount, Southampton, Wesleyan Methodist.
 Bevan, Rev. W., Liverpool, Congregationalist.
 Bevan, R. C. L., Esq. London, English Established Church.
 Bevis, Rev. H. Joseph, Ramsgate, Congregationalist.
 Bevridge, John, Esq. Newburgh, U. S., Associated Reformed Church.
 Bewley, Alex., Esq. Liscard, Cheshire, Congregationalist.
 Biallablotzky, Rev. F., D.D. Hanover, Lutheran Protestant.
 Bickersteth, Rev. E., Rector of Watton, Herts, English Established Church.
 Bignold, T., Esq. Norwich, Baptist.
 Binney, Rev. T., London, Congregationalist.

- Birch, Rev. G. Royds, Finchley, Congregationalist.
 Bird, Rev. E., St. Thomas's, Birmingham, English Established Church.
 Birks, Rev. T. Rawson, Kelshall, Herts. English Established Church.
 Birrell, Rev. C. M., Liverpool, Baptist.
 Birt, Rev. John, Oldham, Baptist.
 Blackburn, Rev. J., London, Congregationalist.
 Blackman, Rev. C., Chesham Bois, Bucks, English Established Church.
 Blackmore, Lieut. J., R.N. Camden Town, English Established Church.
 Blackwood, Jas. Stevenson, Esq. LL.D. Dublin, Irish Established Church.
 Blomesfield, Sir T. W., Bart. Brighton, English Established Church.
 Bodwell, Rev. J. C., London, Congregationalist.
 Bonnet, L., Pasteur, Frankfort, French Reformed Church.
 Bonsall, J. Ouseley, Esq. Dublin, Wesleyan Methodist.
 Bost, Rev. A., Paris, Professor, College of Melun.
 Boulton, W., Esq. Manchester, Evangelical Friends.
 Bowden, Rev. H. J., Slapton, Devon, English Established Church.
 Bowes, Rev. W. Blackwell, Alpha Road, Baptist.
 Bowman, Rev. R., Chelmsford, Congregationalist.
 Boyd, Rev. John, Belfast, United Secession Church.
 Brady, John, Esq. Clones, Irish Established Church.
 Brainerd, Rev. T., Philadelphia, Presbyterian.
 Branch, Rev. J., London, Baptist.
 Brewin, Ambrose, Jun. Esq. Tiverton, English Established Church.
 Briant, Rev. Henry, A.B. Macclesfield, English Established Church.
 Brinsman, Rev. H. N., Newark, New York, Presbyterian.
 Brock, Rev. W., Norwich, Baptist.
 Bromfield, Rev. Edward, Elstead, Surrey, Congregationalist.
 Brooke, Rev. T. R., Avening, Gloucestershire, English Established Church.
 Brooks, Rev. George, Johnstone, N. B., Relief Synod.
 Brough, Peter, Esq. Paisley, Free Church of Scotland.
 Brown, Rev. A. Morton, Cheltenham, Congregationalist.
 Brown, Rev. F. G., New Bedford, U. S., Baptist.
 Brown, Rev. John, Southwark, Wesleyan Methodist.
 Brown, Rev. James Baldwin, B.A, Kensington, Congregationalist.
 Brown, Rev. J. Jenkyn, Islington, Baptist.
 Brown, Rev. J. Tod, Liverpool, Scotch Established Church.
 Brown, Rev. R., Bolton, Congregationalist.
 Brown, Rev. R. J., D.D. Aberdeen, Free Church of Scotland.
 Brown, Rev. W., New York, U. S. Presbyterian.
 Brown, Rev. W. R., Bodmin, Wesleyan Association.
 Brown, Hugh, Esq. Glasgow, Free Church of Scotland.
 Brown, James, Esq. Glasgow, United Secession Church.
 Brown, William, Esq. Jun., Cork, Wesleyan Methodist.
 Browning, C. A., Esq. M.D. Brighton.
 Bruce, Rev. J., Liverpool.
 Bryce, J. D., Esq. Glasgow, Free Church of Scotland.
 Bryson, Rev. John, Wolverhampton, English Presbyterian Church.

- Buchanan, Rev. R., D.D., Glasgow, Free Church of Scotland.
 Buck, W. D., Esq. M.D., United States, Congregationalist.
 Budgett, James S., Esq. Kingswood, Bristol, Wesleyan Methodist.
 Budgett, Samuel, Esq. Kingswood, Bristol, Wesleyan Methodist.
 Bull, Thomas, Esq. M.D. London.
 Bull, Rev. Josiah, Newport Pagnell, Congregationalist.
 Bull, Rev. T. Palmer, Newport Pagnell, Congregationalist.
 Bunce, Rev. J. S., London, Baptist.
 Bunting, Rev. Jabez, D.D., London, Wesleyan Methodist.
 Bunting, Rev. W. M., London, Wesleyan Methodist.
 Bunting, T. Percival, Esq. Manchester, Wesleyan Methodist.
 Burder, Rev. H. F., D.D., Hackney, Congregationalist.
 Burditt, Rev. T., Cambridge, Baptist.
 Burgess, Rev. Ebenezer, D.D., Dedham, Massachusetts, Congregationalist.
 Burgess, Rev. W. P., Cheltenham, Wesleyan Methodist.
 Burley, Alexander, Esq. Liscard, Cheshire.
 Burns, Rev. Jabez, D.D., London, General Baptist.
 Butler, Charles, Esq. New York, U.S. Presbyterian.
 Byrth, Rev. T., D.D., Wallasey, Cheshire, English Established Church.
- Caldwell, Professor Merritt, Carlisle, U. S. Methodist Episcopal Church.
 Caldwell, Captain Charles, Ipswich, English Established Church.
 Cameron, Rev. James, Dumfries, Congregationalist.
 Campbell, Rev. A. Digby, Incumbent of Trinity Church, Aylesbury.
 Campbell, Rev. Prof. Hugh, London, English Presbyterian Church.
 Campbell, Rev. W., Croydon, Congregationalist.
 Camps, W., Esq. M.D., London, Congregationalist.
 Capper, John, Esq. London, Congregationalist.
 Carlile, Rev. James, D.D., Birr, Ireland, Irish Presbyterian Church.
 Carlile, Rev. James, D.D., London, Congregationalist.
 Carlson, Rev. G. W., Sweden, Swedish Lutheran Church.
 Carslaw, Rev. J., Airdrie, Reformed Presbyterian Church.
 Carson, Rev. R. Haldane, Tubbermore, Baptist.
 Carson, Joseph Fenton, Esq. Dublin, Wesleyan Methodist.
 Carter, Robert, Esq. New York, U. S., Presbyterian.
 Caulfeild, Rev. E. W., Beechingstoke, Devizes, English Established Church.
 Chalmers, Rev. W., London, English Presbyterian Church.
 Chapman, Rev. George, West Africa, Wesleyan Methodist.
 Chapman, Rev. R., London, Wesleyan Methodist.
 Chave, Rev. W., London, English Established Church.
 Cheatle, Rev. G., Birmingham, General Baptist.
 Chester, Rev. R., Winsford, Wesleyan Association.
 Chubb, John, Esq. London, Wesleyan Methodist.
 Church, Rev. Pharellus, Rochester, U. S., Baptist.
 Chute, Rev. J. Lindsay. Roscommon, Irish Established Church.
 Clark, Rev. M. M., Washington, U. S. African Methodist Episcopal Church.
 Clarke, Rev. Owen, London, Baptist.

Clayton, Rev. George, Dulwich, Congregationalist.
 Clunie, Rev. J., LL.D., Manchester, Congregationalist.
 Coalbank, Rev. R. A., Donnington Wood, English Established Church.
 Cohen, Rev. James, M.A. London, English Established Church.
 Cohen, J. Philip, Esq. Butts, Brentford, English Established Church.
 Collins, Rev. Thomas, St. Albans, Wesleyan Methodist.
 Coneys, Rev. T. De Vere, A.M., Dublin, Irish Established Church.
 Cook, Rev. Charles, Lausanne, Wesleyan Methodist.
 Cooke, Rev. Corbett, Norwich, Wesleyan Methodist.
 Coombs, T. M., Esq. London, Congregationalist.
 Cooper, Rev. J., Rector of Coppenhall, Cheshire, English Estab. Church.
 Cooper, Rev. R., High Wycombe, Wesleyan Methodist.
 Cope, Rev. R., LL.D., Penryn, Cornwall, Congregationalist.
 Copley, Rev. W., Blakeney, Baptist.
 Cordeaux, Rev. J., A.M. Liverpool, English Established Church.
 Corderoy, E., Esq. Lambeth, Wesleyan Methodist.
 Corderoy, John, Esq. Lambeth, Wesleyan Methodist.
 Corken, Rev. W. Duncan, West Bromwich, Baptist.
 Cornwall, Rev. Ebenezer, Ryton, Newcastle-on-Tyne, Congregationalist.
 Cornwall, Henry, Esq. Bandon, Wesleyan Methodist.
 Corson, J. W., Esq. M.D. New York, U.S. Methodist Episcopal Church.
 Coulbank, Rev. Robert, Snedshill, Sheffield, Salop, English Est. Church.
 Coulson, Rev. J. E., Brompton, Wesleyan Methodist.
 Cowe, Rev. R., Manchester, English Presbyterian Church.
 Cowper, Hon. W. F., M.P., Admiralty, English Established Church.
 Cox, Rev. F. A., D.D., LL.D., Hackney, Baptist.
 Cox, Rev. S. H., D.D., New York, U.S. Presbyterian.
 Cox, Rev. J., Stoke Newington, Baptist.
 Craig, Rev. E., M.A. London, English Established Church.
 Craik, Rev. James, D.D., Glasgow, Scotch Established Church.
 Cramer, Rev. G., Hamburgh, National Church of Geneva.
 Crampton, Hon. Justice Philip C., Dublin, Irish Established Church.
 Crawford, Capt. R. P., Woolwich, English Presbyterian Church.
 Crichton, Rev. Hugh, D.D., Liverpool, United Secession Church.
 Crookshank, Rev. J. L., Carndonagh, Irish Established Church.
 Cropper, John, Esq. Jun., Liverpool, Baptist.
 Crosfield, W., Esq. Liverpool, Congregationalist.
 Crowther, Rev. Jonathan, Kennington, Wesleyan Methodist.
 Cubitt, Rev. James, Bourton-on-Water, Baptist.
 Cuffe, Rev. T. Tenison, Kennington, English Established Church.
 Culcheth, Rev. W., Croydon, Wesleyan Methodist.
 Cumming, Rev. J., D.D., London, Scotch Established Church.
 Cunningham, Rev. R., Blair Lodge, Free Church of Scotland.
 Cunningham, Rev. W., D.D., Edinburgh, Free Church of Scotland. [Church.
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• • Great pains have been taken to make the above List correct and complete. The Autographs of the Brethren, which they were requested to give (see pp. 39, 40), have been carefully examined ; and many corrections have thus been made. Still it appears, that some Brethren were present who did not leave their Autographs ; and hence some difficulty has arisen. In one or two instances, it seems doubtful whether the same person has not been twice set down, with a slight difference as to the initials or the residence. If, therefore, any mistakes are discovered, it would be desirable, that they should be notified to the Secretary of the Southern Division of the British Organization, No. 2, Exeter Hall, London.

It appears from the preceding List, that the following Denominations were represented at the Conference :—

Advent Church.	General Lutheran Church.
African Methodist Episcopal.	German Reformed.
American Episcopal.	Irish Established Church.
Associate Reformed.	Irish Presbyterian.
Associate Synod of Ulster.	Lutheran Church.
Baptist.	Methodist Episcopal.
Bible Christians.	Methodist New Connexion.
Calvinistic Methodist.	Moravian.
Congregationalist.	Original Secession.
Dutch Reformed.	Primitive Methodist.
English Presbyterian Church.	Reformed Church of France.
Established Church of England.	Reformed Church of Geneva.
Established Church of Geneva.	Reformed Presbyterian.
Established Church of Scotland.	Reformed Swiss Church.
Evangelical Church, Brussels.	Relief Synod.
Evangelical Church of France.	Secession Church.
Evangelical Friends.	Swedish Protestant Church.
Evangelical Lutheran.	Theological School, Geneva.
Free Church of England.	United Church, Prussia.
Free Church of Scotland.	United Evangelical German.
Free Evangelical Church of France.	United Secession.
French Congregational Church.	Welsh Congregationalist.
French Protestant Church.	Welsh Calvinistic Methodist.
French Reformed Church.	Wealeyan Association.
General Baptist.	Wealeyan Methodist.

Some of these distinctions appear to be little more than *local*, if not merely so. And it is to be observed, that some of the Brethren neglected to add any Denomination to their names : while others conscientiously objected to doing so,—as not wishing to be considered in any other light than as Members of the Catholic or Universal Church of Christ.—EDITOR.

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Editorial Communications for the "EVANGELICAL CHRISTENDOM," to be addressed to the Editors, 34, Paternoster Row, London.

All communications respecting the business of the periodical to be addressed to the Publishers, Messrs. PARTRIDGE and OAKLEY, as above, of whom the stamped edition should be ordered, pre-paid by postage-stamps, post office orders, or otherwise.

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STATE OF RELIGION ON THE CONTINENT.

The March Number of EVANGELICAL CHRISTENDOM, just published, contains, amongst other articles, the substance of an Address by the Rev. R. BAIRD, D.D., of New York, U. S. A. This eminent traveller has just returned from an extensive tour through a considerable part of Europe. During his recent stay in London (on his return to America) he delivered this most interesting account of the result of his observations to a select meeting of Ministers and other gentlemen.

SUMMARY OF THE ADDRESS.—Importance of knowing the Religious State of the World, and of acting wisely in Efforts to Evangelize it—Apostolic Example—General Survey of the Roman Catholic World—Poland—France and Belgium—Three Great Races, The Latin, The Teutonic, The Slavonic, occupy the whole of Europe—The Gallic Branch the most important of the Latin Race—England and the United States chief objects of their Efforts—France and Belgium open to the Gospel—Portugal and Spain—Malta—Italy—Greece—Turkey—Protestant Europe—Sweden—Germany—Prussia—France—Russia and East of Europe—The Present Pope and Italy.

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